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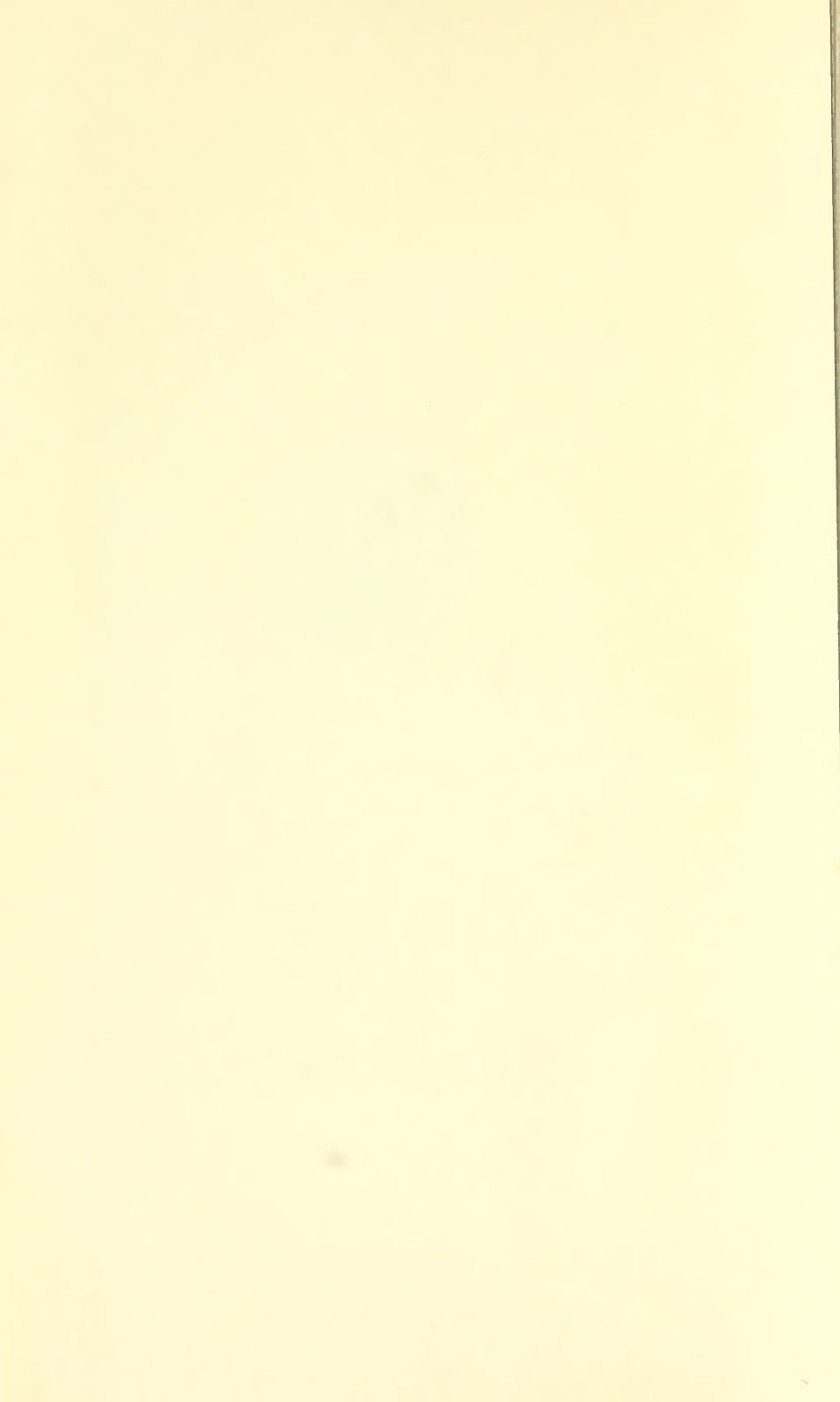
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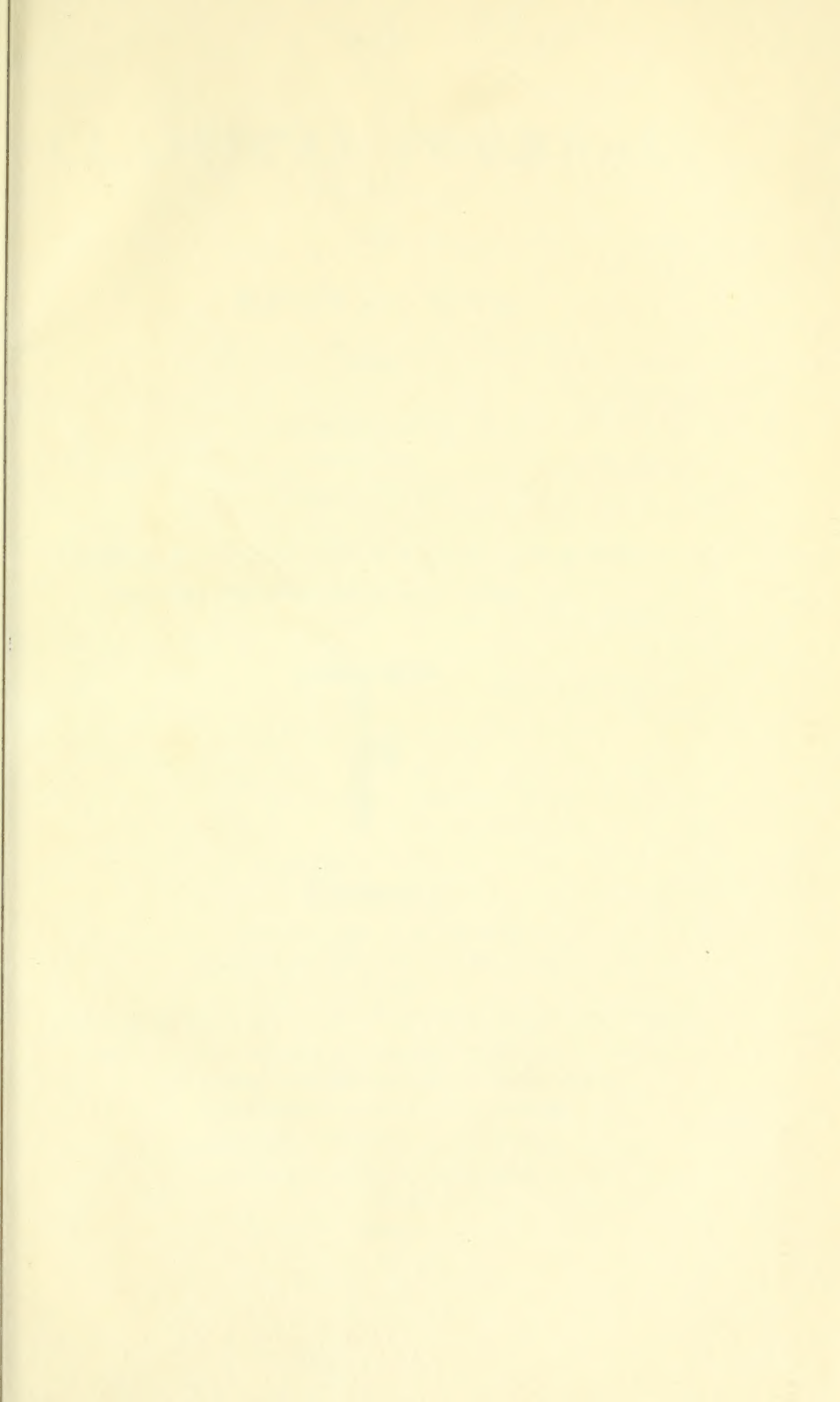


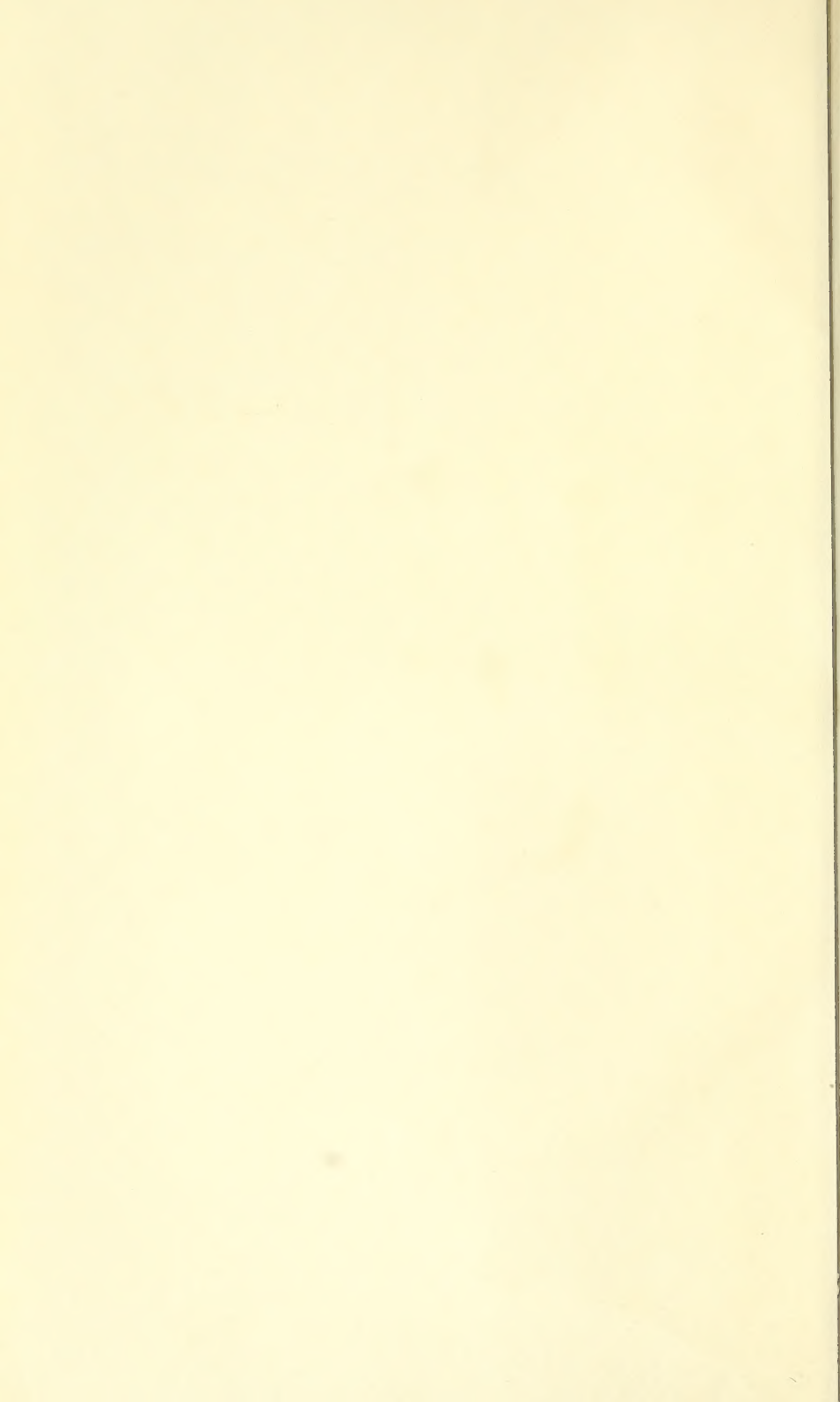
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THE

CLASSICAL JOURNAL;

FOR

MARCH AND JUNE,

1814.

VOL. IX.

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Ω φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆις ἔφους Μουσέων, ῥίψον ἅ μὴ νοέεις.

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T

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1814.

THE FOLLOWING
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ARE

INSERTED IN THE NUMBERS OF THE CLASSICAL JOURNAL

Already Published.

- I. CARMINA HOMERICA: *Ilias et Odyssea a rhapsodorum interpolationibus repurgata, et in pristinam formam redacta; cum NOTIS ac PROLEGOMENIS, studio RICARDI PAYNE KNIGHT.* 2d edition, with very many additions. *** A copy of the first Edit. (of which only a few copies were printed,) was lately sold by Auction for upwards of £7.
 - II. *A Chart of 10 Numerals in 200 Languages, with a Descriptive Essay.* By the Rev. R. Patrick, Hull.
 - III. *Account of Herculaneum.* By the Rev. Mr. Hayter.
 - IV. *An Introductory Essay on the Prepositions of the Greek Language.* By Professor Moor.
 - V. Bishop Pearson's minor Tracts chronologically arranged.
 - VI. T. Falconer's two Letters On the Oxford Strabo.
 - VII. *De Græcorum Verbis in Regulâ flectendis; a C. S. G. Hauptmann.*
 - VIII. G. Canteri de ratione Emendandi Græcos Auctores, Syntagma recens auctum.
 - IX. Wasse On Latin Scholiasts.
 - X. *Oratio de Publicis Atheniensium Moribus, a Valckenaer.*
 - XI. Lamberti Bos regula præcipuæ accentuum.
 - XII. Ruhnken's Animadv. in Xenophontis Memorabilia.
 - XIII. *Oratio de Linguae Arabicæ utilitate, antiquitate, et præstantiâ; a Hyde.*
 - XIV. *De Ludis privatis ac domesticis Veterum: a J. C. Bulengero.*
 - XV. *Fontes quos Tacitus in tradendis rebus ante se gestis videatur sequutus paucis indicat J. H. L. Meierotto.* reprinted. This is from a scarce tract in folio. 1795.
 - XVI. *Notarum Romanarum ac Literarum singularium compendiique scriptionis in antiquis codicibus et monumentis obviæ Interpretatio, ex variis auctoribus collecta.*
 - XVII. *Fragment of Longus—with Latin Translation.*
 - XVIII. *Oratio de Constitutione Tragædiarum, et Sapientia civili, atque eloquentia ex earum Lectione haurienda.*
 - XIX. *Remarks on the Miscellaneous Observations on Authors Ancient and Modern.*
 - XX. *An answer to a late Book written against Dr. Bentley, relative to some Manuscript Notes on Callimachus.*
- 13700

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THE
CLASSICAL JOURNAL.

N^o. XVII.

MARCH, 1814.

A DEFENCE OF PUBLIC SCHOOLS.

NO. III.

I PROCEED to speak of characters far more to the point, Historians, eminent Scholars, and Statesmen. If our Public Schools are deficient in producing these, particularly eminent Scholars and Statesmen, the question must be given up. I shall, as before, make some observations on the list here produced, and then see what can be said on the other side, not fearing to leave the result to the opinion of all impartial judges.

“The three best Historians that the English language has produced, Clarendon, Hume, and Robertson, were not educated at Public Schools.” So says the Review.

We have already mentioned that Clarendon was sent to Oxford at thirteen years of age; he, therefore, may justly be enumerated among those educated at Public Schools, and certainly after that form, “to which the English are so much,” and with great reason, “attached.” Let us now examine more attentively the characters of Hume and Robertson as historians; and we are not disposed to detract in the smallest degree from their deserved reputation. Hume was fluent, perspicuous, eloquent; of copious, but correct, diction, and most happy in embellishing his narrative with those colors of rhetoric that are powerful in winning and disposing his readers on the side to which he had devoted his talents. At the same time, he was wanting in that which is most essential to the cool investigation of truth; fidelity, accuracy, impartiality. So negligent indeed is he in this respect, that his text is not unfrequently found to be in direct opposition to the very authority he quotes.—

Robertson stands very high as a judicious, elegant, and discriminating writer; but, bating the amenities of style and language, it is extraordinary to think how little of new light has been thrown by his researches on the periods which he has so pleasingly, I had almost said superficially, illustrated. Let it be observed, however, that Robertson had the advantage of the highest public education in his country. But even if we should confine ourselves to our three greatest Public Schools, have we not Camden, the annalist of Queen Elizabeth, and the great and venerable father of historical topography, educated at Westminster? Have we not Gibbon,¹ who, though unfortunately prejudiced on one great point, has dispelled the darkness of the middle ages, and exhibited them as they stand in connexion with the more authentic periods of Roman History, - brought up at Westminster? Have we not also Coxe, educated at Eton, whose Histories of Austria, and of the Bourbon Kings of Spain, may surely be placed on the same shelf with any work of Robertson; and whose Life and Memoirs of Sir Robert Walpole have superseded all other accounts of the reigns of George I. and II. All these were bred as private gentlemen; and without taking into consideration the exceptions we have made, even as historical writers, they evidently turn the scale in favor of Public Schools.

In speaking of eminent Scholars, I must examine, as before, the list produced by the Critic. Among them we have such eminent names as "Jeremy Taylor, Cardinal Wolsey, Bishop Wilkins, Chillingworth, and Isaac Hooker." Most of these are well known as distinguished for their learning and great qualities; but who is this *Isaac Hooker*? Dr. Johnson mentions a singular character, who, in a very intelligent company was observed to utter only one word: this word, subsequent information has decided to have been "RICHARD." It is a pity this personage had not been at the Reviewer's elbow, that he might have prompted him to write *Richard*, instead of *Isaac*, Hooker. It is probable that this very accurate writer might have intended to put in this place the name of Isaac *Barrow*; but finding that Barrow had a Public School education, he put out *Barrow*, and let *Isaac* remain. Of Hooker's writings it is likely that the notable Reviewer knows as little as he appears to have done of the works of Ben Jonson; we will therefore,—after giving him his right name, as we have to Jon-

¹ It is to be lamented that, in consequence of his weak and sickly constitution when a boy, he was deprived of the regular course of studies, and was therefore many years incessantly occupied in recovering the ground he had lost. Had he been able to go through the regular education of Westminster, it is probable that his conduct would have been more steady, and his principles more sound.

son,—extract one sentence from the preface to his unrivalled work, *Ecclesiastical Polity*, which ought to be written in letters of gold for the edification and improvement of some writers: “*There will come a time, when three words, uttered with CHARITY and MEEKNESS, shall receive a far more blessed reward than three thousand volumes written with DISDAINFUL SHARPNESS OF WIT.*” Hooker was sent to Oxford at an early age.

Cardinal Wolsey was a member of the same University at eleven years of age, if we may judge from the appellation of “the boy bachelor,” which he received for taking his degree at fifteen. Bishop Wilkins went to Oxford also at the same age. The acute and wonderful Chillingworth, the great master of Locke in reasoning, was educated in the Public Academical School attached to Magdalen College, Oxford: and the eloquent, elevated, and holy Jeremy Taylor was so early instructed at Cambridge, that Antony Wood, in his quaint manner, says; “he tumbled out of his mother’s womb into the seat of the Muses at Cambridge.” It may be proper to observe that, of the other eminent characters mentioned, Cudworth, Tillotson, Middleton, Bentley, Bishop Sherlock, Stillingfleet, Spelman, Clarke, and Bishop Hoadley,¹ went early to Cambridge; Selden, Sir Thomas More, and Bishop Wilkins, to Oxford; and Archbishop King, and Bishop Usher, to Trinity College, Dublin.

We now come to the Statesmen and great political characters. Without strictly examining the whole list, which is full of inaccuracies, the following observations will, I trust, be sufficient to show how confidently we may appeal from the decisions of the Reviewer, on this important criterion. I therefore request the attention of the reader to the following circumstances.

When the Puritans obtained the predominance in the State, and particularly after the famous visitation by the *godly Commissioners* at Oxford,² the establishments of education lost their

¹ These two last were educated at Norwich School.

² When men so eminent for learning, piety, and every Christian virtue, as Sanderson, Hammond,¹ and Dr. Pococke, were reduced to beggary; when the Soldiers preached in the Public schools and Churches against human learning, challenging the Scholars to prove their calling from Christ, and denouncing Greek as treachery against the Holy Ghost.—It may not be improper to mention here that these pious visitors, with Lord Pembroke at their head, found no great difficulty in dispossessing, among other eminent sufferers, Dr. Fell, Dean of Christ Church and Vice-Chancellor; but Mrs. Fell, the Doctor’s wife, “refused to budge.” Intreaties, commands, were all in vain: at last, after “*seeking the Lord,*” they put her by force into an arm-chair, brought her into the quadrangle, and locked the door!

¹ Hammond was educated at Eton, and first went there, according to Walker, “in his long coats.”

repute. These venerable seats,—which in the reign of Henry, Elizabeth, and James, had produced such characters in the political world as Sir Thomas More, Lord Surrey, Sir Philip Sidney, Sir Walter Raleigh; and afterwards, such men as Lord Falkland and Clarendon; and even the best and most accomplished of the Republicans, as Milton, Marvel, Whitelocke, and Selden,—were now filled with a generation as ignorant as they were canting and rapacious. Thus, during twelve or fifteen years there was a kind of lapse of that education, which had produced such characters as I have enumerated. During this period, Hugh Peters adorned the pulpit; and such monsters as “Praise God Barebones,” were called to fill the seats of the Senate. It was some years before the nation recovered from this intellectual hiatus, if the expression may be allowed. After the Restoration¹ the national education went on in its usual channel; but it was not till near the approach of the Revolution that the fruits were perceived. The reign of James II., it has been observed, was remarkably deficient in illustrious men. Sir William Temple was still respected and revered, among a race of venal and profligate courtiers. At length appeared Lord Somers, and the great leaders of his day; who were succeeded, in a subsequent reign, by Bolingbroke, Walpole, Townshend, Chesterfield, Pulteney, all educated at Eton or Westminster. These were followed by the great William Pitt, and his illustrious opponent Henry Fox, and the leading political characters of the middle of the last century. It really seems that the writer of the Review, from a natural hebetude of understanding, or from ignorant conceit, which, in him, even a public education could not cure, has run his head against the very point, which is most pregnant with illustrious examples, in opposition to his arguments. Let him look at the living. Let him look at the Houses of Lords and Commons. Let him look to the most eminent public characters: the Marquis of Lansdowne, Lord Grenville, Lord Grey, Lord Holland. Let him look at the great leaders of every party, Wellesley, Liverpool, Sidmouth, Canning, and Whitbread. Let him look at an eminent proof of the result of public education, in the Speakers of the House of Commons, whose situation requires an assemblage and union of the highest qualities of the mind; and he will find this arduous and honorable post almost universally occupied by men who have been educated at Public Schools; for instance, Cornwall and Addington at Win-

¹ It is a fact, that Rochester was sent to Oxford after its puritanical regeneration. Educated among the saints of the day, at the restoration, like many others, he burst into the contrary extreme, and was notorious only for his talents and profligacy. Dryden was also sent to Cambridge during the ascendancy of the fanatics.

chester, Grenville at Eton, and Abbot at Westminster.¹ We may here remark that almost all the characters enumerated by *περὶ ἀρχαίων* of the political world were distinguished for their classical attainments in youth. We may refer to Fox's poetical compositions in the *Musæ Etonenses*. Wellesley, Grenville, Sidmouth, Abbot, and Canning, gained University Prizes. Nor ought we to forget the late accomplished Windham.

But even in the list of Statesmen produced by the Reviewer, we shall find that the greatest number enjoyed the advantage of a public education. Lord Somers, Sir Walter Raleigh, Hampden and Sidney, were members at an early age of the University of Oxford; the Earl of Strafford, Sir William Temple, Walsingham, Cromwell, the late W. Pitt,² of that of Cambridge; and Burke of Trinity College, Dublin. Sheridan, consigned likewise by the critic to private instruction, was educated in one of those public Schools, "conducted" in his own words, "upon the plan of the three first," and doomed by him to the same reprobation.

I cannot conclude these observations without earnestly begging the reader's attention to a striking fact, of which I proposed to speak when I took into consideration that part of the Critic's question, "whether Public Schools furnished wiser and *better* men?" I shall here entreat the reader to look at the list of Poets only, furnished by a few great Schools; and I do this because there exists a vulgar and almost proverbial error, respecting the moral character of poets. Many persons, for want of knowledge, consideration, or candor, are apt to think that the name of a Poet in modern days is synonymous with eccentricity, if not with profligacy. Now look at the list! With the exception of one only, in so large a list, which might still be increased, all are men, whose private life was irreproachable: their morals were as correct, as their talents were extraordinary. Of men so educated, and so mannered, who can speak without respect, not of

¹ The conductors of those great establishments surely deserve the encouragement and remuneration which they, in general, receive from the state. We hail a head-master of Westminster exalted to the rank of Archbishop, as was the case with Markham: we congratulate the otium cum dignitate of so excellent a man, and so distinguished a scholar, as the present Dean of Westminster. Of only one, for many years master of Winchester, it may be said, he has been ungratefully neglected, Dr. Goddard. He may say to those whom he has so ably instructed—

Disce, puer, virtutem ex me, verumque laborem,
Fortunam ex aliis.

² We confess our inability to understand the Critic's object in introducing Mr. Pitt here. That man, who, in his estimate, entailed such calamities on the country, had not, according to him, a public education! Of this great man we may truly say, that the chief fault in his character, an haughty reserve, would probably have been completely cured by an education at a Public School.

the poetry only, but of their private life?—Whether we contemplate the lofty morality and severe wisdom of Milton; the amiable sweetness of Cowley; the exalted and refined purity of Gray; the cultivated intelligence and mild Christian benignity of Addison; the kind-hearted amenity of Rowe; the retired seriousness and pensive accomplishments of Dyer; the lofty and impassioned piety of Young; the tender and religious enthusiasm of Collins; the hermit-like sanctity of Cowper. To these may be added Gilbert West, speaking of whom, Johnson says—in him, as well as Crashawe, the venerable names of poet and saint were united.

In this picture of the character of our best Poets, there is not the least exaggeration. Not one of them was marked by that overweening conceit, which the Critic asserts to be the general produce of Public Schools; nor disgraced by those glaring and eccentric singularities of conduct, which have sometimes characterized men of that class differently educated. Churchill is the chief exception; but it should be remembered that he ran away from School, and received a very imperfect and desultory education: had he been trained into life by a regular course of study, the roughness of his temper would have been smoothed by the collision of a large society; he would have been at least as good a Poet, and certainly a better man.

Having left the reader to consider this plain, but, I trust, convincing statement, I might make our cause still more triumphant by adding some remarks on those Poets, differently instructed, who have received from their contracted mode of education a tincture of vanity, which has stained their life with irritated egotism; or who have brought dishonor on the very name of genius by disgusting conceit, by nauseating affectation, or by brutal intemperance.

Such a poet, not educated at a Public School, Scotland may perhaps recollect; but I spare his name, respect his genius, and commiserate his fate; observing only, in opposition to his biographer, that the light, which led him astray, was *not* “light from heaven.”

I have dwelt the longer on this part of the subject, because Poets are by some considered as a suspicious race, as far as morals are concerned; but on this point we may as triumphantly appeal to their characters, as we might in philosophy to those of a Boyle and a Locke.

I leave these considerations to the public, to parents and guardians, who, from what has appeared in the *E. Review*, might hesitate on the best mode of educating their children. It will be recollected that I have not entered into the general arguments, which might be used for or against Public Schools. I have only answered, and, I hope, to the conviction of every impartial judge, the unaccountable statement of a writer, who thought he could annihilate these

institutions at a blow, as easily as a stroke of Harlequin's wooden sword can destroy the castles at Westminster Bridge Amphitheatre. But the blundering Pantaloon has aimed his blow with different effect: not a vane on the pinnacles of our ancient establishments has been moved; they regard not the wooden sword of such an assailant; nor are their children frightened by the knife of Shylock, or the swagger and jargon of ancient Pistol! ¹

I have thus taken the pains of following step by step the course of argument, and examining the hostile positions of this great opponent of English Schools. However formidable his arguments, and confident his assertions, may appear to those, who have not attentively considered the subject, they have nothing more real than an African Mumbo Jumbo, which at first sight causes some alarm, but on a closer approach, exhibits nothing but rags and straw. The cause of Public Education has indeed had other defenders. The learned and excellent Dr. Vincent has triumphantly vindicated Public Schools, when they had received a partial, but serious attack. Mr. Copleston has no less triumphantly laid low the adversaries of the University of Oxford.

After all, it must be remembered that, although the enumeration of illustrious characters, brought by this writer against the system of Public Schools, has completely turned against himself; although, if I were required to produce a list of those, whose public services and private virtues have been produced and matured by a public education, I might reply,

“ Oceani fluctus me numerare jubes,
Et maris Egæi sparsas per littora conchas,
Et quæ Cæcropsio monte vagantur apes,—”

for Schools and Universities oppose an invulnerable front to attacks much more formidable than this;—yet it is not by the numbers of illustrious characters alone that their value is to be estimated. If I were called upon to state the chief advantage and excellence of Public Schools, I should say that it is their use in forming the *secondary* men; men who carry a cultivated taste, a liberal and manly understanding, and a mild intelligence, into all the retired walks of life, which pervade the country and adorn the city; which convert the Squire Western to an Allworthy, and the Parson of the parish “much bemused in beer” to the well-informed clergyman, whose conversation instructs, and whose intellectual attainments improve, the humble circle in which he is destined to move; and who does not disgrace his name and character, when called upon to mix with the most cultivated and elevated ranks of society.

In this point of view, Public Schools are most important to the

¹ Alluding to the anglo-latinized alliterations so common in the Review, such as “pugnacious pamphlets,” &c. in which often the sole wit consists.

nation, and ought to receive from the State, which they are the means of improving and adorning, the most substantial encouragement. Great and distinguished characters are few, and their appearance often accidental; but these general effects are beneficial and permanent. Take away this source of improvement, and the face of society is instantly altered;

“ Ex illo fluere ac retro sublapsa referri
Spes Britonum.”

I have now, I trust, proved to the conviction of every dispassionate judge how irrelevant and absurd are the Critic's arguments, and how false, utterly false is the assertion “that the English have done almost all that they have done in the arts and sciences, without the aid of that system of education, to which they are so much attached:”—False, in regard to great Poets, for the greatest poets and the best men were educated in Public Schools:—False, in Philosophy, because Locke and Boyle, one the most mighty developer of the powers of the understanding, and the other the great precursor of Newton, were educated, one at Eton, the other at Westminster; and both as eminent for their goodness and piety, as for their learning:—False with respect to Newton, false even with respect to Bacon, because the first was sent to one of our foundation schools, the other entered at Cambridge when the Colleges were conducted on the principles of our great Schools, and at a time of life when boys are often sent to Eton or Westminster:—False, with regard to Statesmen and eminent political characters almost all of whom were either brought up at Public Schools, or had the advantage of an early University education, when the Universities were conducted on the plan of Public Schools; where, surrounded by a number of noble and honorable youths, and having the same benefit of emulation and comparison, the young student acquired the accomplishments of a Surrey, or the learning of a Raleigh:—False, particularly in later days, when the value of Public Schools has been more justly appreciated: and when scarcely any, except those who were publicly educated, have made a very distinguished figure in the Senate.

We give up Actors, Painters, Physicians, and Soldiers: we have indeed brought a few instances, for no other purpose than to convict such a reasoner of the irrelevancy of his arguments and the inaccuracy of his assertions.

Such are the advantages which we derive from the general system of English classical education. The time may come, when popular frenzy, under the name of the “rights of man;” a bigoted ignorance, under the mask of spirituality, may subvert, as far as their power will extend, these establishments, the great nutriment of our national character; when Lord ———, like another Pembroke, may enter the Universities, to purify them from

ungodliness;—but I sincerely pray, that the day may be far distant; and that learning, liberality, cultivated taste, and genuine Christian morals, may long distinguish those seats of education, and that there, at least, they may “linger, ere they leave the land!”

Nov. 15, 1813.

L.

Oratio de Constitutione Tragædiarum, et Sapientia civili, atque Eloquentia ex earum Lectione haurienda.

Habita cum in Troadis Interpretatione progredereetur Bozhornius.

Extracted from *M. Z. Bozhornii Emblemata Politica et Orationes*, Amstelodami, 1685, 12mo.

QUOTIENS tot vitæ, et studiorum præsidia mecum agito, Auditores, nihil ex iis se commendat amplius, quam sapientia, et facundia, magnæ et invidendæ dotes. In illa divinarum humanarumque rerum cognitio, et, quod potissimum est, contentus ineptiarum. Legata ejus facundia est, sed erecta illa, quæ jam majestatem et robur accepit. Utramque in Poesi veterum habemus, et sapientissimi quique eam coluere. Unde Musarum disciplinam Plato appellabat, in qua in ordinem animus cogeatur. Quæ virtutem, quæ rectam rationem, quæ animi purgationem, moresque compositos ex sapientiæ præscripto inducit. Poesis ista variis olim sub formis latebat, quibus sine ulla difficultate animos sibi commissos et trahebat simul, et docebat. Cum alii mysteria, alii occulta sacra disciplinam suam appellarent: alii fabularum, alii Musices, alii postremo divinitatis nomen et opinionem ei indidere. Quippe cum Philosophia, splendore suo exuta, tanquam scortum contemptui cœpit, tunc demum cœpta est Poesis astimari. Et ex quo natæ in Thracia Ciliciaque ineptiæ Græciam invasere, Epicuri Atomî, ignis Heraclitî, Thaletis aqua, Anaximenis spiritus, discordiæ Empedoclis, Diogenis dolium, omnia non sapientiæ, sed verborum plena esse cœperunt. Divisa etiam in partes Philosophia habebatur. Ad Musicam Pythagoras, ad Astronomiam Thales, in solitudinem Heraclitus, ad amores Socrates, ad castitatem Carneades, ad laborem Diogenes, ad voluptates Epicurus suos provocabant. Tunc Homerus Philosophus habebatur. Ad ipsum tanquam ad sapientiæ omnis sacrarium accedebant. Illius alumnus et æmulator erat Plato. Ut dubium non sit Homero quam simillimum Platonem esse. Quippe uterque divinus fuit. Sic quidquid in Platone et qui disciplinam ejus exceperere, admittantur, id totum ab Homero emanavit, ut ex Oceano Mæotis, ex Mæotidæ Pontus, ex Porto Hellespontus, ex Hellesponto mare: quæ sententia et verba sunt Maximi Platoniorum. Nam res omnes humanas Homerus inspexit; ne quis cæcum fuisse credat antiquis. Nec tamen oculorum ista, sed animi judicio explorabat. Et, quod mira-

bimini in somnio de rebus maximis, de excidio Trojæ, de Ulysse suo cogitabat. Ubique circumferebatur. Corpus eundem locum servabat, animus totam terram ambibat. E terra in cælum ferebatur. Ubi cum Sole et luna suo more loquebatur, cum ceteris astris consistebat, et propemodum cum Jove universa moderabatur. Ibi propius mortales insepexit, et illa sapientiæ arcana, Tragædiam et Satyram invenit. Tragædias enim jam agebant homines, cum adhuc nomen ignorarent. Satyram merebantur, cum nemo eam appellaret. Petebant quippe bona, sed non intelligebant. Et talia ipsis visa acceptaque quæ non erant. Sic bonis utebantur, ut mox carerent, sic malis, ut multo miseriores redderentur. Sordebat virtus, vel quod nimis diu exulta, vel quod prima specie austera videretur, vel quod libido animi et voluptas magis placeret: quam novam semper excogitabant, priorem contemnebant, et dum læta sectabantur, in calamitates incidebant. Turpia vituperabant, nec tamen fugiebant, felicitatem mirabantur, non virtutes. Bella aversabantur, pacem autem insolenter habebant. Deos invocabant, tanquam donare possent, negligebant, tanquam qui pœnas non irrogarent. Timebant eos ut qui perjuriam accerrimè vindicarent, pejerabant autem quasi aut Dii non essent, aut res humanas non curarent. Inde nata tot scelera, tot mala, Satyrarum et Tragædiarum argumenta. Fallitur qui in Poetarum modo scriptis hæc quærit et invenit. In omni ætate, omni vita habemus. Nemo est, qui materiam illis non dedit: reges, populus, sapientes, pueri, juvenes, viri, senes, feminae in Græcia, in Italia, in Thracia, ubique terrarum. Nec mirari debetis, Auditores, in hoc numero sapientes censeret. Illi enim calamitate etiam agitantur. Calamitates autem Tragædiam constituere. Aliter tamen hic sapiens, aliter populus se gerit. Populum voco, qui impetum sequitur, non rationem, umbram virtutis, non ipsam, et voluptatem putat, atque dolorem, in quo non habet. Ferunt Socratem nunquam ingemuisse, non quod calamitatem non haberet, sed quod contemneret. Quippe illa sapientem premit, non prosternit. Qua alacritate vinum Alcibiades, eadem venenum Socrates bibit. Et tamen dum bibit, Tragædiam egit. In qua pulcherrimum spectaculum edebatur, dignum in quod oculos omnes convertant. Sapiens cum dolore congregitur; adversum minas, et supplicia, et tormenta componitur: cum strepitum mortis, et horrorem carnificis irrideus exultat: cum libertatem suam adversus reges et principes exponit: cum soli Deo suo cedit: cum triumphator et victor, ipsum, qui adversum se sententiam dixit, ludificatur. Vicit enim, qui quod contendit obtinuit. Dicam breviter; ex flagitiis mortalium odium Fortuna concepit, ex odio ejus natæ calamitates, ex calamitatibus neces, carceres, exilia, eversiones. Sic et Satyram, et Tragædiam, et Comædiam accepistis. Nam causæ calamitatum scelera fere mortalium sunt, quæ cum nostri amore occæcati vix dignoscere aut videre possimus, scelera tamen esse ex eventu Dii ostendunt: a quibus mala non merentibus imponi, nefas est cogitare. Ea autem Satyra sibi perstringenda vindicavit: in qua aut risus, aut indignatio dominantur. Calamitates sunt et publicæ, et privatæ, et leves, et horrendæ. Quæ et Tragædiam et Comædiam absolvunt. Inter utramque vero tantum interest, quantum inter Socratem et Epicurum. In Comædia perjuriam

lenonum, amantium furor, artes servorum, petulantia meretricum, assentatio parasitorum, indulgentia aut severitas parentum, commessiones adulescentum, domesticæ seditiones, postremo denique ea omnia, quæ in vita humana privato cuique usu veniunt. Tragœdia autem longe alia dicenda monendaque suscepit, mascula illa, plena horroris, magni spiritus, et majestatis. Quæ tanquam regina et domina rerum humanarum, privata illa, et tantum domi nata, tanquam infra se contemnit, ac cothurno suo innixa atroces illos regum, et principum casus invadit, ut eorum cogitatione accensus erectus animus, ex alterius fortuna disceret, quomodo utrique aptare se debeat. Unde Tragœdiam, quasi animi quandam purgationem, eleganter, ut omnia, Plato nominavit. Quemadmodum enim, ut moriæ tollant, corpus pravis humoribus oppletum potione aliqua purgare solent filii medicorum, ita etiam illa exemplis aliorum, affectus, præsertim regum et principum, domat, aut inducit, quibus vel mala depelli possint, vel bona provocari. Adversus crudelitatem, superbiam, ambitionem, ceterasque illas pestes Rerumpub. sola hæc remedium invenit. Nemo enim facilius illas cavet, quam qui natas ex iis calamitates in aliis detestatur. Stupra et raptus feminarum non potest non odisse, qui ruinam imperii Trojani, qui expulsum Tarquinium, totumque nomen Regium apud Romanos sublatum debere istis jam accepit. Judex, quoties penam imponit, non tam illos cogitat, quos punit, quam exemplum: quod ubi oculis primum, mox animis insedit, ab ejusmodi flagitiis avecat eos, et ad magna præclaraque intendit. Nec aliter supremus ille omnium arbiter et moderator, in illa cura rerum humanarum, mala sæpe imponit, et quia merentur illi, quos tangit, et ut caveant ceteri, ne paria in se convertant. Sic ut pœnæ in paucos, exempla in omnes deriventur. In illis aliorum mala, extra periculum ipsi, non tamen extra metum, contemplamur; in his non alia de causa, quam quia metuimus, auspicium felicitatis. Igitur quod in schola Socrates, aut Zeno, id in scena ille, qui Tragœdiam proponit. Nisi quod hic amplius agat, quia cum exemplo loquitur, et prius ipsum, quam verba, ostendit. Nihil autem æque urget, pungit, impellit. Nemo dubitare potest, quia videt exemplum; ex quo prius præcepta præoccupat animus, quam audit, et cum jam audit, tantum confirmatur. Qui, quo tandem loco, qua fortuna sit, et remedium hic et solatium capit. Utrumque ex aliorum malis. Solatur se, quia paria non accepit, et affectibus medetur, qui alios et a virtute, et, quæ ex ea nascitur, felicitate transversos egere. Triplicem animi statum, pro fortunæ diversitate, et Platonici tradidere, et nos quotidie in nobis aliisque experimur. Aut in summa, aut mediocri felicitate, aut despecti ærumnis in extrema calamitate versamur. Quemadmodum non tantum inter alios, sed et nosmet ipsos discrimen sæpe fortuna interponit. Ubi dulcedine felicitatis adeo inescatus est noster animus, ut ad eam nihil desideret amplius, sui oblitus, attollit sese altius et quia fortunam suam non capit, ignarus eam corrumpit sensim, et mox subvertit. Et sua æstimat, quæ non habet, et ignorat, quod jam fortuna intendit, quæ in horas mutatur. Cui ad summam felicitatem deest aliquid, quod aliorum comparatione discit, dubius est, et constare sibi non potest. Nam majora aut bona, aut mala exspectat. Assurgere nequit, quia alios

adhuc se majores videt, premere se non potest, quia plures etiamnum minores se novit. Cum in extremis ærumnis miseri, deformati, abjecti agimus, magnitudine malorum oppressus animus seipsum contemnit plerumque et exstinguit. Ita ægre devorare possumus, quod frequentissimum in vita humana. Tunc extra spem et metum positi, dum bona non capimus, et ita occupati malis sumus, ut graviora non possint imponi, nos, alios, cælum ipsum, atque Deos, tanquam leves et iniquos, fortunam tanquam cæcam accusamus. Qui hic componere sese, atque tumidos illos animi affectus dicam an fluctus constituit sedare, vel audiat Tragædiam vel legat. Sic in aliis seipsum et videre poterit, et solari. Præsertim qui publico se jam aut impendit, aut parat. Non hic calamitates modo, magnæ illæ et atroces, sed causæ etiam exhibentur. Quot verba, tot præcepta et exempla: quibus instructus animus utriusque fortunæ capax, et utraque major reipub. tuto se committit. Hic Seneca tanquam arbiter dominatur: qui Tragædiæ leges implevit, aut nemo. Extra Troadem non ibo: de qua alias dicentem me audistis. Nemo hic fidem meam, sed se sequatur. Pro me sententiam feret, quisquis majestatem, et, quod in ea potissimum est, sapientiam capit. Credite, auditores, in una hac Tragædia doceri, quod in tam vasta librorum mole, quibus imperiorum arcana, et instituta promittuntur, aut frigide dictum est, aut desideratur. Quidquid hic auditis, quidquid legitis, pungit, accendit, inflammat. Troja cecidit, opus immortalium Deorum. Priamus jugulum gladio succidendum præbuit, quod cani asperserant, quod præ senectâ jam nutabat. Sanguinem suum percussori dedit, quem reliquum adhuc exsanguie fere et maceratum corpus habebat. Vitam ferro finiit, quam totiens ferro servarat. Gladium excepit, cum suum vibrare, cecidit, cum stare vix posset. Anputatum caput, quod paullo ante plenum majestatis diadema gestabat. Postremo denique diu vixit, ut sic moreretur. Multis malis fortuna exemit, ut majoribus et potissimum huic servaret. Hecuba atque Andromacha regno, maritis, liberis, propinquis exutæ, inter infestissimos hostes, servæ, captivæ, precarium spiritum trahunt. Unum hic discite, magnæ fortunæ fragilitatem et vices rerum humanarum. Quæ nihil esse patiuntur, quod est, quæ majores omnibus et pares, reges ipsos, et regna invadunt. Nihil ignorat, qui pauca hæc capit. Nihil fortunæ, sed omnia et bona et mala sibi debet. Seipsum extra se non quærit, et dum se invenit, quidquid extra se contemnit. Invenit autem sese, qui ea ubique lege se componit, qua vitam et fortunam accepit, qui etiam cum mutantur omnia, sibi constat, et quod suum est sibi servat, major omnibus, et par sibi. Hoc est fortunam nec magni facere, nec deplorare; quæcunque eveniunt ita amplecti, ut necessaria, et quæ non possunt evitari; confligere cum casibus, et triumphare. Hoc Hecuba, hoc Andromacha, hoc Troades docebunt. Et quæ non etiam præcepta ex Agamemnone, Pyrrho, Ulysse, ceterisque in hac scena haurimus? Ut debeant præmia et pœnæ merentibus imponi, arcana sileri, victi clementer haberi, magna potestas usurpari, legationes institui et geri, motus sedari, postremo denique ea omnia, quæ civilem prudentiam et artes imperatorias absolvunt, singulis pene verbis hic inculcatur. Quæ majestati rerum adæquata non minus attollunt animum

nostrum, quam res ipsæ. Nec enim sapientia tantum animus in hac calamitatis scena, sed et eloquentia roboratur. Frustra ad Rhetorum præcepta confugimus. Pueri sumus, cum sapere nos putamus. In scholis disertissimi oratores, in foro et repub. elingues. Tantum refert, quid, ubi, et quomodo dicamus. Qui in Ægypto nati sunt et non nisi illum fecunditatis auctorem Nilum videre, cum alibi cadentes imbres conspiciunt, novitate percusi, naturam rerum ruinam minari arbitrantur. Ita qui in umbra scholarum sub ferulæ imperio educati, cum a declamationibus, quæ frigore suo quartanam auditoribus incutiant, ad res serias agendas devenere, in alium terrarum orbem delatos se opinantur. Dudum me pudit hujus sæculi, ex quo inscitiam ejus propius inspexi. Doleo sane, me, qui ut vix adhuc assequi possim, ita veneror antiquitatem, inter hæc ingeniorum flagitia et lasciviam versari. Quamdiu cum malis sæculi, et corruptis artibus colluctabimur? Libet tecum expostulare, natura, sive mihi mater fueris, sive noverca; cur illis temporibus me non genuisti, quibus aut non erat eloquentia, aut florebat. Mallem lucem non vidisse, quam hac ætate vivere, qua bonis artibus quidam ineptiarum candidati bellum indixere. Peculiaris quidam animi æstus me impellit, et ignoscite ardori meo, auditores. Mores sæculi sunt, qui eam mihi necessitatem imposuere, ut has commoti animi querelas apud aures vestras deponerem. Veneratio antiquitatis est, quæ animum meum extra me jam rapit. Sed lamentorum forsam satias vos cepit, et remedium postulatis. Frustra in deplorando morbo medicus occupatur, qui ejus expellendi modum non præscribit. Utinam et meæ, et vestræ expectationi hic possim respondere! Viam quæro, cujus beneficio ad antiquitatem possimus penetrare. Invenisse me opinor. Tragœdia est, in qua mascula illius eloquentiæ vis tenet principatum. Alibi languet, hic vivit; alibi lenocinium auribus, hic animis facit. Affectus et animorum concitatio, quæ præcipua aut sola Eloquentiæ pars est, hic dominantur. In ipsa viscera Tragica illa majestas se expandit. Alios sensus, naturam pene aliam, iis, apud quos agit, victrix imponit. Græci una cum Trojanis captivis in Chersoneso detinebantur, cum primum per tempestates licuisset in patriam inde transmissuri; sed petebant Achillis manes, ut ad tumultum Polyxena mactaretur. Abducenda erat Polyxena e sinu Hecubæ matris, et in conspectu ejus ad cædem trahenda. Arduum hic negotium, et haud scio, an humano majus agebatur. Destinatur huic operi non Agamemnon aliquis, ut nonnemo loquitur, sed disertissimus Græcorum Ulysses. Quid expectatis, auditores? Videte vim Tragicæ eloquentiæ et majestatem. Adit Hecubam, victimam poscit, persuadet, abducitur filia, mactatur. Deus immortalis! Quod homini ingenium fuit, quæ animo sapientia, qua providere rationes potuit, ut odia contra Græcos in Trojana regina exstingueret, iram adversus Achillem Hectoris sicarium in matre sedaret, impetum contra Pyrrhum Priami parricidam in uxore cohiberet, misericordiam erga unicam, quæ supererat, filiam in parente compesceret, lacrymas ob cædem innocentis puellæ in femina exhaustiret, Hecubam in summâ orbitate luctuque, quasi objecto Medusæ capite, sensu omni atque humanitate spoliaret. Equidem magnus sit licet, quod Trojam Ulysses expugnaverit: mihi, quod vetulæ mentem debellarit, paullo major

videtur. Certe illud cum multis, hoc solus fecit. Ibi dolo mutum et inane Palladis simulacrum aggressus est. Hic palam cum matre pro cæde filiae obtinenda certavit. Tunc in corpora ferro deserviit, hic non ante sanguinem fudit, quam in animum oratione penetravit. Sapientiam Ulysses habuit, et ex sapientia Eloquentiam comparavit. Divino hoc comitata accinctus omnia horrenda subiit, omnia adversa superavit, lasciviam novercantis Fortunæ et provocavit, et devicit. Inhospitalem terram peragravit, infestum mare transmisit. Cum feris et barbaris colluctatus, ubique victor, ubique triumphator, quia ubique et sapientiam et eloquentiam circumferebat. Qued in Troadis scena, et videmus, et admiramur. Hic non tam auribus, quam animo judicamus. Non ut vulgus solet, qui in oratione nihil amplius, quam linguæ facilitatem, dictionem rotundam, periodos elegantes, mollem compositionem solet laudare. Nec enim, ut ille loquitur, solis pulchritudinem Cimmerii, aut maris naturam mediterranei, aut Epicurei Dei essentiam possunt aestimare. Hæc sacra non intelligunt nisi excitatæ illæ mentes, quas a plebe et ratio, et virtus et sapientia secrevit. Ut Socrates cum in terris decumberet, in celo esse videbatur, et cum Diis somniabat. Nos orationem altam, magnificam, Tragicam querimus, quæ animos secum nostros longe supra terram omnesque terrenos affectus, quales ambitio, amor, ira, luctus, alia, extollat. Quæ vim animis faciat, et uno impetu vel donet mentem, vel evellet. Astyanax ad cædem postulatur. Andromacha mater ipsi vult consultum; in sepulchro Hectoris mariti sui abscondere statuit, et vix potuit, cineribus non turbatis. Ita loquentem existimate, et in Seneca aut hoc aut simile legetis. Maritus aut filius ad eadem postulatur. Utrique hoc pectus devovi. Conjugales et materni affectus in me colluctantur. Nec rapi cineres mariti pati possum, nec filium jugulari. Alterum tamen eorum Græci imponunt. O mentis, et consilii inopiam! Fluctuat inconstans animus, et in utramque partem commovetur. Nunc me, nunc filium, nunc maritum cogito. Filium trucidari, cum parens sim, non sustineo: Hectorem sepulchro erui, et ludibrio Græcorum cineres ejus exponi, quia conjux fui, non possem tolerare. Utrumque spectaculum natura repudiat. Ad flagitia ista dextra fatiscit, vox hæret, animus me relinquit. Alterutrum tamen facere oportet, quia alterutrum postulatur. O me afflictissimam omnium feminarum! Testor immortales Deos, averruncare me seclum non posse. Aut Hectoris manes turbandi sunt, aut Astyanax mactandus. Verba et lacrymæ, ubi estis? Verba desunt, et tamen calamitates nonnum defecere. In hoc pectore et animo acerrime decertatur. Maritus et filius meus colluctantur. Utrique vellem optulari, sed non possum. Si Hectoris cineres quiescant, Astyanax mactandus est. Si Astyanax servetur, ossa Hectoris mei per mare, per terras spargentur. Quantum Hectori amoris mei accedit, tantum Astyanacti discedit. O seclum! o necessitatem! Quid ago! Obiit Hector, cineres ejus dissipentur. Astyanax meus tantum vivat, Astyanax servetur, illa mei, illa Hectoris imago. Hoc est affectus excitare, et naturam aut sequi aut extorquere. Talis eloquentia Tragicorum. Ut nihil falsum, aut ignavum, aut dissolutum admittat. Nihil quod artis tantum præceptis continetur. Hanc quærimus, et utinam invenire possimus! Imo in

Tragœdia jam invenimus, sed utinam velimus imitari! Non ut quædam de Priamo, qui jam diu abiit, adferre possimus, aut apud sæculi illius Trojanos loqui, aut ducem aliquem, qui nunquam vixit, commendare. Sed ut sapientia instructus animus dictioni suæ majestatem possit commodare. Talem esse oportet, qui in masculæ illius eloquentiæ palæstra velit certare. Talem in oratione requiro voluptatem, quæ magnitudinem ejus conservet. Talem requiro voluptatem, quam virtus et sapientia non dedignentur. In oratione lenocinia et fucum non contemnimus; sed aliud est quod æstimamus: et majestatem dico, et motus illos et ignes animorum, quibus excitari non possunt nisi illæ animæ, quæ propius cœlo defluxere. Ita Socrates primum corpus, in corpore animam, in anima virtutem quærebat. Multa dixi, Auditores, plura adhuc possem, sed quæ omnia in una Troade habetis. Fateor, in bonæ mentis tyrocinio adhuc versamur, et judicium nondum ætas roboravit. Sed aures, oculos, animos vestros interrogate. Me quod attinet, testor vobis, nihil mihi gratius esse, quam in hanc scenam penetrare. Ubi linguam meam magnitudo calamitatis resignat. Ut in Cræsi filio naturæ repagulum disruptum est, cum extrema parenti alius intentaret. Loquimur hic cum Priamo, qui dudum excessit: Trojam videmus, quæ dudum exarsit. Cum Trojanis pectus laceramus, cum Hecuba ploramus: cum Priamo jugulamur, cum Hectore rapimur, cum Pyrrho, cum Agamemnone, cum Polyxena versamur. Magnæ res, magnæ calamitates, magna proinde sapientiæ et eloquentiæ exempla. Vos igitur ad Tragœdiam hanc ite, et ubi asses alibi, hic aures aut lacrymas commodate. Legere hic et audire oportet, ne similia de nobis aut scribant posteri aut legant. Gravissimas quidem clades hic edimus, sed extra periculum estis. Achilles ab inferis emergit, et tamen terra se non expandit: ardet Troja, et tamen extra incendium stamus. Plorat Hecuba et lamenta non audimus. Cadit puer Astyanax, et tamen ejulatu ejus non commovemur. Sic mala aliorum discimus, nec sentimus. Discimas autem, ut possimus cavere. Quin etiam discenda, quæ sequamur. Sapientia et eloquentia primas hic partes faciunt, et ultimas absolvunt. In hac illam, in illa hanc utramque in Seneca, et potissimum in Troade, æstimamus.

IN CARMINA EPODICA EURIPIDEA COMMENTARIUS;—AUCTORE G. B.

NO. I.

JUXTA cum aliis rei metricæ imperitissimis ipse olim pro certo habui, Euripidem versus nomine Epodicos nullo ordine et consilio tornare esse solitum. Nuper vero de metris accuratius aliquid meditato mihi videor intelligere, Epodos non minori arte

elaborari quam carmina Antistrophica. Inventum meum haud ita pridem divulgavi in hujus Diarii particula, N. xiv. p. 376. At quæ tempore illo perfunctorie attigeram, ea latius sum persecutus in eodem Diario, N. xv. p. 140. et ibi monui septem exempla posse adduci ad meam rem commodissima; at rectius dixissem loca numero circiter quinquaginta adhiberi posse. E quibus undecim a me dudum sunt in ordinem redacta. Reliquis manum ultimam in præsentī mecum constitui imponere. Ea nempe lege se Tragicus sæpissime obstringebat, ut eadem foret mensura versuum primi et secundi carminis Epodici, eadem tertii et quarti et deinceps similiter per reliqua versuum paria. Unde lusus ille Poeticus deductus fuerit, quis usus, quæ venustas non meum est anquirere. Illam Spartam ab aliis ornandam lubens relinquo. Mihi quidem satius erit edocere, qua ratione verus et vetus ordo cantibus Epodicis nunc tandem restitui possit.

Hecubæ v. 931. et sqq.

Τὰν τοῖν Διοσκούροιν Ἑλέναν } κάσιν Ἰ-	ἀλλ' ἀλάστο- ρός τις οἷζυς ἐκ πατρώας γαῖς ἀπήλασ')	10
δαῖόν τε βούταν αἰνόπαριν κατάρρα διδούσ' (ἐπεὶ μ'	ἀν μήτε πέλαγος ἄλιον ἀπαγάγοι πά- λιν μήτε πάτριον ἰκοιτ' αὐτίς οἶκον.	5
ἔξωκισ' οἶκ- ων γάμος οὐ γάμος		

V. 12. Vulgo ἴκοιτ' ἐς οἶκον. Literas αὐτ' ob αὐτ' omissas reposui.

Hecubæ v. 1071. et sqq.

Αἰ αἰ Θρήκης εὐοπλον εὐ- ιππον Ἄρει γένος κάτοχον τῷ λογχοφόρῳ ἰὼ Ἀχαιοὶ ἰὼ Ἀτρεΐδαι, αὐτῶ βοᾶν βοᾶν αὖ βοᾶν, ἴτ' ἴτε μόλετε πρὸς Θεῶν. κλύει τις ἢ οὐκ ἀρκέσει; τί μέλλετε;	γυναῖκες ὤλεσάν με, γυναῖκες αἰχμάλωτοι· θρινὰ πεπόνθαμεν, ὥ μοι ἐμᾶς λώβας· ποῖ τράπωμαι; ποῖ πορευθῶ; ἀμπτάμενος οὐράνιον αἰθέρ' ὑψιπέτες εἰς μέλαθρον, ἔνθα πυρὸς φλογέας κύων ἀΐδῃσ' ὄσσαν αὐγάς, ἢ τὸν ἐς Ἄδα μελανοχρῶτα πορθή- δὸν ἄξω τάλας.	15 21 25
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V. 6. Voces ἰὼ λογχόροισι sedem habent circum Θρήνης. Eas trajeci in τῷ λογχόροισι mutatas. V. 10. Propter αν excidit αν. V. 13. Vulgo οὐδαίς. V. 16. Vulgo αἰχμαλωτισίδες. Utraque vox proba. Cf. supr. 810. Troad. 35, 673. V. 22. Vulgo μέλαδρον Ὠρίων ἡ Σείριος ἐνθα. Inter hæc αἰχλὸν nascitur e κίτων prave scripto: cujus gl. est ἡ Σείριος, ubi istud ἡ est compendiosa scriptura pro ἡγουν. Vid. Bast. in Bredow Epist. Paris. p. 47. et sqq. Doceri velim, a quo astronomiæ perito dicatur Ὠρίων ἀστὲρ αἰολογέας αὐγὰς. De Cane stellâ in hanc rem omnia sunt pervulgata.

1015. ψεύσει σ' ὁδοῦ τῆσδ' ἐλ-
πίς, ἥ σ' ἐπήγαγεν
θανάσιμον
πρὸς ἄδαν.

Reliquam Cantûs partem in Antistrophica disposui. Vid. Append. Troad. p. 196.

Orestis v. 970. et sqq.

Μόλοιμ', οὐρανῷ	δίκαν ἐς οἶδμα πόντου κύμασι λευ-	}
μέσῃ τε χθονός,	καιόντων	
τεταμέναν πέτραι ἀλύσει χρυσαίς,	σάλων Γεραστίαις πρὸς ἡόσιν	}
φερομένην δίνανσι βῶλον ἐξ Ὀλύμπ-	ἀρματεύσας.	
οῖ, ἴν' ἐν θρήναις	ὅθεν δόμοισι-	}
ἀναβοᾶσθαι	ι τοῖς ἐμοῖς	
τρέφοντι πατρ-	ἧλθ' ἀρὰ πολύστονος	20
ὶ Ταντάλῳ	Μαιάδης τόκῳ, τὸ χρυ-	
ὃς ἔτεκε γενέτορας	σόμελλον ἀρνὸς ὁπότ'	
ἔτεκεν ἐμὲθεν δόμον,	ἐγένετο τέρας	
ᾧς κατεῖδεν ἄτ-	ὀλὸν Ἀτρεΐδης ἱπποβουκό-	25
ας, τὸ μὲν ποτα-	λου λόχυσμα πειμνίσιν	
νὸν δίωγμα πώ-	ὅθεν ἔρις πτερωτὸν ἀλίου μετ-	
λων θετριπποβά-	έβαλεν ἄρμα τὰν πρὸς ἔσπερον κέ-	
μονι στόλῳ Πέλοψ ὁπότε πελάγε-	λευθὸν οὐρα-	
σι διεδίφρευσε, Μυρτίλου φόνον	νοῦ προσάσμο-	30
	σαν ἐς ἄω	
	μονόπωλον.	

V. 1. Codex Heberianus omittit καὶ: mox μέσῳ in μέσῃ mutato, e ταν erui τε. Similiter in Troad. 1083. correxi τε legendo τᾶς. Cf. Horatianum *Pacis eras mediusque belli*. De τε sic posito. vid. Elmsl. ad Heracl. 131. V. 3. Vocis ἀλύσει gl. est αἰκροῦμασι: itaque deleui. V. 6. Ita Codex Harleianus. V. 7. Nihil hic habet γέροντι. Dedi τρέποντι. Cf. Hipp. 624. ἐκτέφρας πατρὸς Antiop. Fragm. iv. τοὺς βρεφάντας γοναῖς. V. 11. Vulgo δόμον αἶ κατεῖδεν ἄτας. Constructionem non expedit. Reposui δόμον ᾧς κατεῖδεν ἄτας. De usu pronominis ὃς vice ὅσος multa profudit Schæferus ad Bosium v. Λογιζόμενος. Quod ad ὁμός κατεῖδεν, sæpe rebus inanimatis oculos aures et quolibet sensus tribuunt probati scriptores. Notum est illud

Ciceronianum *parietes conscios*; quod citatur a Valckenærio ad Hippol. 420. Unde emendari potest ejusdem fabulæ v. 1026. Εἰ μὲν γὰρ ἦν μοι μάστις οἷος εἶμ' ἐγώ. At quid sibi velit Hippolytus, dum optabat testem adesse talem, qualis ipse fuerit, plane nescio. An castum voluit, an vivum testem? Minime gentium. Oculatum testem adhibere si potuisset, nil ultra quæsisset. Lege omnino, Εἰ μὲν γὰρ ἦν μοι μάστις οἷος ὅμι' ἔχων: Simili fere modo *parietes conscios* advocat Hippolytus v. infr. 1077. Ὡ δάματ' εἴθε φλέγμα γηρύσαιθέ μοι, Καὶ μαρτυρήσαιτε. V. 17. Ald. πόντου λευκοκύμασι πρὸς Γεραίστιαις ποντίων σάλων. Verbis transpositis erui λευκαίνοντων e λευκοποντίων. Exstat λεύκαινον ὕδωρ apud Homerum Od. M. 172. Construe οἶδμα σάλων λευκαίνοντων πόντον κύμασι. V. 31. Vulgo προσαρμόσσασα. At metrum et sententia postulant προσάρμοσαν; ut conjungi posset cum ἄρμα. Nempe currus solis jam paraverat cursum ad Hesperum, post vero dapes Thyesteas, viam relectam iterat versus Auroram. Προσαρμόσας exhibet Codex, quem ipse contuli, benifice mihi in usum commodante Ricardo Hebero. Unde suspicor in aliis MSS. inventum iri προσάρμοσαν. Compendiosa scriptura syllabarum αν et ας finalium vix dignosci potest. Porsonus lectiones Aldinas male mutavit in v. 15, 27, 28. Potuit quoque veram reponere in v. 6. Potuit quoque citare ex Hesychio Ἡϊόσιν ἀρματαύσας et Ἑσπερον κέλευθον. Carmen vulgo Monostrophicum redigere conatus sum in alium ordinem sed parum feliciter. Vid. Append. Troad. p. 148.

V. 1280. Τάχα τις Ἀργείων ἔνοπλος ὁρμήσας
ποδὶ βοηδρόμῳ μέλαθρα προσμίξει·

1286. Ἀμείβωμαι κέλευθον
πάντως σκοπούσα πάντα.

Huc retraxi πάντως quod legitur in v. 1292.

1291. Ὡ Διὸς ἀναιὴν κράτος
ἔλθ' ἐπὶ κούρην ἐμοῖς φίλοις·

V. 1294. et sqq.

Θείνετε καίνετ' ἄλλυτε,
δίπτυχα δίστομ' ἐκ χειρὸς
φάσγαν' ἰέμενοι,
τὰν ἀλάστορα λειπ-
τόγαμον, ἀπλείστους
ἔκανεν Ἑλλάνων

δώρατι παρὰ πόταμον ὀλομένους, 7
ὅθι δάκρυα δάκρυσι συνέπεσεν
σιθαρένιοι βέλεσιν ἀμφ-
ἰτὰς Σκαμανθροῦς δίνας. 10

Gl. φονεύετε ad latus verbi θείνετε expuli. Porsonus eiecit θείνετε. Mox vice λειποπότορα dedi ἀλάστορα. Quoties Helena audiat ἀλάστορα, εἰρινὺς, ἀτῆ, et simile quid, monui ad Troad. 902. et ad Iph. T. Vid. *Classical Journal* N. xv. p. 148. Oritur λειπ e voce proxime adjacenti.

V. 1355. et sqq.

Διὰ δίκας
ἔβα θεῶν
τις νέμεσις

εἰς Ἑλέναν
δακρύοισι γὰρ Ἑλ-
λάδ' ἅπασαν ἔπλη-

5

3

σε διὰ τὸν
ὀλομένον

7 Ἰδαῖον, ὃς ἤγαγεν
Ἑλληνίδ' ἐς Ἴλιον.

Ante Ἰδαῖον exstat Πάριον, deleui gl. manifestam: mox Ἑλλάδ' in Ἑλληνίδ' (Helenam) mutavi. Mire sum lapsus ad Troad. Append. p. 151. dum alium ordinem proposui.

V. 1560. et sqq.

Τέλος ἔχει δαίμων
τέλος, ὅπα θέλει·
μέγαρα δέ τις
νέμεσις βροτοῖ-
σι δι' ἀλαστόρων·
τάδε δι' αἰμάτων

ἔπεσεν ἔπεσε 7
μέλαθρα διὰ τὸ
Μυρτίλου· κ δί-
5 φρου πέσημα. 10

Vice δύναμις, quod non intelligo, reposui νέμεσις.

Phoenissarum v. 325. et sqq. ἐπωδὸς α'.

Ἡ ποθρινὸς φίλοις,
ἧ ποθρινὸς Θήβαις
ἔρημιν πατέρω-
ν ἔλιπε δάμον·
ὄθεν ἑμάν τε λευ-
κόχροα κείρομαι,

δάκρυ' ὅσσ' ἀνιῆσα, πενθήρη κόμαν,
ἄπεπλος φαρέων, τέκνον, λεύκων
δυστορφ-
ναῖά τ' ἀμείβομαι
5 ἀμφὶ τρύχῃ τάδε. 10

Hæc carmina Epodica nonnisi in editione mea reperies. Antistrophos versus olim detexi Append. Troad. p. 152. Aliam viam iniiit Seidlerus de Vers. Dochn. p. 253. Sed Proodis Mesodis duobus et Epodis, quas fingit Vir μετρικώτατος, facile carebimus. V. 7. Vulgo Δακρυόεσσαν ἰῆσα. Valek. δακρυόεσσ' ἀνιῆσα. Ipse emendavi δάκρυ' ὅσσ' ἀνιῆσα. Euripides usurpat δάκρυα—ῆσα in v. infr. 1479. Adī quoque Musgr. ad Herc. F. 626. ναματ' ὅσων ἐξανίετε: qui citat Philon. Jud. p. 359. ed. Turn. πηγὴν δακρύων ἀνιῆς. Eadem metaphora dicitur αἶμα ἐξανιέτω in Iph. T. 1460. V. 9. Exstat σνῆτια ante ἀμείβομαι: glossam manifestam olim delendam jussī; et nunc metro præceptum confirmatur. V. 10. Τρύχῃ primam producit. Ditrochæus igitur Choriambos respondit.

344. et sqq.

ἐπωδὸς β'.

Ἐγὼ δ' οὔτε σοι
πυρὸς ἀνῆψα φῶς
ἐν γαμηλίοις
ματρὶ μακαρία
νόμιμον ὡς πρέπει·
ἀνυμέναια δ' Ἰσμ-

ηνος ἐκῆδ' ἐύθη
λουτροφόρου χοαῖς,
ἄνα τε Θεβαίαν
πόλιν ἐσιγάθη 10
5 σᾶς νύμφας
εἴσοδος.

V. Reposui γαμηλίοις vice γάμοις. Cf. Med. 1022. Πρὶν λούτρα καὶ γυναῖκα καὶ γαμηλίους Ἐυνάς μ' ἀγῆλαι λάμπαδας τ' ἀνασχέθειν. Legi tamen potest γάμοις modo scribas μάκαρι cum σοι jungendum ματρὶ. V. 8. Vice χλιδᾶς dedi χοαῖς. Ad morem illum Noster respicit quem commemorat Hesychius. V. Λουτροφόρος—ἐκαλοῦν δὲ

οὕτω καὶ τὸν φέροντα τὰ λούτρα—ἕτεροι δὲ (ἐπεὶ lege) παῖδας εἰς τοὺς γάμους λουτροφόρους καὶ τοῖς ἀγάμοις ἀποθανούσι τὸ αὐτὸ ἐποίουν. Illud παῖδας tuetur Photius caju verba sunt ἔπεμπον δὲ ἐπὶ ταῦτα τὸν ἐγγυ-
τάτω γένους παῖδα ἄρρενα καὶ οὗτοι ἐλουτροφόρου. Verum et ibi syn-
taxis postulat παῖδας ἄρρενας.

362. et sqq.

ἐπὶ πόδες γ'.

"Αλαστα τάδ' ἐστὶ σίδα-
ρος αἵμασιν Οἰδιπόδα·
εἴτ' ἕρις εἴτε πατὴρ ὁ σὸς αἴτιος
εἴτε τὸ δαιμόνιον, κατεκώμασε·
πρὸς ἐμὲ γὰρ κακῶν
ἔμολε· τῶνδ' ἄχρη.

V. 1. Inepte vulgo ὁλοῖτο τάδ' εἴτε σίδαρος. Reposui vocem Euripi-
deam ἄλαστα. Cf. supr. 341. ἄλαστα ματρί τᾶδε. Hipp. 877. Troad.
1236. Herc. F. 911. Electr. 1185. Hesych. "Αλαττα, μῖαμα. Mox,
δώμασιν Οἰδιπόδα huc trajectis, dedi αἵμασιν. Redde Anglice *The
sword hath rioted in the blood of Oedipus*. Κῶμος est tumultus homi-
num vino plenorum et per metaphoram dicitur de illis qui sanguine
exhausto iusanunt.

Phœmissarum 882. et sqq.

"Ετεκες ὦ γαῖ
ἔτεκες τὸ πρῖν,
βάρβαρον ὡς ἐδάην ἀκόαν ἐδάην ποτ' ἐν οἴκοις,
τὰν ἀπὸ θηριτρόφου φοινικολόφοις δράκοντος
γένναν ἐδοντοφυῇ Θή-
βαις κάλλιστον ὄνειδος·
'Αρμονίας δέ ποτ'
εἰς ὕμεναίους
ἤλυθον οὐρανίδαί, φόρμιγξ ἵνα τείχεα Θήβας,
γᾶς 'Αμφιονία τε λύρα ποτε πύργον ἀνέστα-
σεν, ποτάμων διδύμων πόρον ἀμφὶ μέ-
σον, Δίρκη χλοερότροφον ἃ πεδι-
ον πρόπαρ 'Ισμή-
νου καταδύει,
'Ιὼ Θεὰ κερόεσσα προμάτωρ
Καδμείων βασιλῆας ἐγείνατο·
μυριάδας δ' ἀγαθῶν ἐτέρας ἑτε-
ράς μεταμειβομένα πόλις αὖ ἐπ' ἃ·
κρηὶς ἔστακεν 'Αρ-
εὺς στεφάνοισιν.

5

10

15

20

V. 1. Vulgo ποτε. Erui τὸ πρῖν. Alii fortasse dabunt πάλαι. V. 3.
Vulgo ἀκόαν ἐδάην ἐδάην. At Tragicè inter vocem repetitam verbum
aliud interponunt. Vid. Seidler. de Vers. Doch. p. 278. V. 9. Vulgo
φόρμιγγί τε—τάς 'Αμφιονίας τε λύρας ὑπὸ πύργος ἀνέστα. Construc-
tionem non expedio. Membr. exhibent πύργοι. et cum illis Fl.
quoque ἀνέστησαν. Verum ipse nihil dubito quin an compendiose

scriptum oculos Brunckii fefellerit. Vix dignosci queunt αν et ας in Codicibus seculis decimi tertii et quarti. V. 12. Redde ᾗ quā where. V. 15. Ε θ' α erui θα. Nempe Io post mortem utpote Dea colebatur.

1371. et sqq.

Ἀνάγετ'
ἀνάγε-

2

τε κώκυτον ἐπὶ
κάρα τε κτύπους
λευκοπήχ-
εἰς χερσίν.

3

1512. et sqq.

ἐπαλῶς ἄ.
Τίς Ἑλλας ἦ
τίς βάμβαρος
τῶν περπαρῖθεν ἔτλα
εὐγενετῶν ἑτέρως
αἵματος ἀμείριυ κακῶν τοσῶνδ'
ἀγεμόνιυμα νεκροῖς πολύστονον;

Hæc quoque carmina Epodica non nisi in editione mea reperies: in reliquis pro Monostrophicis habentur. Ipse olim Strophas et Antistrophas detexi Append. Troad. p. 143. Aliam rationem aggressus est Seidlerus de Vers. Doctm. p. 333. quæ tamen nostræ cedat necesse est, ni vehementer fallor.

1522. et sqq.

ἐπαλῶς β'.
μάτρος ἐμᾶς διδύ-
μοις τε γάλακτος
περὶ μαστοῦς,
πρὸς ἀδελφῶν δ'
οὐλομένοις· αἰ-
κίσματα τ' ὄσσαν,

Inserui τε ut διδύμοις conjungi possit cum vocibus ἐπὶ δάκρυσι in antistrophæ præeunti; mox dedi περὶ μαστοῖς pro παρὰ μαστοῖς. Subaudi αἰσι scil. ἀδελφοῖς. Dein οὐλόμενα in οὐλομένοις mutatur. Denique e ὄσσαν erui τ' ὄσσαν quibuscum arctissime cohærent voces subsequentes τοῖαδ' ἄλλη φάνερα, τάλαν' ὡς ἐλελίξω. Ald. exhibet νεκρῶν, voluit fortasse κούρων. Idem sonant αἰκίσματα ὄσσαν ac δυσκλεῖς θέα apud Æschylum in Prom. 249. Unde corrigas Prom. 119. Ὁρᾶτε δεσμιώτην με δυσπρότμον θεόν. MS. unus θεῶν. lege θέαν. et cf. ibid. 69. Ὁρᾶς θέαμα δυσπρότμον et Λυπερὸν θέαμα apud Euripidem in Troad. 1158. plura dabit Beckianus Index.

1540. et sqq.

ἐπαλῶς γ'.

Ὅτοτοι
ὀτοτοῖ
λεῖπε δόμους σους, αἰ-
ῶν' ἄλαον φέγων,
πάτερ γεραῖ-
ε, δεῖξον, Οἰ-
διπόδα, σὸν ὅμμ' ἄ-
ελίω, ὃς ἀμφ' ἄ-

5

ἔριον σκότον ὅμμ-
ασι τοῖσι βαλὼν
ἔλκεις μακρόπνου
ζῶαν' κλυεὶς ᾧ
κατ' αὐλὰν
ἀλαίνων,
γῆραιον ποδὰ δεμνί-
οις δύστανος ἰαύων;

10

15

Voces male dispositas in ordinem redegi, et mendosas emendavi.
 V. 7. Ε μέλεον erui ἀελίω. Solemnis est locutio δειῖλαι ἀελίω. Cf. Soph.
 El. 426. ἡλίω Δείκνυνσι Orest. 812. ἐς αὐγὰς ἀελίοιο δειῖλαι et ῥέθος ἀελίω
 δειῖλον. Herc. F. 1204. V. 8. Vulgo ὃς ἐπὶ δώμασιν Ἀέριον σκότον—
 βαλὼν. Olim volui ἀραῖον κότον ἀνόσια σοῖσι βαλὼν collato v. supr.
 1068. καταβαλὼν ἀραῖσι τέκεα μέλεος, et δώμασιν reddito *familiae*.
 Sed istam conjecturam esse falsam metrum ostendit; quo duce expuli
 δώμασι natum fortasse e prava lect. var. vice ὄμμασι. Quod ad ἀέριον
 σκότον cf. Theogn. 1004. Τάρταρος ἡρόεις. Unde recte Suidas ἡρόεις,
 σκότεινος. Quod ad ὄμμασι βαλὼν cf. v. supr. 964. μέλαιναν κῆρ ἐπ'
 μμασιν βαλὼν.

1555. et sqq.

ἐπωδὸς δ'.

Πόλιον, αἰθέρος
 ἀφανὲς ἢ νεκροῦ

εἰδωλον, ἀναρθρον,
 ἢ πτανὸν ὄνειρον.

3

2

V. 2. Vulgo νέκυν. Constructionem non expedit. Junge εἰδωλον
 cum ἀφανὲς: de quibus pendent αἰθέρος ἢ νεκροῦ. Quid velit apud
 Nostrum—αἰθέρος εἰδωλον liquet e simili locutione Æschylea αἰθέριον
 κήνυγμα (quod exponit Eustathius per ἀέριον εἰδωλον) et Sophocleā
 καπνοῦ σκία: et νεκροῦ εἰδωλον imitatur Homericum illud νεκρῶν εἰδωλα
 χαμόντων. Mox ἀναρθρον probe restituit Valckenaerius ex Hesychii
 gl. Ἄναρθρος, ἀτονος ἀσθενής, Εὐρεπίδης Οἰδιπόδι.

1578. et sqq.

Ἐπωδὸς ε'.

ΟΙ. Τῶν μὲν ἐμῶν τεκέων φάνε-
 ρον κακόν· ἃ δὲ τάλαιν' ἄλλο-
 χος τίνι μοι, τέκνον,
 ὤλετο μοῖρα;

δ᾽ ἄκρυα γοῖρά φάνερα
 δοῦσα, τε θεμένα τέκεσι
 μαστόν, ἔτρεφεν ἔτρεφε τέκν',
 εἴ γέ τις, ἄτεκν' ἀραμένα.

6

4

V. 7. Metro reperto vera quoque scriptura Euripidi restituitur.
 Vulgo, ἔτρεφεν ἱκετὶς ἱκετὰν αἰρουμένα. Unde erui ἔτρεφε τέκν' εἴ γε τις
 ἄτεκν' ἀραμένα. Quam facile ετρεφεν in ἔτρεφεν hoc quidem loco delabi
 potuerit equis non videt. Mox τέκν' ἄτεκνα est oxymorum a librariis
 semper fere offensum. Simile quid peccatum reperies in Prometheus
 loco mox citato. Quod ad sententiam cf. omnino Æschyl. S. C. Th.
 921. Locum valde depravatum obiter emendabo. Ξένων τ' ἐπακτῶν
 στίχας Πολυφθόρους ἐν Αἴδος. Δυσαίων πέφην' ἃ τεκοῦσ' ἐκ Προπάσων
 γυναι-κων, ὅποσαι γ' Αἰνόγαμοι κέκληνται. Inepte vulgo τε πάντων.
 Exercitus Argivorum fuit undique collectus. Cf. ibid. 580 et 1018.
 Στράτευμ' ἐπακτόν. Mox e vulgatis δαισιδυσδαίμων erui αἴδος δυσαιών.
 Post Αἴδος subaudi δόμοις. Deinde in σφιν latet πεφην: inter τεκοῦσα
 et προπάσων excidit ἐκ ut sæpe alibi. vid. ibid. 1059. Γένος ὠλέσατε
 πρέμνοθεν οὕτως lege ὠλέσατ' ἐκ πρέμνοθεν. Denique e τεκνόγονοι erui
 γ' αἰνόγονοι. Exstat αἰνομόροις ibid. 895. ubi bene citat Blomfieldus
 Il. X. 480. ὃ μ' ἔτρεφε τύτθον εἴδωσαν Δύσμορος αἰνόμορον. quanquam
 displicere poterit ibi αἰνόμορον propter versus finem ὡς μὴ ὥφελλε τεκέσ-
 θαι: unde patet legi debere αἰνότοκον. Hesychio favente Αἰνότοκος,
 κακὴ γένεσιν. Similiter Agamemnon dicitur πατὴρ αἰνοπατὴρ in Choeph.
 312. Paris αἰνόγαμος in Helen. 1130. et αἰνόλεκτρον in Agam. 714.
 unde restituitur αἰνόγαμοι Æschylo: ejus in cantu antithetico lege

Τὰς' ἂν τις εἴποι, τίνας Δόμων πατρῶν λαχαί; Περί τάων μάλ' ἤχη
 αὐτὰς. Περίμπει δαίτη-ῆς γῆς αὐ-τίστους αὐτοπῆμων. Vocibus trans-
 positis dedi περί vice επ et αὐτὰς vice αὐτοῖς. Dein εἴ γέ τις est for-
 mula usitata; quam alii aliter variant: Soph. Œd. T. 1137. Εἰ καὶ τις
 ἄλλος Plato Euthyphrone p. 54. ed. Fischer. εἴπερ τις ἄλλος idem in
 Phædone p. 238. εἴπερ τις πῶποτε καὶ ἄλλος. V. 8. Solenne est φέρειν
 vel synonymum τίκτειν et τρέφειν in eadem sententia. Cf. Hom. Il. X.
 421. Eurip. Electr. 969. Med. 1349. Hipp. 624. Œd. T. 827. Aris-
 toph. Pac. 628. Mire variant libri inter ὀρέμενα, ὀρώμενα, αἰδόμενα
 et αἰωρόμενα. Ipse dedi ἀράμενα: licet valde dubitarim de αἰρεσθαι
 an a Græcis usurparetur eodem modo ac nostrates *to bear*, dictum de
 fœmina puerum utero gestante. Si probum sit αἰνόμερον apud Home-
 rum hic legi potest αἰνόμερος.

1597. et sqq.

'Επαδὸς 5'.

Χαλκόχροτον δὲ λαβοῦσα νεκρῶν πάρα
 φάσγανον, εἴσω σαρκὸς ἔβασεν ἀ-
 κίνακιν ἐν δὲ τέκνοις ἔπεσ' ἀμφοῖν.
 ταῦτα δ' ἐν ἡματι τῷδε συνήγαγεν
 ἀμετέρησι δόμοις θεὸς ἄχρη
 καὶ ποτ' ἔρις τὰδε πάντα τελευτᾷ.

V. 3. Edidit Porsonus cum MSS. nonnullis ἔβαψεν ἄχει δὲ τέκνων
 ἔπεσ' ἀμφοῖν τέκνοις. At vice ἄχει tres Codices ἄγχι unus ἄγχη alter
 ἄγγει duo ἄγγη Membr. ἔχει. Cant. pro var. lect. ἀγγι. Ipse autem
 ex ἀγγι et τέκνων conjunctis effinxι ἀκίνακιν. Vox rarissima inter
 poetas fieri nequit quin corrumpatur: mox collato v. supr. 1476. Ὡθι
 σίδηρον, ἐν δὲ τοῖσι φιλόδοις Θανούσα καὶται περὶ βαλὺς ἀμφοῖν χέρας,
 non dubitavi reponere ἐν δὲ τέκνοις—ἀμφοῖν. Var. lect. quam Schol.
 commemorat; συν τέκνοις δὲ ni fallor ex hoc loco fluxit unde aliquis
 corrigere poterit ibi ἐν δὲ παισὶ φιλόδοις: sæpe enim τοῖσι et παισὶ
 permutantur vid. Elmsleius ad Heracl. 216. V. 5. ἄχρη exhibet unus
 MS. V. 6. Porsonus Ὡ πάτερ θς ταῦτα τελευτᾷ. At hæc plane
 abundant post sententiam præeuntem. MS. unus τὰδ' ἐπιτελευτᾷ
 unde erui τὰδε πάντα τελευτᾷ. et paulo ante collato v. supr. 365. εἴτ'
 ἔρις—αἴτιος εἴτε τὸ δαίμόνιον et 811. Ἔρις θεὸς τὰδε μῆστοι mihi vix
 dubium videtur quin ἔρις huic quoque loco restitui debeat. Voluit
 dicere Antigone hæc mala divinitus immitti a Deo majorum gentium
 non minorum.

Med. 131. et sqq.

Ἐκλυον φωνὰν
 ἔκλυον δὲ βοὰν
 τὰς δυστάνου Κόλχιδος,
 οὐδ' ἐξώπιος· Ἀλλά, γέ-
 ραι, ἐπάϊξον
 ἀμφιπύλου γὰρ

ἔσω μέλαθρον
 βοὰν ἔκλυον,
 οὐδὲ συνήδομαι
 ἄλγεσι δώματος
 5 ἐπεὶ μὴ φίλον
 κέκρανται, γύναι.

10

Vice οὐδὲ πῶ ἡπιος, quæ verba nullum aut humilem sensum præbent,
 reposui οὐδ' ἐξώπιος, subaudito ἐγώ. Nempe Chorus, hæc locutus,

convertit oculos ad eam scenæ partem, quâ vox auditur et unde Medea est exitura. V. 5. Quid velit λέξον non video. Restitui ἔπαιζον. Medæ ejulatibus perterritus in scenam intrabat Chorus, et, Nutricem, diu nimis ab herâ absentem, jubet ut Medæ se comitem adjungat. Illud ἐπ' vulgo sequitur λέξον.

207. et sqq.

Ἰαχὰν αἶον		
πολυπόων γόων,		Ζηνὸς ὀρχίαν θέμιν, ἅ νιν ἔ-
λίγυρα δ' ἄχῃ		βασεν Ἑλλάδ' ἀντίπορον διὰ
μόγερα βοᾷ	4	κυανέαν πόντου κλῆρ'
τὸν ἐν λέχει προδόταν κακόνυμφον		εἰς ἄλμαν ἀπέραντον.
θεοκλυτεῖ δὲ παθοῦς' αἰὶν' αὐτὰν		

V. 9. Vulgo δι' ἄλλα νύχιον ἐξ' ἄλμυραν πόντου κλῆρ': Quoties aliquis dicitur Euxino per Hellespontum navigare, toties fere, mentio facta est de saxis concurrentibus nomine Cyaneis. Cf. Med. 2. διαπτύσθαι—κυανεὰς Συμπλήγαδας, ibid. 1259. κυανεᾶν λιπύστα Συμπλήγαδων πετρᾶν. Androm. 792. ἐκπεράσαι ποντίαν συμπλήγαδα. 856. ἃ διὰ κυανεὰς ἐπέρασε πλαγκτὰς: sic enim lego vice ἐπέρασεν ἀκτὰς. Cf. Herodot. iv. 85. ἔπλεε ἐπὶ τὰς Κυανεὰς καλομένης τὰς πρῶτερον πλαγκτὰς Ἑλλήγες φάσιν εἶναι. Bene igitur Hesych. Πλαγκταὶ, οὗτω πέτραι τινες καλοῦνται (ἀπὸ) τοῦ πλάζεσθαι αὐτὰς ἃς εἶναι Συμπλήγαδας καλοῦσιν, Iph. T. 241. κυανεᾶν Συμπλήγαδα Πλάτη φυρόντες. ibid. 392. κυανεᾶι κυανεὰς Σύνοδοι θαλάσσια. ibid. 893. διὰ κυανεὰς—πέτρας. Bene igitur κυανεᾶν reposui; bene quoque ἄλμυρην. Cf. infr. 1283. ἐς ἄλμαν. Hipp. 150, 751. et tria loca alia dat Index Beckianus. Exstat quoque vox in Pers. 397. et apud Hesychium ex incerto Scriptore allegantem Τετραέλικτον ἄλμαν.

Hippolyti v. 160. et sqq.

Φιλεῖ δὲ τᾷ δυσ-	
τρόπῳ γυναίκων	
ἁρμονία κακὰ δύσ-	
τανος ἀμάχανός τε συν-	
οικεῖν ὠδ-	5
ἰνων καὶ	
δυσφροσύνας· δι' ἐμᾶς ἤξεν ποτε νήδυος ἅδ' αὐ-	
ρά, “ τὰν εὐλοχον οὐρανίαν τόξων μεδέουσαν	
Ἀρτεμιν αὐτεῖν”	
κ' “ αἰὼν πολυζήλ-	
ωτος εἴη μοι	11
σὺν θεοῖς φοιτᾶν.”	

Sensum hujus loci olim aperui. vid. *Classical Journal* N. ix. p. 201. at verba non usquequaque assecutus sum, de metri ratione nihil suspicatus: quod uti nunc video, postulat ἀμάχανος τε vice ἀμαχανίας et καίων pro καιροὶ et εἴη μοι vice αἰεῖ. Quod ad αἰὼν πολυζήλωτος. Cf. Med. 243. et Simonid. Fragm. xii. ζήλωτος αἰὼν. unde corrigi debet. Orest. 961. ὃ τ' ἐπὶ μακαρίους Ζηλωτὸς ὦν ποτ' οἶκος: ibi edidit Porso-

nus e conjectura Musgravii Ζήλος ὦν. Mihi vero placet ἔπεσε μακαρίοις Ζηλωτὴς ποτ' αἰὼν et in antistrophico ἄταν αἰμάτῃροι. Nascitur οἶκος vel οἶκους a prava var. lect. vice οἶκων in v. 956. Corrigi debent et alia duo loca, quasi parietes de una fidelia dealbati. Alter est Sophoclis ad finem Œdipi Tyranni, alter Euripides in epilogo Phœnissarum. Utrosque sic lege. In Sophocle

᾽Ω πάτρας Θήβης ἔνοικοι λεύσσειτ', Οἰδίπους ὄδε,
κλεινὸς ὅστ' αἰνίγμ' αἰδοῦ καὶ κράτος γνάμη' κύρουν,
εἰς ὅσον κλυδῶνα δεινῆς θυμφορᾶς ἐλήλυθα.

et in Euripide

᾽Ω πάτρας κλεινῆς πολῖται, λεύσσειτ', Οἰδίπους ὄδε,
Σφιγγὸς δὲ μόνος κάτεσχεν τῆς μαιζόνου κράτη,
Οὔτος, ὃ ζηλωτὴς αἰὼν καὶ περίβλεπτος τέχνης
᾽Ην, ἄτιμος οἰκτρὸς αὐτὸς ἐξελαύνομαι χθινός.

Nisi me omnia fallunt, Tragicus uterque suam scripturam, si vivus esset, agnovisset. In Sophocle vulgatur αἰνίγματ' ἥδη καὶ κράτιστος ἦν ἀνὴρ. Idem versus exstabat quoque inter Euripidea, exceptis ἔγνω et μέγιστος. Atqui collato Œd. T. 398. γνάμη κυρήσας vix dubium videtur quin eadem phrasis huic quoque loco restitui debeat. Collatis quoque Œd. T. 193, 237, 586, 758. Œd. 373. Antig. 60, 166, 173, 873. in quibus omnibus κράτος sonat *imperium*, patet Sophocleum esse κράτος hoc etiam loco. Mox ex αἰνίγματ' ἥδη erui αἰνίγμ' αἰδοῦ. Simpliciter αἰδοῦς a Sophocle vocatur Sphinx: cf. Œd. T. 36. Σκληρᾶς αἰδοῦ et ab Euripide in Phœn. 1596. dicitur ἔγνω Σφιγγὸς αἰδοῦ σῶμα: unde fluxit ἔγνων vice ἥδη. At more Sophocleo unum verbum ἐκέρουν cum duobus nominibus, utcunque diversis, construitur. Vid. Interpretes ad Electr. 435. et loca ibi citata. Denique quod ad κλεινὸς — Οἰδίπους. cf. Œd. T. 8. Ὁ πᾶσι κλεινὸς Οἰδίπους. Sententiam postremo, quam Sophocles uno versu expressit, alter Tragicus duobus ornavit in Phœn. 49. τυγχάνει δὲ πῶς Αἰνίγμ' ἐμὸς παῖς Οἰδίπους Σφιγγὸς μαθὼν, καὶ σκῆπτρ' ἐπαβλα τῆσδε λαμβάνει χθινός. Hujus verba nunc attingo. At in ipso limine id notabile evenit, quod inter Sophocleos exstiterit olim versus ex Euripideis interpolatus, et vicissim inter Euripideos locum habuerit versus e Sophocleis haustus. Nempe sic vulgo legebantur verba Euripidea inter Sophoclea Ὅστις οὐ ζήλω πολίτων καὶ τύχαις ἐπιβλέπων. quæ mutavi in Οὔτος ὃ ζηλωτὴς αἰὼν καὶ περίβλεπτος τέχναις. Quam facile οὔτος ὢ in ὅστις οὐ delabi possit, equis ignorat, nec videt ΖΗΛΩΤΟΣ Αἰὼν vix distare ab ΖΗΛΩ ΠΟΛΙΤΩΝ: mox de τέχνης et τύχαις permutatis vid. Prom. 87. Denique cum περίβλεπτος quodam casu in ἐπιβλέπων mutaretur, fieri non potuit quin et voces transponerentur. Haec de corruptelarum origine, quod ad linguam, monui supra ζηλωτὴς αἰὼν exstare in Med. 243. et nunc moneo quod αἰὼν περίβλεπτος conferri possit cum βίος περίβλεπτος in Androm. 89. nec multum distet Herc. F. 508. Ὁρᾶτε μ', ὅσπερ ἦν περίβλεπτος βροτοῖς: neque Sophocles in Œd. T. 383. suam opem denegat ad illustrandam Euripidis sententiam scribendo τέχνη τέχνης Ὑπερφέρουσα, τῷ πολυζήλῳ βίῳ Ὅσος παρ' ὑμῶν ὁ φθίνος φυλάσσεται. Quibus similia loquitur Euripides in Med. 296. et sqq. Postremo vice

von reposui γν et αὐτὸς pro αὐτὸς: ut ὤτος et αὐτὸς conjungi possent. Quam belle hæc omnia procedunt, dum ἄτιμος et περίβλεπτος, οἰκτρὸς et ζηλωτὸς sibi invicem respondent. His tandem dispositis ad Epodica carmina redibo.

Hippol. 1157. et sqq.

στρ.

αντιστρ.

Ἐγὼ δυστυχίᾳς πάς
δάκρυσιν διόισω πότμον ἄποτμον
τάλαινα μάτερ, ἔτεκες ἀνόνα-
τα, τίθηνόμηναι θεῶς

ἴσον συζυγίαι τὸν 5
χαρίτων γόνον, τὸν τάλαν' ἐκπάτρως
τὸν οὐδὲν ἄτας αἴτιον ἐπέμ-
4 ετε τὸν γὰς ἄποικον.

V. 4. E vulgatis ἀνόνατα σεῦ μηρίω, quæ nemo intelligere poterat, erui ἀνόνατα τίθηνόμηναι. Hesych. Τίθηνόμηνος, τρέζων ubi citat Albertus Oed. C. 1043. οὗ πότνια σεμναὶ τίθηνόνται τέλη θνατοῖς; mox ison erui ex ιων. perpetuo heroes audiunt ισόθεσι. V. 6. χαρίτων emendat Reiskius vice χαρίτος: dein pro τί τὸν MS. Fl. τί τόνον vero proxime: voluit τί γόνον. Sed τι pertinet ad v. 4. initium scilicet vocis τίθηνόμηναι. Redde Anglice. *Ye bonds of affection that have nursed the godlike son.* V. 6. Vulgo πατρώας γὰς. At γὰς spectat ad v. 8. ubi ἄποικον dedi viæ ἀπ' οἰκῶν.

ibid. v. 1263. et sqq.

Ὅση τὰν θεῶν
ἄκαμπτον φρένα
καὶ βροτῶν ἄγεις, Κύπρι,
σὺν δὲ ποικιλότροπος
ἄμφιβαλὼν
ᾠκυτάτῳ
περὶ ποταῖται ἐπὶ γαί-
αν ἄσταχυν τ' ἐπὶ τε πόν-
τον ἀλμυρὸν.
θέλγει δ' Ἐργος
χρυσοφαῆς, ἐφ' ὅτῳ
μαιομένη κραδίᾳ

παντὸς ὁρμάσῃ, φύσιν 14
τὰν ὀρεσκήων τε λύ-
κων πελαγί-
ων θ' ὅσα τε
4 γὰ τρέφει
ἄλιός τ' 18
7 αἰθόμενος
δέρκεται ὕδρ-
ας τε; σὺ δ' ὦ
10 Κύπρις, ἀπάντ-
ων βασιλῆδα τιμᾶν
τῶνδε μόνᾳ κρατύνεις. 24

V. 1. Pro σὺ dedi ὅση. cf. Nostri verba apud Athen. XIII. p. 599. Ἐτὴν Ἀτρεΐτην οὐχ ὁρᾷς ὅση θεός. supr. 558. συνείπον' ἂν οἶα Κύπρις εἶπει: et Soph. Aj. 118. τὴν θεῶν ἰσχὺν ὅση. V. 4. Ποικιλόπτερος Epitheton Cupidinis apud Græcos poetas infrequens. Reposui ποικιλότροπος: cui simile est illud Sapphicum de Venere Ποικιλότροον. Audit Amor δόλιος, ἀμυνός, μολύβδος. Aliis fortasse placebit Σὺν δὲ παῖς αἰλότροπος. quam vocem exponit Hesychius per ἀλλοιότροπος. V. 8. γαῖαν εὐάχτην nemo intellexit. Repono ἄσταχυν et reddo *fertilem*. α nonnunquam in illa voce vim augeat. Legere possumus εὐαγῇ. V. 11. Vulgo ἔ—ἐδορμάσει. V. 14. Vulgo σκυλακων. Inde erui τε λύκων. Hesychio teste Λύκος est animal terrestre et ποῖς ἰχθύς. Anglice *shark*. V. 20. Tautologum est ἀνδρας. Vide Epodi initium. Restitui ὕδρας. Hesych. Ὑδρῆ, ὁ ἔχρς. Exstat ὕδρας pluralis in Heracl. 950. Reliqua carmina mox recensebo.

Elonæ, Dabam Kalend. Decembr. A. S. 1813.

The following is a detail of the Lectures given at Gottingen in 1800. We hear that similar Lectures have been given every year with the exception of the years 1812 and 1813.

CATALOGVS
P R A E L E C T I O N V M
P V B L I C E E T P R I V A T I M
G E O R G I A A V G V S T A

Per Semestre Hibernvm clxxxv Inde a Die xiii. Octobris Habendarvm.

Gottingae Typis Henrici Dieterich.

Academiae Georgiae Avgvstae Prorector THEOPH. IAC.
PLANCK D. Cvm Senatv.

RECITATIONES THEOLOGORVM.

D. G. J. PLANCK, priuatim hora VIII-IX. *historiam Dogmatum*; hora X-XI. *Encyclopaediam theologicam* ad ductum libri: (*Introduction to the theological sciences.*) hora XI-XII. *historiae ecclesiasticae partem posteriorem* tradet.

D. CAROL. FRID. STAEUDLIN, hora VIII-IX. *Theologiam dogmaticam*, lectionibus partim *priuatis*, partim, die scilicet Saturni, *publicis*, tradet, ex libri sui (*Moral and religious instruction modernized.*) Parte 2. cuius etiam breuior et passim emendata editio hoc semestri lucem videbit. Hora X-XI. *epistolas Paulinas* omnes, sex per hebdomadem diebus, interpretabitur.

D. CHPH. FRID. AMMON moderabitur publice *exercitia sodalium seminarii homiletici* d. Sol. h. XI-XII. Priuatim interpretabitur *quatuor euangelia synoptice*, senis per hebdomad in lectionibus h. IX-X. *disciplinam morum* autem (*religious morality*) duce compendio nouo docebit h. III-IV.

RECITATIONES IVRECONSVLTORVM.

JOANNES STEPHANUS PÜTTER volente Deo *ius publicum* hora XI. sexies per hebdomadem, *praxin iuridicam* diebus Lunae, Mercurii et Veneris hora III. tradet.

D. JUSTUS CLAPROTH, hora VIII-IX. *matutina*, singulis diebus *operariis*, *processuale practicum*; hora IX-X. vero, diebus Lunae,

Martis, Iouis atque Veneris, collegium relatorium dabit, vbique filum suorum compendiorum secuturus.

JUSTUS FRIDER. RUNDE hora VIII-IX. *ius germanicum priuatim* ex *tertia* editione compendii sui, quae inter lectiones iusto tempore prodibit; hora X-XI. *Ius canonicum* ad filum compendii b. BOEHMERI tradet.

GEORG. AUG. SPANGENBERG priuatim more solito in *Pandecten*, praeunte J. H. BOEHMERO, commentabitur hor. IX. et II. addita mox hor. matutina septima. Prima vero legitimae scientiae dabit elementa hor. XI. vsurus b. Hoeptneri *Institutionum* libello eiusque vltima editione. Priuatissimis lectionibus ex conuentione et desiderio honoratissimorum commilitonum vacabit.

JO. PETR. WALDECK, hor. IX. et II. *ius Digestorum* tradet ex *introductione* J. H. BOEHMERI, hora XI. *Institutiones iuris ciuilis* ex *tertia* libelli sui editione.

FRID. BOEHMER *publice* hora I. d. Mercurii in locum Digestorum de *appellationibus* commentabitur; *priuatim* hora VIII. *Institutiones iuris ciuilis* secundum libellum WALDECKIANUM; hora X. *ius ecclesiasticum* e compendio b. PARENTIS exponet.

GEORG JAC. FRID. MEISTER, hora IX. et diebus Martis et Iouis hora VI. *ius Pandectarum* ex compendio J. H. BOEHMERI systematico ordine, secundum conspectum cum auditoribus communicandum, docebit. Hora IV. quinquies per hebdomadem, principia *iuris criminalis* e suo libello tradet.

GEO. FRID. DE MARTENS hora IX-X. diebus Lun. Mart. Iov. et Ven. *Cursum politico-diplomaticum* instituet; hora XI-XII. *ius gentium Europaearum positium s. practicum* e libello: *principes du droit des gens*, cuius primae plagellulae prostant typis Dieterichianis, gallico sermone tradet; hora III-IV. diebus Mart. et Iov. *ius mercatorum praesertim cambiale et maritimum* exponet. *Exercitationes practicas iuris gentium* dieb. Saturni h. XI-XII. et in vsum prouectorum diebus Mercurii hora IX-X. moderabitur. *Practicum iuris mercatorii* offert die Lunae hora III-IV.

GUSTAVUS HUGO hora VIII. *ius naturae*, ex libro: (*Instructions on the law of Nature as a philosophy of positive right—2d Essay.*) hora IX. *Pandectas* s. *ius Romanum*, quo vtimur, ex libro: (*Instructions on modern application of Roman Laws—2d Essay.*) hora XI. *historiae iuris ciuilis partem alteram* s. *historiam litterariam*, ex tabulis chronologicis et onomasticis; hora II. *Encyclopaediam iuris*, ex libro: (*Instructions on the juridical Encyclopaedia.—2d Essay.*) tradet.

RECITATIONES ORDINIS MEDICI.

HENR. AVG. WRISBERG, D. Anat. Prof. Ab hora IX-XII. *Sectiones et Praeparat. Corp. human.* diriget; hora II-III. *Demonstrationes partium hum. corp.* instituet; hora II-III. *dier. Merc. et Sat. Neurologiam* illustrabit; hora V-VI. *vesp. Collegium Itinerar.* per German. Australem, Italiam et Helvetiam docebit, nec non libris, mappis, picturis et iconibus numerosiss. illustrabit; hora VI-VII. *Medicinam Forens. cum Politia Medica* tradet, et Privatiss. hora XI-XII. *Doctrinam Vasor. absorbentium* profitebitur.

AUGUSTUS GOTTLIEB RICHTER, D. priuatim hora X. *Therapiae Specialis* priorem partem, quae *morbos acutos* comprehendit; hora XI. *Therapium generalem* tradet.

JO. FRID. GMELIN, D. publice tradet die Mercurii hora XI. *praecepta chemiae antiphlogisticae capita*; priuatim hora VIII. *chemiam vniuersalem recentioribus inuentis locupletatam et numerosis experimentis illustrandam*; per quatuor hebdomadis dies hora XI. *elementa chemica opificiorum, artium et fabricarum, experimentis similiter, furnorum et instrumentorum formis atque iconibus, productorum exemplis dilucidanda*; hora III. *materiam medicam, medicamentorum specimina* praemonstrando.

JO. FRID. BLUMENBACH D. hora VIII-IX. d. Lun. Mercur. et Vener. *mineralogiam* tradet. Eadem hora d. Mart. Iov. et Sat. *anatomem et physiologiam comparatam ad ductum compendii proprii* quod iam sub prelo sudat; hora V-VI. *historiam naturalem.*

J. F. STROMEYER D. hora I-II. d. Lun. Mart. Iov. et Ven. *exercitationes clinicas* in Nosocomio publico sueto more continuabit; et h. IV-V. quinquies per hebdomadem, eam *Therapiae Specialis* partem, quae morbos exanthematicos, tam acutos quam chronicos, comprehendit, tradet.

JUSTUS ARNEMAN D. hora VIII et III. *Therapiae specialis partem primam* quae morbos acutos, et priores Classes morborum chronicorum comprehendit, ad filum libri sui (*Manual of practical medicine*) nonis septimanae horis tradet. Hora IX. *Chirurgiam* docebit, ad librum (*System of surgery I. Th.*). Operationes chirurgicas in Cadaueribus demonstraturus. Hora XI. et III. *Materiam medicam,* per septem hebdomadis horas, duce libro suo (*Medical practice,*) simul *praecepta et exercitationes formulas medicas conscribendi* subiunget. Hora XI. dieb. Merc. et Sat. *Clinicum chirurgicum* sueto more continuabit.

G. F. HOFFMANN D. publice selecta capita diaetetica, priuatim

Cryptogamiam Lin. hora I-II. exponet. Excursiones sueto more continuabit.

F. B. OSIANDER D. *privatim* hora VIII. pathologiam et therapiam *morborum sexus sequioris*, hora IX. theoriam et praxin *artis obstetriciae* docebit; *publice* vero hora II. dierum Lunae, Mercurii et Veneris *Collegium Clinicum*, Regia liberalitate institutum continuabit.

RECITATIONES ORDINIS PHILOSOPHICI.

C. G. HEYNE *privatis* lectionibus h. II. *litteraturam* tradet *Romanam*, h. e. partim auctorum classicorum notitias litterarias, criticas et philologicas, partim omnino litterarum inter Romanos origines et incrementa. Seminarii philologici Sodalibus proposita est interpretatio tragoediae alicuius Euripideae, interpositis per vices descriptionibus latinis et disputationibus.

AUG. LUDOV. SCHLÖZER, prof. Polit., *privatim* hor. 4-5 *ius publicum uniuersale* tradet, praemissa introductione in *politicam* doctrinam omnem, ex breuiarii sui particula prima: hor. 2—3 *historiae* orbis terrarum *uniuersae* curriculum *prius*, ab Adamo ad Ilodouicum, faciet. Publicas recitationes alio loco indicabit.

JOH. BECKMANN, Prof. oecon. tradet: 1. hora III-IV. *politiam* et *doctrinam cameralem*. 2. hora X-XI. *doctrinam mercatoriam*, secundum (*Introduction to commercial science, and to Italian book-keeping.*) 3. hora I-II. diebus Iouis *collegium practicum* iis offert, qui exercitationes ea commentandi et scribendi, quae ad oeconomiam et doctrinam cameralem pertinent, optant.

C. MEINERS hora VIII. *Psychologiam*; hora IV. *historiam generis humani* docebit.

J. G. EICHHORN hora IX. *epistolas Paullinas* et hora X. *Psalmos* interpretabitur, hora XI. *per* hebdomadam *linguae ebraeae* et *ter* *linguae arabicae fundamenta* tradet, h. V. *historiam recentiore* enarrabit.

JEREM. NIC. EYRING hora II. post merid. *Institutiones linguae Hebraicae* illustrabit, comite Schroedero et adiuncta interpretandi exercitatione; hora VI. vesp. *historiam litterariam* enarrabit. Priuatissimas lectiones interpretandis gr. et lat. scriptoribus et instituendis commentandi et disputandi exercitationibus addixit.

JER. DAV. REUSS *Historiam uniuersae rei litterariae* tradet. Quatuor per hebdomadam diebus dabit *notitiam librorum* quibus *historia Germaniae* continetur.

TH. CHR. TYCHSEN hora IX. *Psalmos* interpretabitur; hora X. *Archaeologiam Hebraeorum* tradet; hora I. *Arabici sermonis elementa*. Lectiones publicas e tabula indicet

CHR. GUTL. MITSCHERLICH hora I. *Horatii Sermones et Epistolas*; hora III. *Xenophonteos aliquot libellos* interpretabitur.

HENR. MAURIT. GOTTL. GRELLMANN, *priuatim* tradet h. XI-XII. *histor. praeceptor. Statuum Europae*, duce SPITTLERI libro; hora III-IV. *Statisticen Germaniae*, eiusque *praeceptor. Statuum specialium*, duce suo breviario. *Publicas* lectiones alio loco indicabit.

JO. THEOPH. BUHLE *publice disputationes philosophicas* vel latino vel sermone vernaculo habendas hora auditoribus commoda moderabitur. *Priuatim* tradet hora IX-X. *quinis diebus Logicen et Metaphysicen*; hora XI-XII. *Aestheticen cum elegantiorum literarum historia iunctam*; hora II-III. *Psychologiam empiricam* in usum eorum, qui arti medicae student. Proficitur quoque operam suam institutione philosophica *priuatissime* uti cupientibus.

A. H. L. HEEREN tradet hora III-IV. *Historiam antiquam seu vniuersalem* ad ductum compendii sui; hora IV-V. *Historiam praecipuorum statuum Europae*, tum regnorum tum rerum publicarum.

JOANNES TOBIAS MAYER hora XI-XII. *matheseos applicatae partes mechanicas et opticas* tradet. Hora II-III. *Physicam experimentalem* ad novissimam compendii Erxlebeni editionem, et hora IV-V. *Astronomiam, Geographiam physicam ac Meteorologiam* ad eundem librum docebit.

RECITATIONES EXTRAORDINARIAE. ORDINIS IVRECONSVLTORVM.

GÜNTHERUS HENRICUS DE BERG hora VIII-IX. *ius feudale* ex compendio b. BÖHMERI; hora I-II. *processum Imperii*, iunctis exercitationibus practicis, ex suo compendio; hora V-VI. *historiam I. R. G.* duce Ill. PÜTTERO tradet.

JUSTUS CHRISTOPHORUS LEIST D. hora X-XI. *Ius ecclesiasticum*; hora IV-V. itemque die Saturni hora I-II. *historiam Imperii Romano-Germanici, habita simul ratione internac historiae iuris publici aeque ac priuati*, tradet.

MEDICORVM.

GEORG. WARDENBURG hora VIII-IX. *matutin. diebus Iov. Vener. et Saturn. morborum venereorum pathologiam et therapiam ex-*

plicabit; hora VIII-IX. matutin. *Semioticen* tradet, cum *practicis demonstrationibus* coniunctam, diebus Lun., Mart. et Mercur.; hora I-III. diebus Mart., Merc., Iov. et Saturn. *Clinicum suum priuatum medico-chirurgicum* continuabit; hora V-VI. pomerid. quinquies per hebd. *Medicinam forensem* et *politiam medicam* cum *demonstrationibus anatomicis, exercitationibus in elaborandis iudiciis medicis* et *inspectione cadauerum* coniunctas, tradet.

CHRISTOPH. LUD. GUIL. CAPPEL D. hora X. *Pathologiam generalem adiecta febrium doctrina* tradet; hora III. diebus Lun. et Iov. *praecepta Physiologiae generaliora*; diebus Mart. et Vener. *Brunonis systema medicinae, cum epicrisi*; diebus Mercur. et Saturn. *methodum asphyxiae medendi*, legibus Societatis sotericae satisfactorius; hora IV. *Examinatorium de Therapia speciali cum casuistico coniunctum* instituet.

PHILOSOPHORVM.

C. F. SEYFFER priuatim docebit; hora VIII. *Mathesin applicatam*; hora X. *Mathesin puram, Arithmeticam et Trigonometriam* ad suam methodum; *Geometriam* ad EUCLIDEM; hora XI. *Algebram* ad suam methodum; hora VI. *Astronomiam*, cum vsu et expositione Instrumentorum in Specula astronomica Regia.

G. C. MÜLLER publice hora X-XI. *Arithmeticam, Geometriam et Trigonometriam planam* duce b. KAESTNERO quinquies per hebdomadem tradet. Priuatim *Architecturam ciuilem, Architecturam pontificalem theoretico-practicam, Hydrotechnicam, scientias militares* vel alia desiderantibus dabit.

JO. CHRIST. DANIEL WILDT priuatim docebit hora X. *Mathesin puram*; hora XI. *Mathesin applicatam*; hora III. *Physicam experimentalem*; hora IV. *Astronomiam et Geographiam physicam, Meteorologiam et Theoriam telluris*.

G. SARTORIUS, priuatim hora XI. tradet *politicen vniuersam*, cuius prima pars agit de constituenda, secunda pars autem de administranda republica, vulgo (*Police: in the department of the public accounts of finance.*) secundum libros suos; hora V. *historiam et statisticen regnorum Europae* exponet. *Publicas lectiones* suo tempore indicabit.

FRIDERICUS BOUTERWEK hora IX. *Ius naturae et gentium* illustrabit; hora X. *Logicen et Metaphysicen*, i. e. *principia theoretica cognitionis humanae* exponet ex libro suo: (*Elements of speculative philosophy.*) hora V. vesp. tradet *Aestheticam* cum *litteratura artium elegantiorum*, imprimis *poëseos*; hora VI. vesp. diebus Martis

et Ven. *praecepta styli* dabit et *exercitia bene scribendi* in lingua vernacula instiuet.

JO. DOMINIC. FIORILLO, hora VIII. tradet *Architecturam civilem, et exercitia delineandi figuras architectonicas* adiunget; hora I. de *Architectura Graecorum et Romanorum* aget, habita simul ratione *pulchritudinis et magnificentiae*, quas in illorum aedificiis admiramur. Priuatissime *Historiam artis pictoriae, statuariae et sculpturae gemmarum etc.*, ex quo tempore *artes restauratae sunt*, cum vsu chalcographici apparatus Bibliothecae Academicae, enarrabit. Docet etiam *artem delineandi et pingendi*, theoretice et practice, adiunctis fundamentis optices picturariae.

CAR. TRAUG. GOTTLOB SCHOENEMANN D., *Artem Diplomaticam et Praxin Archiualem*, I. PER FERIAS, trinis per diem horis: II. PER IPSUM SEMESTRE, hora II-III., seu alia commoda, quinis diebus, ex Compendio suo docebit, atque exercitia auditorum in exemplis in Codice suo practico: *Codex für die pract. Diplomantik*, Götting, bey Dieterich 1800. propositis, nec non et speciminibus aere expressis et originalibus moderabitur. Hora IV-V. *Historiam Imperii Romano-Germanici*; hora X-XI. *Ius ecclesiasticum*; hora XI-XII. *Encyclopaediam historicam*, ad ductum Sciagraphiae: *Grundriss einer Encyclopädie der hist. Wissenschaften*, Götting, bey Dieterich 1799. quinquies tradet. *Publicis* lectionibus *Comparationem iuris publici territorialis trium maxime insignium Imperii Germanici terrarum, Saxoniae Electoralis et Ducatum Meclenburgici et Würtembergici* instituet.

* * * * *

Artem equestrem discere qui cupiunt, iis adest hippodromus spatiosus, benigne instructus, et peritissimus rei equestris Magister, Io. HENR. AYRERS, qui etiam *artem veterinariam priuatim* sub *Collegii practici* nomine tradet.

Cultissimorum Europae populorum *linguas* ac literas tradent *Lectores* intelligentes doctique, hique lectionum suarum rationem tempusque loco solito indicabunt.

Saltationem armorumque tractandorum *artem* stipendiis regis auctorati Magistri docent.

EPITHETS IN POETICAL COMPOSITION.

A tun of man in thy large bulk is writ,
But sure thou'rt but a kilderkin of wit. DRYDEN.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE surest way of promoting what is good, is to correct what is bad. In application of the truth of this maxim to the case of classical literature, I have taken upon me to endeavour to cut short in its career a

mistaken taste, which is known to be somewhat prevalent in certain schools and seminaries. It is therefore my earnest request that you will give our nascent bards to understand that all verse is not poetry; and that it is not by puffing and blowing with epithets, or languishing in the delicate sing-song of "verdant vales," that excellence in poetical composition is to be attained:—

*Words are like leaves; and where they most abound,
Much fruit of sense beneath is rarely found.*

Out of pity to the author of the poem (if poem it may be called) which we have in our eye, or his instructor, or both, we will be at the pains of marking down in the gross such of its faults as are to our present purpose, rather than try the patience of our readers with a perusal of the composition itself.

*Insuerit pater optimus hoc me,
Ut fugerem exemplis vitiorum quæque notando.*

En! et ecce!

Aurata testudinis	————	Purpureas horas
Gelido antro	————	Aoniis puellis
Terribilis litui	————	Fera prælia
Leves strepitus	————	Recentia præta
Amicnam umbram	————	Ætherios latices
Aurea munera	————	Virgineis ocellis
Perpetuus decor	————	Intemeranda iuuentus
Blanda domina	————	Gratissima proles
Aversis luminibus	————	Pia nympha
Roscida pascua	————	Nigris saltus
Pallentis Lunæ	————	Tacita hori
Placidi luctûs	————	Ambrosiâ aspergine
Perfusus—spirantem—vultum—	————	Picturatâ umâ
Purpureos flores	————	Viridis amaranthi
Fallaces corollas	————	Cana tempora
Adversi fati	————	Dubia nubila
Medio turbine	————	Genialis [Musa]
Placidam opem	————	Pulcherrima—iners—acies
Sacræ lampadis	————	Pallentem ignem
Repercussâ luce	————	Occiduum horam
Nota gaudia	————	Taciti Vesperis
Amicâ umbrâ	————	Vacuam mentem
Decoro speculo	————	Tremulum iubar
Vitrea [loca] ponti	————	Humida [loca]
Cœruleos sinus	————	Auratum lucem
Gratior hospes	————	Matunior ætas
Fartivo gressu	————	Viridis iuuentæ
Dulce sodalitiū	————	Veteres amores
Ignara littora	————	Rutilo vertice
Splendentes turre	————	Arboreæ viæ
Riguâ convalle	————	Blandus calor
Ætherium ignem	————	Longo ordine
Tremulâ luce	————	Melioris vitæ
Gelidos saltus	————	Conscia duneta

Chara loca	————	Priori studio
Tacitis luminibus	————	Sonantes—placidi—Zephyri
Exiguus susurris	————	Tenero cespite
Surgens—florentior—herba	————	Gramineum viretum
Amatâ ulmo	————	Securus [ego]
Aurea somnia	————	Cunctam spem
Ardentis juventæ	————	Dulces—niveos—dies
Viridantia tempora	————	Saliens—liberior—animus
Puro pectore	————	Pallida macies
Blando Zephyro	————	Purpureis floribus
Liquido æthere	————	Vagas nubes
Crastina lux	————	Nitido ore
Morantem lachrymam	————	Roseo ortu
Felices [vos]	————	Ingenuus Honor
Serenæ frontis	————	Candida Simplicitas
Amabilis ardor	————	Extremæ Camœnæ
Pia Musa	————	Felix tu
Optima nutrix	————	Aonidum [puellarum]
Tenuēs corollas	————	Sancta Parens
Emeritus sacerdos	————	Ætherias auras
Moriens—albus—olor	————	Humida prata
Tremulis cantibus	————	Nota vada
Maternâ undâ	————	Spumantem pateram
Pleno—Pierio—amore	————	Exiguam avenam
Dulcis Etonæ	————	Immemor [ille, poeta sc.]
Canoras nugas	————	Extrema dona
Lacrymans [poeta sc.]	————	Exsequiale melos

And all this verbosity and parade within the narrow limits of a few lines! *Ohe! jam satis est.*

1814.

FLIBBERTIGIBBY.

BIBLIOGRAPHICAL INACCURACY.

Tractent fabrilla fabri.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN my reply to an article on *Bentley's Callimachus*, *Class. Journ.* No. xiii. p. 101. I took upon me to demonstrate that the edition of that author commonly attributed to Dr. Bentley was the production of his nephew, Thomas Bentley. Since writing that reply, I have met with the following passage in *Nichols's Anecdotes of Bowyer*, which I will beg leave to quote at full length. "*Thomas Bentley* published *Cicero de Finibus* in 1718, and *Cæsar's Commentaries* in 1742. He also published a *Callimachus*; and not his *truly great Uncle*, to whom it is ascribed in the first edition of the '*Biographia Britannica*.'"

These, unless we are very much mistaken, are the only classical works published by the Doctor's nephew. With respect to two out of the three, Mr. Dibdin in his *Introduction to the knowledge of rare and valuable editions of the Greek and Latin Classics*, has been unfortunate enough; having never once made mention of the *Cæsar*, nor given us any mark, by which we might have known that the *Callimachus* was not 'Dr. Bentley's. In his account of the *De Finibus* he has exhibited due correctness; having derived his information from *Ernesti, Fabr. B. L. t. i. 181. note 5.*

And even this might have been excused:—but what shall we say of the Bibliographer's account of *Faber's* edition of *Aristophanes*?—which by the way, we are totally at a loss to conceive why he should have denominated *Faber's*; when he might have gathered from the title page, as well as the preface, of the volume, that there is nothing in it from the pen of *Faber*, but a series of notes on the Ἑκκλησιαζούσαι, together with a Latin version of that play. Had the bibliographer read the preface to the work, he would have there met with information to the following effect; viz. that the edition, so far as relates to the text, the Latin version which accompanies it, the list of fragments from the lost comedies, the *Index recum et versuum Proverbialium*, and the *Notæ in Aristophanem, excerptæ ex variis Lectionibus, &c.* is a mere reprint of the one published at *Leyden* in 1624; and that the additional part consists of notes and observations on the different plays collected from various commentators, together with *Tanaquil Faber's* annotations on the Ἑκκλησιαζούσαι and Latin version of that play. This is so distinctly signified in the title page, that even the blind might have seen. We give the words. “Accesserunt huic editioni notæ et observationes ex variis autoribus collectæ. Ut et nova versio ΕΚΚΛΗΣΙΑΖΟΥΣΩΝ à Tan. Fabro facta cum doctissimis ejusdem in eandem Comœdiam notis.” Here too we conceive is proof (if proof were wanting) that *Faber* had nothing to do with the editing of the volume.

In the preface we are told that the publisher availed himself of the help and assistance of *Wilhelmus Wilhelmus* and *Theodorus Triglandius*, and more particularly of the former, by whom *all* the *Observationes in Aristophanem* were collected; so that the real title of the volume would be “*Aristophanes Wilhelmii*” or “*Aristophanes Wilhelmii et Triglandii.*” *Faber's* notes and version were supplied from an epistle of his to *Elias Boherellus*.

But what says our bibliographer? “This work is compiled chiefly from *Scaliger's* edition, and contains the critical notes and Latin version of *Ecclesiæzusarus*, (*risum teneatis?*) with the animadversions of *Faber*: it is not so accurate as *Scaliger's* edition.” *Dibd. Introd. &c. &c. second edit. p. 36. note.*

As to the comparative accuracy of the two editions, we will, for the present, withhold our opinion. But, at the same time, since we have

¹ Where are we to look for an account of *Dr. Bentley's Manilius*, or that published at *Strasbourg* by *Stœber*?

² This we conceive to be an error of the press; for in *Mr. D.'s 3rd edition* it is *Ecclesiæzousai*. EDIT.

shown pretty clearly that the bibliographer knew nothing of the history of the volume, can he expect us to give him credit for having read over the two, so as to be capable of comparing their intrinsic correctness? No;—we cannot believe that the golden hours of the bibliographer should be so dully, so stupidly, and so unprofitably employed. By dint of logic was it that he escaped this loathsome drudgery. He reduced his ideas on the subject to the form of a syllogism, which we will endeavour to drag out from its lurking-hole into the light. And who shall deny the reasonableness of it?

All the reprints are more inaccurate than their originals.

But the text of Faber's [viz. Willhelmius's] Aristophanes is reprinted from Scaliger's.

Therefore Faber's [viz. Willhelmius's] Aristophanes is not so accurate as Scaliger's.

A new sort of logic this!—

1814.

S. S. I.

ADVERSARIA LITERARIA.

SOME of our Readers have inquired why one part of our original promise to the Public has not been fulfilled, "*Literary Anecdotes*." The best answer we can make is to offer a specimen of an article of that nature. We therefore intreat the favor of our Correspondents to turn over the neglected corners of their desks or of their memories, and to furnish us with short *Literary Anecdotes* or *Observations*, *Critical Notes*, *Epigrams*, *Epitaphs*, or any short literary articles of an interesting quality.

We do not mean to confine the word *Anecdotes* to its primary meaning; we shall insert extracts from other publications, that may inform the younger, and amuse the maturer, and not disgust the learned reader. The man of the most extensive information will not be displeased in seeing what he knew before; he will pass over without fastidiousness what may be instructive or entertaining to others.

'Indocti discant, et ament meminisse periti.'

It will not be necessary to quote the authority, if the authenticity is ascertained: the memory often retains a fact or an observation, without recollecting the source from which it flowed.

Ἑκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστιν.

Iliad. N. 316.

All Homer's Editors and Commentators are dissatisfied with this verse. It is considered by many as not genuine. Bentley wrote εἰ καὶ, on account of the uncommon occurrence of καὶ εἰ. See Heyne's note, ad locum.

Perhaps the true cause of the imperfection of the verse is that καὶ is seldom or never made long before an undigammated vowel. This position occurs, in O. 290. Ἀλλὰ τις αὐτε θεῶν ἐρρύσατο καὶ ἐσάωσεν—The verse is so obviously inharmonious for the same reason, that Bentley proposes ποιγε σάωσεν. Two other instances are found in the second book of the Odyssey, which may easily be adapted to the common practice.

Ruhnkenius, Epist. Crit. I. asserts that to lengthen καὶ before a vowel is "præter honorem poetarum consuetudinem." He accordingly corrects v. 274 of the Hymn to Ceres, ὥς εἰπούσα θεᾷ, μέγεθος καὶ εἶδος ἀμείψε, into μέγεθός τε καὶ εἶδος. But that great critic seems not to have observed that this alteration is faulty, because εἶδος is digammated.

Corneille had received many benefits and many injuries from his Patron, the Cardinal de Richelieu. At the death of the Minister, the Poet wrote the following lines:

Qu'on parle mal ou bien du fameux Cardinal,
Ma prose ni mes vers n'en diront jamais rien;
Il m'a fait trop de bien pour en dire du mal,
Il m'a fait trop de mal pour en dire du bien.

The effect of time on language is to shorten pronunciation, as well as words and phrases. Of this the French tongue affords many instances. Formerly the last syllable in *avois*, *auois* was a diphthong, pronounced as in *mois*. Such was the sound of the diphthong in *François*, *Anglois*. But the frequent occurrence of those words softened those syllables into simple sounds, *Anglès*, *Francès*. *Polnois* was pronounced in the original manner until the reign of Henry III, when the closer connexion between France and Poland introduced the sound of *Polonès*. Voltaire, wishing to establish a greater analogy, wrote *Anglais*, *Français*, *j'avais*, &c.¹

A similar abbreviation took place in the expression, *en dépit de ses aidans*, in spite of his aiders. In process of time it became *en dépit de ses dans*. As *dans* has the same sound as *dens*, the English have adopted the strange expression of *in spite of his teeth*.

The Phœnicians, before the Christian era, made frequent voyages

¹ He has been followed by many writers. See p. 163. et seq. of this No.

to the Western parts of England, and the other British Islands, comprised under the general name of *Cassiterides*. The articles of commerce, which England furnished, were, according to Strabo, corn, cattle, gold, silver, skins, dogs, iron, lead and tin. The trade was so lucrative, that they did not suffer the knowledge of it to reach other nations. The master of a Phœnician ship, once perceiving himself followed by a Roman vessel, chose rather to run his own ship on the rocks, and thus make a wreck of both, than to suffer the Romans to obtain the intelligence which they desired. He fortunately saved his life, and was liberally rewarded by his countrymen for his patriotic contempt of danger.

During the horrors of the French revolution, when even the peaceful walks of literature were filled with blood, when a celebrated chemist and an illustrious physiognomist were doomed to perish, a poet was sentenced to the guillotine in a provincial town of France. While the preparations were making for his execution, he engaged an artist to take his portrait to be sent to his wife and children. He wrote under it the following affecting lines :

Ne vous étonnez pas, objets charmans et doux,
Si un air de tristesse obscurcit mon visage ;
Lorsqu' un savant crayon dessinait cet ouvrage,
On dressait l'échaffaud, et je pensais à vous.

We do not hesitate to add the translation by a young lady, because we think it in elegance and simplicity equal to the original.

Wonder not, objects of my fondest care,
If these pale looks the lines of sadness wear ;
For while the painter's art my features drew,
I saw my scaffold, and I thought of you !

Whenever Bossuet undertook to write one of those Funeral Orations, which have immortalized his name, he read the *Iliad* in the original, in order, as he said, ' to light his lamp at the rays of the sun.'

Ariosto being asked why he, who had described so many sumptuous palaces in his poetry, should build so small and so simple a dwelling for himself, answered that it was much easier to make a collection of words than of stones. He placed this inscription over his house :

Parva, sed apta mihi, sed nulli obnoxia, sed non
Sordida, parva meo sed tamen ære, Domus.

The earlier part of the Grecian history was written in verse. Cadmus the Milesian, Hecataeus and Pherecydes first dropt the metre, and wrote in prose, not without occasionally retaining the "*disjecti membra poetæ*." In reading Livy's *Roman History*, it has always appeared to the writer of this article, that the great Historian had similar poetical chronicles for the materials of the first part of his

work, as some of his sentences, with a little alteration and transposition, easily run into verse. The earliest chronicles and histories were written in verse, and committed to memory. Among savage tribes, the actions of their Gods and heroes, and the remarkable events of their nation made a principal part of their songs. These songs, on the introduction of letters, were first recorded for the recollection of the present, and for the information of a future, age.

Since the enormities committed in Rome by the French, the following beautiful Sonnet of Girolamo Preti on the comparative state of the ancient and modern city is become still more appropriate than when it was written.

Quì fù quella di Imperio antica sede,
Temuta in pace, e trionfante in guerra.
Fu, perch' altro che in loco hor non si rede,
Quella che Roma fù, giace sotterra.

Queste cui l' herba copre e calca il piede,
Fur moli al ciel vicine, ed hor son terra.
Roma, che'l mondo vinse, al tempo cede,
Che i piani inalza, e che l'altezze atterra.

Roma in Roma non è: Vulcano e Marte
La grandezza di Roma a Roma han tolta,
Struggendo l'opre di natura e di arte.

Volto sossopra il mondo, e'n polvo è volta,
E fra queste ruine a terra sparte
In se stessa cade, morta e sepolta.

At the first representation of Voltaire's *Œdipe* in 1718, the witty and licentious Piron almost occasioned the downfall of it by one of those *plaisanteries*, for which he was distinguished. The Theatre opened on that occasion with repairs and fresh decorations. Over the curtain were observed these letters: O. T. P. Q. M. V. D. Every one was inquisitive to know the meaning of it. Piron, who happened to be present, received a particular application for information. After some affected hesitation, he whispered, as a profound secret, to a few present: *ŒDIPE TRAGÉDIE PITOYABLE QUE MONSIEUR VOLTAIRE DONNE*. In a few minutes the secret had made the tour of the Theatre; and the play was not suffered to proceed until it was officially announced that the mysterious letters were the initials of *OMNE TULIT PUNCTUM QUI MISCUIT VTILE DULCE*.—It is well known that this play laid the foundation of Voltaire's dramatic fame; it was represented forty-five times successively.

We should be glad to receive from any of our readers in Cornwall some account of the present state of the Cornish language. It

is said by some to be totally extinct. But not many years ago there were, it is asserted, five or six persons in the village of Mousehole, who could converse in it.

C. Mæcenas. according to Pliny, did not sleep during the three last years of his life. To that infirmity the Poet Bourbon was subject in a still higher degree. He seldom enjoyed the blessing of sleep. This gave occasion to the following Epitaphs :

Pervigilis tandem laxatus carcere vitæ,
Borbonius campos cessit ad Elysios.
Illic populea dormit securus in umbra,
Posthabitis vatum lusibus atque focis.
Vos, Orpheu, Musæ, viro ne rumpite somnum,
Hunc oculis nunquam senserat ante suis.

Traxit in angusta qui tot quinquennia cella,
Pervigil, infirmo corpore, Borbonius,
Extremum media gustans in morte soporem,
O bone, ait, tandem dormio : vita, vale.

In the third Satire of the first book of Horace, line 107, the offensive word has been in some expurgated editions changed to *mulier*. In a beautiful little edition of Horace, lately printed in this country, a new reading of this line occurs, for which it would be difficult to find an authority in any MS. or edition, and of which it would be curious to investigate the origin :

“ *Nam fuit ante Helenam Sanadon teterrima belli.* ”

To prove the antiquity of an accented pronunciation in the Greek language, among many passages in the Greek writers, the curious instance, recorded by Ulpian, in his *Commentary on the Oration of Demosthenes* περὶ στεφάνου, although, in the words of Taylor, “ *neminem fugit, qui de accentibus scripsit,*” may not be known to all our younger readers. Demosthenes is endeavouring to fix the charge of bribery on Æschines, whom he represents as corrupted by Philip and by Alexander, and consequently their hireling and not their friend or guest. Of his assertion he is willing to submit the truth to the judgment of the assembly. Μίσθωτον ἐγὼ σε πρότερον Φιλίππου, καὶ νῦν Ἀλεξάνδρου καλῶ, καὶ οὗτοι πάντες. Εἰ δὲ ἀπιστεῖς, ἐρώτησον αὐτούς. But, as if he were correcting himself, he adds : μάλλον δ' ἐγὼ τοῦ ὑπὲρ σοῦ ποιήσω. He indeed puts the question to the people, but with an artifice, which he knew would be successful : πότερον ὑμῖν, ὦ ἄνδρες Ἀθηναῖσι, μίσθωτος Δισχίνης, ἢ ξένος εἶναι Ἀλεξάνδρου δοκεῖ ; he purposely placed the accent improperly on the antipenultima, instead of the last syllable of μισθωτός,—in the words of Ulpian, ἐκὼν ἐβαρβάρισεν,—in order to draw the attention of the people from the question to the pronunciation. This had the desired effect ; the accurate ears of the Athenians were struck with the mistake ; to correct it, they

called out *μισθωτὸς, μισθωτὸς*, from every part of the assembly. Affecting to receive the word as the expression of their sentiments on the guilt of Æschines, he cries out : *ἀκούεις δὲ λέγουσι* ;—

Taylor appears to doubt the truth of the account, although he acknowledges that “*erat in eo populo aurium quædam religio, quæ non longe abhorreret a tali historia.*” The reader is referred to his note on the passage, and to Primati’s defence of Ulpian, in his *Defence of an accented pronunciation of Greek prose.*

PODAGER VINOSUS.

Tentatum podagra senem Vacerram,
Nec vini tamen abstinentiorem,
Visens Archigenes, amice, dixit,
Cado parcere, si sapis, memento,
Fons est illic tuæ unicus podagræ.
Audivit placide senex monentem,
Et grates, specie probantis, egit.
Verum post aliquot dies reversus
Ad ægrum Medicus, scyphos at illum
Vertentem reperit meraciores :
Eho, quid facis? inquit. At Vacerra ;
Fontem sicco meæ, ut vides, podagræ.

Idem Græcè.

Ἠπεύλησεν ἐμὸν ποδάγραν ἰητρὸς Ἀμύντας,
Εἰ μὴ ἀπ’ ἀκρότου θυμὸν ἔχω βρομίου.
Τὸν δ’ αὖ μᾶλλον αἰεὶ πίνω, βρόμιον γὰρ ὀλέσσαι,
Οἶω τὴν πηγὴν τῆς ποδάγρης ὀλέσαι.

Idem Gallicè.

Sur peine de la goutte un Médecin m’ordonne
De quitter l’usage du vin ;
Moi, loin de renoncer à ce jus si divin,
J’acheve de vuidier ma tonne.
Laquais, vite à grands flots remplis moi ce crystal ;
Si le vin engendre la goutte,
Boire jusqu’ à la lie est le secret sans doute
De tarir la source du mal.

NOTICE

Of D. G. Morhofii Liber de pura Dictione Latina.

D. G. MORHOFII *Liber de pura Dictione Latina*, edidit
J. D. Moshemius, et Notas adjecit, Hanov. 1725, pp.
296, 12mo.

OUR readers will not feel any surprise that we should formally notice a work published at such a distant period, when they hear the reasons which induce us to do it. In the first place the reader may imagine, that because his Library contains the *Polyhistor*, the *Orationes et Programmata*, published in 1698, and the *Dissertationes Academicæ et Epistolice*, published at Hamburgh in 1699, it contains every detached work, which proceeded from the pen of this profound scholar, when the fact is, that he left behind him some posthumous works, which were not given to the world for some years after his decease, which happened in 1691. It shall be our business to lay a brief account of them before the reader in the course of time. In the next place, the work, with which we shall commence this promised Notice, is by no means easily to be procured, and though the copy now in our possession was sold at the sale of Dr. Gosset's Library, only for 6s. 6d., yet the writer of this Article, who has been a great reader of catalogues, has never met with it in any other catalogue, nor is it mentioned in Brunet's *Manuel du Libraire*, of which excellent work we are happy to inform our readers, on the authority of M. Renouard, who wrote the account of the *Aldine Classics*, and is recently arrived in this country from Paris, that an improved edition is now preparing at Paris by the author himself. In the last place, the admirable observations, and the useful learning contained in the book, have more particularly urged us to do it, for the information of the youthful scholar.

We shall be under the necessity of citing the excellent Preface entire, that we may at once acquaint our readers with the origin of this publication, and show them the high value which its editor set on it.

“ Quum eloquentiæ studia nunquam, nisi segniter et supine tractaverim, nunc vero, quam sustineo, persona longe aliam mihi curam imponat, requirunt forte nonnulli, quid me commoverit, ut in edendo et illustrando libello nonnihil otii mei collocaverim, quem Grammaticus aut Rhetor sibi meliori jure adseruisset. Eis, antequam de ipso disseram libro, quem nunc exire jubeo, satis esse faciendum opinor. Ali-

quot elapsi sunt anni, quum exemplum ejus manu exaratum dono mihi daret ex amicis aliquis, hac lege, ut, si quidem fieri posset, publici juris facerem. Recepi conditionem, sed non unius generis negotiis et molestiis impeditus, diu propositum exsequi non potui. Sacro vero, quo nunc fungor, muneri præter omnem opinionem meam aduotus, dum chartas lustro, minusque necessarias removeo, hoc Morhofii opusculum in manus incidit et promissi simul memoriam renovat. Neque tamen tum animus mihi erat, curare, ut continuo prodiret, eo quod occupationum mole non tam pressum, quam prope obrutum me cernebam. At quum ejus forte mentionem fecissem apud virum laude mea majorem, et Morhofianæ eruditionis cultorem eximium, is hortari non destitit, ut editionem maturarem, facileque auctoritate sua permovit, ut horarum, quas severioribus eripere possum meditationibus, nonnullas in hanc rem impenderem. Sufficiens hæc, spero, depellendis eorum vocibus, qui negotium me suscepisse fortassis existimabunt a rationibus meis valde alienum. Nunc de ipso libro, quæ scitu mihi videbuntur necessaria, breviter monebo. Aliquoties dum in vivis esset, librum de pura dictione promisit vir numquam sine laude nominandus et sempiternum Cimbrorum decus, Dan. Georg. Morhofius (Libro de *Patarin. Liviana* et alias) ejus etiam testati sunt desiderium viri eruditissimi (vid. *Acta Erud.* A. 1684. p. 575.). Verum præmatura mors magni hominis uti multis aliis, ita huic etiam ejus consilio intercessit. Morti tamen vicinus, id quod non unus discipulorum ejus mihi affirmavit, ut quas de eo argumento relicturus esset chartas, hæredes colligerent, et cum omnibus communicarent, si non præcepit, certe permisit. Hi itaque jam anno superioris seculi nonagesimo quarto librum hunc expectari a se jusserunt publice, sed, nescio quibus de causis, ultra propositum haud processerunt. Ego post tot annos quod illis facere non fuit integrum, tandem cum multorum, uti spero, commodo perficio. Continet autem liber hic, præter observationes alias haud paucas, nec plane nullius pretii, regulas et præcepta, quorum ope Latinarum literarum studiosus ad rectam et veram eloquentiam, dictionisque castitatem pervenire queat. Itaque commode inscribi potuisset, *Institutiones Latine Linguae*: voce enim *purus*, id quod ex ipso patet initio, significatione latissima vir eximius utitur. Nobis minus justum visum fuit, quem libro suo dederat indicem auctor, rejicere et cum alio commutare. Cum his eloquentiæ præceptis, præclaro instituto et laudabili, notitiam conjungit criticam librorum et auctorum, ex quibus uberior rerum hauriri queat scientia; idque tanto facit apparatu et diligentia, ut vel hoc nomine opusculum magnopere commendari mereatur. Neque fortassis multum a vero aberravero, si eos, quorum est juventutem latinis erudire litteris, non male facturos esse dixerō si ad ejus normam fidei suæ commissos instituant. Habent hic materiam studiose congestam et dispositam, quam expolire, emendare, et locupletare sine magno labore poterunt. Non tam ego rerum expertus sum, neque adeo veri negligens, ut vel mihi persuadeam, vel aliis persuadere cupiam, ad perfectionem proxime laborem hunc accedere. Fateor, ex eo satis patere, quod ultimam parentis manum haud senserit: fateor, ab eo tempore, quo exaratus est, multa, quæ ad hoc genus pertinent, a viris doctis scripta et excogitata esse,

quorum hic vestigia frustra quæsieris: fateor partem eorum, quæ ad Historiam linguæ Latinæ litterariam, pertinent, in *Polyhistore* quoque expositam esse: fateor denique, puræ dictionis leges non raro negligere eum, qui puræ dictionis auctor aliis esse studet. Verum hæc omnia non prohibere contendo, quo minus uberem ex ejus lectione fructum percipiant, qui his rebus delectantur. Nævos facile excusabit præmaturus viri egregii obitus, qui, si ipsemet hunc fœtum edidisset, longe nobis alium exhibuisset. Ac licet quædam hic extent ab aliis clarius aut eruditius enarrata, multa tamen admista sunt, quæ aliorum aut diligentiam aut attentionem effugerunt, multa quoque, in quibus nemo ingenium et memoriam tentavit: qualia sunt, quæ de scriptoribus indicum, Grammaticis et aliis copiose et erudite docentur. Sint et aliqua eorum, quæ hic leguntur, in *Polyhistore* jam enarrata, sunt tamen hæc pauca et multa pauciora illis, quorum nulla in *Polyhistore* reperitur memoria. Quamobrem supplementi instar spectari poterit hic liber ad ea, quæ parcius de rebus ad eloquentiam Latinam pertinentibus in *Polyhistore* disseruntur, aut penitus omittuntur.

Quæ vel illustrationis, vel emendationis indigere indicavi, ea in subjectis adnotationibus et illustravi, et emendavi. Si quis est, qui se maximi facere virtutes Morhofianas dicit, is me sibi prorsus consentientem esse sciat. Verum hoc studium tantum haud apud me potuit, ut propterea nefas duxerim, ab opinione doctissimi viri discedere, aut committendum mihi esse crediderim, ut auctoritate ejus in errorem minus cauti abriperentur. Sanctior mihi est veritas quam ullius hominis memoria. Hinc inde quædam addidi, quæ post scriptum hunc librum inter eruditos gesta sunt: locupletiora additamenta iis reliqui, ad quos harum rerum cura pertinet. Satis a me datum est his litteris, quas numquam serio et ex instituto colere potui. Nunc majora me sibi totum vindicant, grande in primis *Sacrarum Antiquitatum Opus*, cujus me prodromum mox esse daturum spero. Vale. Dabam in illustri Juliad. XXVI.

• Martii MDCCXXV.

The Table of Contents is as follows. We would direct the attention of the student to the 6th, 7th, and 13th chapters.

C. I. Quid sit pura Dictio?—C. II. De Characteribus externis puræ Dictionis.—C. III. De pura Dictione considerata Ratione Characterum interiorum.—C. IV. De Proprietate Vocum.—C. V. De Proprietate Vocum ex Usu æstimanda.—C. VI. De Nomenclatoribus.—C. VII. De Lexicorum et Indicum Scriptoribus.—C. VIII. De Phrasibus, earumque Selectu et Phraseologicis Scriptoribus.—C. IX. De Verbis et Phrasibus civilibus et Formulæ Latinæ Linguæ.—C. X. De Vocibus barbaris et Germanismis.—C. XI. De Observatione Puritatis instituenda.—C. XII. De translatis, quæ Loco propriorum adhibentur.—C. XIII. De Particulis, earumque accurata Observatione instituenda.—C. IV. De Particulis connectentibus expletivis, earumque Variatione.—C. XV. De Puritate Dictionis Ratione Formæ considerata.—C. XVI. De Sententia puri Sermonis.

An *Index Rerum et Auctorum præcipuorum* is added.

We have an excellent Note by J. L. Mosheim the editor.

Sermo urbanus, peregrinus, rusticus:

“Distinguebant illi nimirum sermonem *urbanum* a sermone *peregrino* et *rustico*: *urbanus* is erat, quo cogitationes illi efferebant, qui Romæ degebant et aliquo erant numero: *rusticus* eorum erat, qui in agro degebant, qui, quam in urbe lingua paullatim expoliretur, ut fit, rudem et antiquum veterum Italiæ populorum sermonem magnam partem retinebant: *peregrinum* denique genus tribuebatur illis, qui provincias habitabant: eos etenim, quum Latinum adsciscerent sermonem, semper aliquid cum eo conjunxisse, quod vernaculo sermoni proprium erat, observatum fuit: testem eorum, quæ dixi, egregium Ciceronis locum dabo *De Oratore*, l. iii. c. 12. p. m. 139. *Quare quum sit quadam certior Romani generis, urbisque propria, in qua nihil offendi, nihil displicere, nihil animadverti possit—hanc sequamur: neque solum rusticam asperitatem, sed etiam peregrinam insolentiam fugere discamus.*” J. L. Mosheimius in *Not. ad D. G. Morhofii De pura Dictione Librum*, Hanov. 1725.

We extract the following high character of Julius Cæsar Scaliger, and his profound work *De Causis Linguae Latinæ*.

“Inter recentiores primo loco nominari meretur J. C. Scaliger, qui opus eruditissimum *De Causis L. L.* scripsit, quo multa complexus est, quæ ad interiorem artem grammaticam pertinent, plura daturus, si vastissimos *Originum suarum libros* (vid. Ægid. Menagius *Dedic. ad Origines suas Ling. Gallicæ*) in lucem edidisset: illi vero ob vastitatem edi non potuerunt, et ipse quidem vivus de editione eorum desperavit, cum ultra centum et viginti libros de eo argumento compleverit: inter ἀνέκδοτα igitur et desiderata illi debent reponi, ex quibus, si prodissent, res grammatica multum accipere lucis potuisset; erat enim ille in his studiis φιλοσοφικώτατος, et quamquam plus diligentiae operæque impendit in res philosophicas, tamen vel ex unico illo *De Causis L. L.* libro patet, cum secreta linguæ hujus ad fundum usque penetrasse ac filio suo Josepho longe in his studiis accuratiorem fuisse, secus ac vulgo creditur: erat ipsi ingenium perspicacissimum, igneum, et summa judicii vi omnia perrumpens, quod, in quacumque etiam partem illud versaret, eximium semper erat, et filii ingenio, meo quidem judicio, longe antefерendum: sed obstitit nescio quæ fatorum injuria viri hujus conatibus, laborque ejus partim temporum incuria suppressus, partim a domesticis ei subreptus, intercidit: quod a filio ejus in hoc genere superest, id in *Conjectaneis ejus super Varronem et Festum* extat.” D. G. Morhofii *Liber de pura Dictione Latina*, Hanov. 1725. p. 265.

In the 41st page are the following remarks made by Morhofius, and his editor J. L. Mosheimius, on the paucity of the English writers, who have written with any elegance, fluency, or correctness, in the Latin language. But they did not live to see the exquisite Latinity of Bishop Hare, Robert Sumner, and Samuel Parr, who have subsequently redeemed the character of our countrymen.

“ In Anglis ne unus quidem succurrit, qui puræ Latinae dictionis genitum expresserit, infelices enim semper Angli fuere in eloquentia et natura sua feruntur in præcipitia, abditas et argutas sententias, quæ aures quidem titillant, animos non implent : unus in illis fuit Rogerus Aschamus, Elisabethæ reginæ a secretis, qui aliquid scripsit auribus accuratioribus non indignum, exemplo potissimum Sturmii incitatus, quem ille virum magni fecit, et in cujus disciplinam se totum tradidit, libros ejus semper legendo et in usum transferendo : in Scota gente plures fuere qui linguæ Latinae studiosiores fuere quam in Anglis : Buchananus omne fert punctum, tam in soluto, quam in ligato sermone, quod Scioppius, acerrimus aliquin censor, ipse fatetur et Barclaius longe illum præfert, qui plus ingenio suo tribuit, quam auctoritati antiquorum : phrasæ apud illum multæ confictæ sunt, metaphoræ audaces, sermo poeticus, etsi ingeniosus : plus quidem illi licuit ob argutum scriptiõnis genus, quod poeticum est : ita tamen etiam in illo genere scribere debuisset, ut a dictionis puritate non abiret.” J. L. Mosheim adds : “ Sunt qui inter Anglos Jo. Miltonum in primis a dictionis venustate et elegantia commendant, quibus ego non adæntior ; quamvis enim ingenii et acuminis plena sit Miltoni oratio, scætet tamen multis vocabulis obsoletis et minus Latinis, ut de barbarismis et solæcismis taceam, quorum copiam quum ille Salmasio objecisset, extiterunt, qui nec ejus libros his maculis carere planum fecerunt : hodie quamquam pauci Anglorum Latinarum curant eloquentiam, sunt tamen nonnumquam inter eos, qui ipsos ad certamen veteres provocare possint : exemplo esto elegantissima Jo. Gagnierii¹ *Carolina seu Ecloga in Laudem Principis Walliæ*, cui Theod. Hasæus merito *Bibl. Brem.* T. iv. p. 11. p. 376. locum dedit : de Buchanano et Barclaius, quoniam in omnium ore manibusque versantur, cur aliquid moneam, nihil est : de hoc tamen, Barclaius nempe, ejusque stylo, legisse juvabit, quæ Baylinus collegit, *Dictionnaire*, T. i. p. 445. Not. L.”

¹ If any of our readers will have the goodness to favor us with a transcript of this composition, or lend us any work, in which it is contained, we shall not fail to republish it in a future No. of the *Classical Journal*.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN the *Classical Journal*, VII. 125. occurred, under the signature of J. H. M. S., a query on the subject of the ימים or יום of Gen. xxxvi. 24.—in XI. 34. a considerable article was inserted by M. S. M. in reply—XIII. 140. furnished a second short inquiry by the first-named correspondent; and a further Criticism appeared, XV. 25., from the pen of J. M.

Dissatisfied as I am with this war of the Mules and Giants, in which, as in the fabled fatality of the Dog and the Fox, (the one never to be escaped, and the other never to be overtaken) neither will, I think, gain the victory—may I call the attention of your readers to Note (3) XII. 322., which, from its *litera minuscula*, may very probably have hitherto been overlooked? It suggests, after Bryant, that the word in question should, correspondently with the Syriac and the Vulgate versions,¹ be translated 'waters'; reference being intended to the "peculiar sagacity" of the ass—here Sir W. D. will again attack me—in discovering springs of water, whether (as many animals are observed to be most delicate natural hygrometers) by snuffing up the air, and thence inhaling the moisture, or by discovering the little grassy oases² indicative of subterranean moisture, I affect not to decide. If Anah first remarked this valuable instinct—in the parched deserts of the East, invaluable—and taught its useful application, he has much more abundantly deserved honorable record than the establishers of tanks and the diggers of wells, as the inventor of a general theorem exceeds the author of one of its solitary applications, and his name, derived from מַנ, "a fountain," merely renders this conjecture not wholly improbable. A sense of utility was the great source of idolatry, whether lavished upon useful men, useful animals, or useful elements, by the erring gratitude of antiquity. But *sat sit digitum ad fontem intendisse.*

F. R. S.

¹ So too fontem, Arab. 1. 2. as we learn from Dr. Holmes *in loc.*

² Thus Tacitus, Hist. V. 3. mingling with the fragments of true history a not unusual portion of legendary falsehood, observes, that Moses following a herd of wild asses, *conjecturâ herbiæ soli largas aquarum venas aperit*: and Acidamis, one of his commentators, upon the subsequent passage—*quo monstrante errorem atinque depulerant*, suggests the substitution (perhaps, however, unnecessarily) of *arorem* or *agrorum* for *errorem*; as *pecus hoc*, he adds, *AQUÆ VELUT INDEX ILLIS*. Brotier, indeed, as remarked by J. H. M. S., in his first paper, expressly refers to the Vulgate, Gen. xxxvi. 24.

EURIPIDIS SUPPLICES. *Recensuit* GODOFREDUS HERMANNUS. *Lipsiæ, apud Gerhardum Fleischerum Jun. 1811. pp. xxviii. + 102. = 130. Small 8vo.*

NO. II.

V. 713. Θάρσος δ' ἐνῴρσε παντὶ Κραναϊδῶν στρατῷ. *Libri Δαναϊδῶν. Musgravius satis conjecturam suam firmasse mihi videbatur, ut, etiam si deesset exemplum, ubi Cranaidæ vocarentur Athenienses, in textum recipi posset.* HERMANN. This is not the most judicious of Mr. Hermann's notes on this play. The generality of our readers will probably consider it as a sufficient objection to Musgrave's emendation, that no passage has been found, in which the Athenians are called Κραναῖδαι. Instead of endeavouring to untie this knot, we are disposed to cut it at once, by reading Κεκροπιδῶν. The common reading Δαναϊδῶν is probably a slip of the pen of the transcriber, if not of the poet himself. The substitution of one proper name for another is extremely common. Markland refers to Dorville's notes on Charito (pp. 606. 607.) for examples of this kind of error, and proposes to read Παραλίων. Κεκροπιδῶν, however, is a better emendation, as well for other reasons, as because the mind would more easily stray to Δαναϊδῶν from Κεκροπιδῶν than from Παραλίων. In these cases, the intellectual process which causes the error can frequently be traced. To give the first example which occurs to us, a letter is inserted in the Gentleman's Magazine for 1798 (p. 839.) with the following title: *An original Letter from Dr. Thomas Moore, of Norwich.* This letter is signed *Tho. Browne*, and appears to have been written by the celebrated Sir Thomas Browne. There is no resemblance between *Browne* and *Moore*, but the transition from *Sir Thomas Browne* to *Sir Thomas More* is extremely easy. In the same manner, although the names of Cecrops and Danaus are perfectly dissimilar, there is so much resemblance between the expressions Κεκροπιδῶν στρατὸς and Δαναϊδῶν στρατὸς, that the latter, as being the more familiar of the two, might easily supplant the former in the mind of the writer. We have in this tragedy Δαναϊδῶν στρατηλάταν v. 1150. Δαναϊδῶν ὄρμῃν στρατὸν v. 1219. So also στράτευμα Δαναϊδῶν Phœn. 469. στρατὸς Δαναϊδῶν ibid. 1404. Δαναϊδῶν στρατηλάτα Tro. 447. The reader must take care not to confound the Κεκροπιδῶν στρατὸς mentioned in this verse, with the παλαιᾷς Κεκροπίαις οἰκήτορες mentioned in v. 658. The Cecropidæ, like the Erechthidæ, are the Athenians in general. See Phœn. 862. Ion. 296. The Cecropians, who formed the right wing of Theseus's army, are the inhabitants of that particular district of Attica, in

which Athens was situated. We mention this distinction, not because it is curious and recondite, but because our emendation is inadmissible, unless it is made.

V. 718. Μόλις δέ πως ἔτρεψαν εἰς φυγὴν πόδα. *Vulgatum* ἔτρεψεν *mutavi* in ἔτρεψαν. *Alia ratio est in Heraclidis* v. 841. Μόλις δέ, πάντα δρῶντες, οὐκ ἄτερ πόνων Ἐτρεψάμεσθ' Ἀργεῖον εἰς φυγὴν δόρυ. HERMANN. We apprehend that Mr. Hermann does not intend to assert, that τρέψαι πολεμίους is not as good Greek as τρέψασθαι πολεμίους. See Thucydides, *passim*. Mr. Hermann probably means, that τρέψαι εἰς φυγὴν πόδα does not signify *to put to flight*, but *to run away*. If this be constantly the case, Mr. Hermann's emendation is absolutely necessary. At all events, we prefer it to the common reading.

V. 731. Νῦν τήνδ' ἀελπτον ἡμέραν ἰδοῦς' ἐγὼ, Θεοὺς νομίζω, καὶ δοκῶ τῆς συμφορᾶς Ἐχειν ἔλασσον, τῶνδε τισάντων δίκην. *Ita Scaliger, Heathius, Reiskius. Vulgo* τὰς συμφορὰς. HERMANN. *Servari poterat* τὰς συμφορὰς. *Comparari licet Hel.* v. 662. [660. Ἐμὰ δὲ δάκρυα χαρμονᾶν πλέον ἔχει | χάριτος ἢ λύπας.] ADDENDA. We do not see how this passage in the Helena, in which the commentators have confounded χάρις with χαρὰ, can be interpreted or corrected so as to confirm τὰς συμφορὰς in the passage before us. We suspect that the true reading is, Ἐμὰ δὲ χαρμονᾶν δάκρυα πλέον ἔχει, and that the genitive plural χαρμονᾶν is not governed by πλέον ἔχει, but by χάριτος. Χαρμονᾶν χάρις is an expression which may be compared with v. 79. of the tragedy before us, Ἀπληστος ἄθε μ' ἐξάγει χάρις γόων. The following passage in the Helena would have suited Mr. Hermann's purpose better than that to which he refers. V. 595. Μέθες με. λύπας ἄλῃς ἔχων ἐλήλυθα. The true reading, however, seems to be λύπης ἄλῃς ἔχων. There is a passage in the Electra of Euripides, which we believe to stand in need of a similar alteration. V. 237. ΗΑ. Λόγον δὲ δὴ τί' ἦλθες ἐκ κείνου φέρων; ΟΡ. Εἰ ζῆς, ὅπου τε ζῶσα συμφορὰς ἔχεις. The latter verse is thus rendered by Barnes: *Nam vivas, et ubi vivens calamitates feras, quæsiturus.* The real meaning is, *To inquire whether you are alive, and, if you are alive, what your situation is.* For this sense of ζῶσα, see Soph. Œd. C. 999. Eurip. Phœn. 1611. We suspect that Euripides wrote, Εἰ ζῆς, ὅπως τε, ζῶσα, συμφορὰς ἔχεις. Compare Hel. 320. Πῶς δ' εὐμενείας τοισίδ' ἐν δόμοις ἔχεις; See Viger, &c.

V. 737. Ἡμῖν γὰρ ἦν τότ' (*al.* τότ') Ἀργεὺς οὐχ ὑποστατόν, Αὐτοῖ τε πολλοὶ καὶ νέοι βραχίσιον, Ἐτεοκλέους τε σύμβασιν ποιουμένου, Μέτρια θέλοντος, οὐκ ἐχρήζομεν λαβεῖν. In the present edition, the first of these verses is thus represented, Ἡμῖν γὰρ Ἀργεὺς ἦν τότ' οὐχ ὑποστατόν. As Mr. Hermann takes no notice of this alteration of the order of the words, we suspect that it is an error of the kind mentioned in our remark on v. 328. The next line, Αὐτοῖ τε πολλοὶ καὶ νέοι βραχίσιον, when compared with the grey hairs of the speaker (v.

166.), may perhaps remind the reader of Falstaff's exclamation, *Ah! whorson caterpillars! bacon-fed knaves! they hate us youth.* We believe that this line is infested with the same error as v. 355. and that we ought to read, Ἀστοί τε πολλοὶ κ. τ. λ. Compare v. 442. Καὶ μὴν ὅπου γε δῆμος αὐθέντης χθονός, Ἵπῳστιν ἀστῆς ἤδεται νεανίαις. Mr. Hermann's punctuation of the last line, Μίτρια, θέλοντος, οὐκ ἐχχέζομεν λαβεῖν, is a needless refinement. The sense is, μέτρια θέλοντος δοῦναι. Greek writers not unfrequently leave a word to be supplied in one member of the sentence from a word of a contrary signification in another member of the sentence. Another ellipsis of this kind occurs in the present scene. V. 699. Καὶ ξυμπατάξαντες μέσον πάντα στρατὸν, Ἐκτείνον, ἐκτείνοντο. καὶ παρηγγύων Κελευσμὸν ἀλλήλοισι σὺν πολλῇ βίῃ, Θεῖν', ἀντέρειδε τοῖς Ἐρεχθεΐδαις δόρυ. As these lines relate to both armies, the last verse is to be interpreted as if the poet had written, Θεῖνε τοὺς Καδμείους, ἀντέρειδε τοῖς Ἐρεχθεΐδαις δόρυ. In consequence of missing this interpretation, Markland has applied the three preceding verses exclusively to the Theban army; and in consequence of this misapplication, has proposed to remove vv. 697. 698. from their present situation, and to place them after v. 706. See his note on v. 699. It appears by the two last lines of Swift's verses on his own death, that this kind of ellipsis prevailed in Dublin as well as in Athens. *That kingdom he hath left his debtor, I wish it soon may have a better.* He means, *a better creditor.*

V. 745. Οἱ τόξον ἐντείνοντες ὡς καιροῦ πέρα. Sic MSS. in Ald. ἐκτείνοντες. HERMANN. The Quarterly Reviewer proposes, Οἱ τόξ' ἐπευτείνοντες. There is no occasion for this alteration, as τόξον in the singular number is found several times in the remains of the tragic poets. See Soph. Trach. 206. Phil. 288. 1128. Eurip. Bacch. 1064.

V. 752. Ἐπεὶ ταραγμὸς πόλιν ἐκίνησεν δορός, Πύλας διήλθον, ἥπερ εἰσῆι στρατός. *Vulgatum δορὶ in δορός mutati.* HERMANN. Read also εἰσῆι. Some vestiges of this form still remain in the writings of the scenic poets. I. Eurip. Androm. 26. Καὶ πρὶν μὲν ἐν κακῷσι κειμένην ὅμως, Ἐλπίς μ' ἀεὶ προσῆγε, σωθέντος τέκνου, Ἀλκὴν τιν εὐρεῖν, κἀπικούφισιν (*vulgo κἀπικούρησιν*) κακῶν. For ΠΡΟΣΗΓΕ read ΠΡΟΣΗΙΕ. II. Aristoph. Plut. 696. Ὁ δὲ θεὸς ὑμῖν οὐ προσῆιν; οὐδέπω. The νῷ, which is wanting in Brunck's *membrance* and some other manuscripts, was added for the purpose of removing the *hiatus*, which was occasioned by changing the ancient form προσῆε, into the modern form προσῆι. The reading of the Ravenna manuscript, προσῆι γ', is another mode of accomplishing the same purpose. III. Antiphanes *apud Athen.* p. 15. Α. Φαίννδα παίζων ἦεις ἐν Φαινιστίου. Valckenaer (*ad Phæn.* 1082.) corrects, Φαίννδα παίσων ἦεν ἐς Φαινιστίου. Schweighäuser reads, Φαίννδα παίζων ἦεν ἐς Φαινιστίου. *Rectius fortasse facturus eram,* says Schweighäuser, *si, quod Casaubonus suaserat, ἦει ἐς Φαινιστίου scripsissem.*

We suspect that in most places, in which the metre would not admit $\eta\epsilon\iota$, the transcribers have substituted $\eta\lambda\theta\epsilon$. So Aristoph. Plut. 678. *μετὰ τοῦτο δὲ Περιῆς τοὺς βασιλεῖς ἀπαντας ἐν κύκλῳ, Εἴ που πόπανον εἴη τι καταλειμμένον.* Ἐπειτα ταῦθ' ἤγιζεν εἰς σακτάν τινα. The common reading is *περιῆλθε*, but *περιῆμι* is exhibited in a grammatical fragment published by Hermann at the end of his treatise *de Emendanda Ratione Græcæ Grammaticæ*, p. 356. *Περιῆς* agrees much better than *περιῆλθε* with *ἤγιζεν*. The relation of *περιῆς* to *περιῆλθε* is exactly the same as that of *ἤγιζε* to *ἤγισε*. The most ancient form of this imperfect preterite was, *ἦια, ἦιας, ἦιε, ἦιτην, ἦμεν, ἦτε, ἦσαν*. The Attics made no other alteration than the contraction of the two first syllables into one, *ἦα, ἦας, ἦε, ἦτην, ἦμεν, ἦτε, ἦσαν*. See Photius and Suidas v. *ἦα* *δισυλλάβως*, and the Etymologist vv. *Ἀπῆμεν, Εἰσῆμεν, ἦειν*. The later Greeks invented a new form, *ῆειν, ῆεις, ῆει, &c.*; which, however, has not so universally supplanted the more ancient form, as to prevent us from finding *ἦα* or *ἦα* very frequently in our present copies of the Attic writers. See, for instance, Plato *Apol. Socr.* pp. 21. D. E. 22. A. C. &c. The second person singular, *ῆας*, appears to have been converted into *ῆσθα*, by the same process which converted *οἶδας* into *οἶσθα*. We find *ἐπεῆξισθα* in the Euthyphron of Plato (p. 4. B.), which is probably a corruption of *ἐπεῆξιςθα*. The three persons of the plural number, *ῆμεν, ῆτε, ῆσαν*, are frequently confounded with the corresponding persons of the substantive verb, *ἦμεν, ἦτε, ἦσαν*. See Eurip. *Androm.* 1105. *Cycl.* 40. *El.* 775. Aristoph. *Eccl.* 490. Plut. 659. &c.

V. 763. ΑΓ. Οὐδείς ἐπέστη τῷδε δοῦλος ὦν πόνῳ. ΑΓ. Φαίης ἄν, εἰ παρῆσθ', ὅτ' ἡγάπα νεκρούς. *Excidit Adrasti versus. Neque enim ausim cum Lobeckio ad Ajacem p. 228. versus 764. ut spurium delere.* HERMANN. The Quarterly Reviewer is of the same opinion as Mr. Hermann. Instead of ὦν πόνῳ Mr. Hermann proposes to read ἐν πόνῳ.

V. 772. Ἀλλ' εἶεν. αἶρω χεῖρ', ἀπαντήσας νεκροῖς, Αἶδου τε μολπὰς ἐκχέω δακρυρρόους. *Tragici nunquam scribunt ἀλλ' εἶεν, sed εἶεν solum. Lego, Ἀλλ' εἶ, ἀναίσων (vel ἐπαίσων) χεῖρ', ἀπαντήσων νεκροῖς.* MARKLAND. Mr. Hermann silently adopts ἀπαντήσων, but defends ἀλλ' εἶεν in a long note, which contains nothing which is much to the purpose. In Attic prose, the future of ἀπαντῶ is always ἀπαντήσομαι. See Thucydides iv. 77. vii. 2. 80. Xenophon *Hellen.* I. 6, 3. Lysias pp. 96. 923. Demosthenes p. 1043. Æschines pp. 163. 170. This fact, however, is not a decisive objection to ἀπαντήσων in the passage under consideration. We read, Ἀλλ' εἶμ'. ἐπαρῶ χεῖρ', ἀπαντήσας νεκροῖς. Ἀπαντήσας is right, because the action described by the words ἀπαντήσας νεκροῖς is supposed to precede that described by the words ἐπαρῶ χεῖρ'. The sense is, *I will meet the dead bodies, and salute them.* The following passage of the *Alcestis*, which is quoted by Markland, is the best

commentary on the words ἐπαρῶ χεῖρ. V. 771. Οὐδ' ἐξέτεινα χεῖρ', ἀποιμύζων ἐμὴν Δέσποιναν. With regard to ἀλλ' εἰμι, if the reader will take the trouble of consulting the following passages, we believe that he will prefer our emendation to that of Markland. Æsch. Agam. 1322. Choëph. 779. Pers. 851. Soph. Œd. C. 503. Trach. 389. Aj. 654. Eurip. Phœn. 1016. Alc. 207. Androm. 89. Heracl. 678. El. 1132. Aristoph. Pac. 232. &c. The future ἐπαρῶ needs no illustration, after what has been said by Porson, *ad Med.* 848. In the next verse, Markland wishes to alter ἐκχέω into ἐκχεῶ. The future of χέω, like that of γαμῶ, καλῶ, τελεῶ, and some other verbs, is the same as the present. We subjoin three examples of it, in which χέω is connected with other futures. I. Euripides *Thæseo*. fr. 1. Κάρα τε γάρ σου ἐνγχεῶ κόμαις ὀμῶ, 'Ρανῆ τε * δ' ἐγκέφαλον, ὀμμάτων δ' ἀπο Αἰμιστογαῖ πρηστήρες βέουσονται κάτω. II. Aristoph. Pac. 166. 'Απολείς μ', ἀπολείς, οὐ κατορύξεις, | κάπιφορήσεις τῆς γῆς πολλήν, | κάπιφυτεύσεις ἔρπυλλον ἄνω, | καὶ μύρον ἐπιχέεις; III. Plato Comicus *apud Athen.* p. 665. C. Τί οὐ τρέχων σὺ τὰς τραπέζας ἐκφέρεις; ἐγὼ δὲ Αἴτρον παρ' ἀχέων ἐρχομαι. κάγωνγε παρακορήσων.

V. 782. 'Εμοὶ δ' ἐμῶν παίδων μὲν εἰσιδεῖν μέλη Πικρόν. *Sic scripsi pro ἐμοὶ δὲ τῶν παίδων.* HERMANN. The Quarterly Reviewer proposes, 'Εγὼ δὲ δὴ παίδων. We prefer Mr. Hermann's emendation.

V. 811. Προσάγετε τῶν δυσπότημων | σώμαθ' αἵματοσταγῇ. *Ald.* προσάγετ' ὦ δυσπότημω. *Cod. A.* προσάγετε δυσπότημω. *Marklandus* προσάγετε τῷ δυσπότημω. HERMANN.

Vv. 824—837. This epode, for so it is, affords the only conspicuous example to be found in this tragedy, of that antistrophic mania, which rages so violently in the north of Germany, but which has been prevented by the war from making its way into England. In Mr. Hermann's edition, these fourteen short verses are divided into three strophes and three antistrophes, besides the following little epode of three lines: 'Ερηνά σ' ἄ πολύστονος | Οἰδιπόδα δώματα λιποῦσ' | ἦλθ' Ἐρινύς. Mr. Hermann informs us, that it is to Mr. Seidler that we are indebted for this arrangement, which does not appear in his book *de Persibus Dochiaciis Tragicorum Græcorum*. Perhaps Mr. Seidler, when his hand was in, might as well have divided the preceding little epode into a fourth strophe and antistrophe, in the following manner: (STR.) 'Ερηνά σ' ἄ πολύστονος Οἰδίπου (ANT.) λιποῦσ' Ἐρινύς ἦλθε δώματα. The measure is Alcaic.

V. 833. Πικρὸς ἐσεῖδες γάμους. | πικρὰν δὲ Φοίβου φάτιν | ἔγημας. ἄ πολύστονος | Οἰδιπόδα δώματα | λιποῦσ' ἦλθ' Ἐρινύς. The common copies differ from each other only in punctuation. Mr. Hermann places a full stop after φάτιν, and reads ἐρηνά σ' for ἔγημας, mentioning that Markland proposed ἔρημα δ'. Although it is dangerous to tamper with passages of which the metre is uncertain, we venture to propose the following arrangement of these words. To

the chorus we give the words, Πικρούς ἐστῆδες γάμους, | πικρὰν δὲ Φοῖβον φάτιν [ἤκουσας]. See our remark on v. 504. (*Class. Journ.* No. XVI. p. 438.) Adrastus answers, Ἐς ἡμᾶς ἃ πολύστονος κ. τ. λ. The words ἐς ἡμᾶς ἦλθε appear to mean *came to my house*. We may also read ἐφ' ἡμᾶς. So Or. 86. Σὺ δ' ἡ μακαρία, μακαριός θ' ὁ σὸς πόσις, Ἰκετον ἐφ' ἡμᾶς ἀθλίως πεπρωγότας. In a preceding passage of the *Orestes* (v. 60.), we find the words εἰς δῶμ' ἡμέτερον employed in the same sense.

V. 838. Μέλλων σ' ἐρωτᾶν ἡνίκ' ἐξήντεις στρατῷ, Γόους ἀφήσω τοὺς ἐκεῖ μὲν ἐκλιπὼν εἰς τὰ σά γε μύθους. νῦν δ' Ἀδραστον ἱστορῶ. So Aldus. In the modern editions, the punctuation is as follows: Μέλλων σ' ἐρωτᾶν, ἡνίκ' ἐξήντεις στρατῷ Γόους, ἀφήσω, τοὺς ἐκεῖ μὲν ἐκλιπὼν κ. τ. λ. Mr. Hermann has a note upon this difficult passage, which does not throw much light upon it. Without dwelling on the objections to the common reading, we will propose our own correction. Μέλλων σ' ἐρωτᾶν, ἡνίκ' ἐξήντας στρατῷ, Γόους ἀφήσω, τοὺς ἐκεῖ μὲν ἐκλιπὼν εἶσα μύθους, νῦν δ' Ἀδραστον ἱστορῶ, κ. τ. λ. *Being about to ask you the following question, when you came to meet the army for the purpose of bewailing the dead* (v. 772.), *I desisted from my intention, and omitted what I meant to say. But now, Adrastus, I ask you, &c.* The violence of Adrastus's grief probably convinced Theseus, that it would not be advisable to put him upon making an elaborate oration at that moment. The delay, too, would be advantageous in another respect, as it would enable the spectators to hear that oration. There are five things to be considered in our representation of this passage. I. ΕΞΗΝΤΑΙΣ for ΕΞΗΝΤΕΙΣ, is a very slight alteration. The edition of Brubach reads ἐξήνταις; a fact which is mentioned by Markland, but which was not present in our recollection, when ἐξήντας occurred to us. We must not dissemble, that this correction is liable to one objection, which is, that there is no authority, as far as we know, for the compound ἐξήντας. The common form ἀπαντήσας occurs above, v. 772. We do not think, however, that this objection is very serious. Ἀπαξ λεγόμενα of this kind are very abundant in the tragedies. Unusual combinations of prepositions and verbs, and usual combinations in an unusual sense, give variety and novelty to the diction of tragedy, although they frequently render it obscure. II. Γόους ἀφήσω. Compare El. 59. Γόους τ' ἀρήμ' αἰθέρ' εἰς μέγαν πατρί. In this sense ἵνα is more commonly used than ἀφίεναι. In v. 1022. of the *Orestes*, ἀφίεναι γόους means *to leave off lamentation*: Οὐ σῖγ' ἀρεῖσα τοὺς γυναικείους γόους, Στέρξεις τὰ κρανθέντ'; In v. 111. of the play before us, this sense is expressed by the words πάρες γόνον. III. Perhaps the poet wrote, τοὺς ἐκεῖθεν ἐκλιπὼν. Ἐκεῖθεν frequently signifies ἐκεῖ. We have observed an instance of the corruption of ἐκεῖθεν into ἐκεῖ μὲν, but we cannot refer to it at present. IV. We do not propose εἶσα for εἰς τὰ σά γε with intire confidence, although we have no doubt that some

verb is concealed under the letters ΕΙΣΤΑΣΑ. We boldly reject the γε, as an interpolation made on account of the metre. The pleonasm ἐκλιπὼν εἴατα, in which the participle and the verb have nearly the same signification, may be compared with ἀφεί; ἔῃ, ἔξη λέγων, &c. V. The words νῦν δ' Ἀδραστον ἱστορῶ have induced Reiske, Markland, and the present editor, to consider the preceding words as addressed to the chorus. It would be easy to propose, νῦν δ', Ἀδραστ', ἀνιστορῶ, or, νῦν δ', Ἀδραστέ, σ' ἱστορῶ, if we were certain that the common reading is inconsistent with our interpretation. But the use of the third person instead of the second is common in Greek, as well as in most other languages. Compare Herc. 140. Τὸν Ἡράκλειον πατέρα καὶ ξυνάορον, Εἰ χρέ μ', ἐρωτῶ. Χρὴ δ', ἐπεὶ γε δεσπότης Ἰμῶν καθέστηκε, ἱστορεῖν ἂ βούλομαι. Before we leave this passage, we have to mention, that σοφώτερος, in the next line but one, means σοφώτερος ἐμοῦ. See vv. 928—931.

V. 857. Ἀκουε δὴ νῦν (*al. δὴ νυν*). καὶ γὰρ οὐκ ἀκοντί μοι Δίδως ἔπαινον τῶν ἔγωγε βούλομαι Φίλων ἀληθῆ καὶ δίκαι' εἰπεῖν πέοι. Mr. Hermann is silent. If the reader wishes to know what Pierson, Markland, and Musgrave, have said concerning this passage, and more particularly concerning the use of τῶν for ὧν, he knows where to find their annotations. We believe that it is now generally understood, that τῶν cannot be used for ὧν after a consonant, except in the lyric parts of the drama. In the Basil edition of 1562. v. 858. is thus represented, Δίδως ἔπαινον, τῶνδ' ἔγωγε βούλομαι. The same reading is proposed by Markland. Perhaps Euripides wrote, Δίδως ἔπαινον τόνδ'. ἐγὼ δὲ βούλομαι κ. τ. λ. *You commit this funeral oration to me.*

V. 881. Ὁ δ' αὖ τρίτος τῶνδ', Ἰππομέδων, τοιόσδ' ἔφυ. Παῖς ὧν ἐτόλμησ' εὐθὺς οὐ πρὸς ἡδονὰς Μουσῶν τραπέσθαι, πρὸς τὸ μαλθακὸν βίου. Ἀγροὺς δὲ ναίων, σκληρὰ τῇ φύσει διδοὺς Ἐχαιρε, πρὸς τάνδρῃον, εἰς τ' ἄγρας ἰὼν, Ἰπποῖς τε χαίρων, τόξα τ' ἐντείων χειροῖν, Πόλει παρσχεῖν σῶμα χρήσιμον θέλων. *Reiskius non male πρὸς τε μαλθακὸν βίον. Et πρὸς τε jam alii, Barnesio teste. Bion autem cod. C. Vulgato respondet πρὸς τάνδρῃον. HERMANN.* Mr. Hermann is the first editor, who seems to have understood this passage. The expressions πρὸς τὸ μαλθακὸν βίου, and πρὸς τάνδρῃον, are elliptical, and may be compared with πρὸς βίαν, πρὸς εὐτέβειαν, πρὸς ἔχθραν, πρὸς ἡδονήν, πρὸς ὀργήν, πρὸς χάριν, &c. Aesch. Prom. 212. Ὡς οὐ κατ' ἰσχύν, οὐδὲ πρὸς τὸ καστερὸν Χρεῖη, δόλω δὲ τοὺς ὑπερσχόντας κρατεῖν. The complete expression is πρὸς τὸ καστερὸν ἰόντες, but the participle is suppressed. In the passage of Euripides, therefore, there is no occasion for the emendation proposed by the Quarterly Reviewer, καὶ τὸ μαλθακὸν βίου. The sense is, πρὸς τὸ μαλθακὸν βίου ἰὼν. In the same manner, the words εἰς τ' ἄγρας ἰὼν might be omitted without injuring the sense of the expression πρὸς τάνδρῃον. Perhaps it may not be superfluous to observe, that the character of Hippomedon, as drawn in this passage, was afterwards expan-

ded by the poet into the Zethus of his Antiope, and contrasted with the opposite character in the person of Amphion. See the eighth chapter of Valckenaer's *Diatriba*.

V. 888. 'Ο τῆς κυναγοῦ δ' ἄλλος Ἀταλάντης γεγώς Παῖς Παρθενοπαῖος, εἶδος ἐξοχώτατος, κ. τ. λ. *Inepte legebatur Ἀταλάντης γόνος, Παῖς Παρθενοπαῖος. Dignam judicavi, quam in textum reciperem, præclaram emendationem, qua Matthiæ hunc locum restituit.* HERMANN. *Defendi poterit vulgata eo, quod Æschylo hic vocatur, Βλάστημα καλλιπρωγον, ἀνδρόπαις ἀνὴρ, Sept. ad Theb.* 539. ADDENDA. The words παῖς Παρθενοπαῖος mean, as every body knows, the boy *Parthenopæus*. Æschylus having represented the son of Atalanta as a beardless stripling, in a tragedy which the Athenians knew by heart, Euripides has also thought proper to employ some word or expression significant of his youth, both in the passage now before us, and in two of the other three passages in which he has occasion to mention him. See Phœn. 147. 1160. Mr. Hermann's note on this passage ends with the following sentence: *Caterum nescio an haud satis apte hic Atalantæ mentionem fecerit, cujus quum nomen audirent, spectatores non poterant non oculos in chorum convertere, ut nobilem quondam venatricem, arcu sagittisque spoliata, inter grandævas dum matres agnoscerent.* The truth is, that the poet represents the chorus as a kind of corporation of childless mothers, and never takes the trouble of considering the relation of particular individuals with the persons and events of the drama. Soon after the present passage, we come to the scene of Iphis and Evadne. (vv. 980—1113.) Now although one of the persons of the chorus is the wife of Iphis and the mother of Evadne (v. 1037.), nothing is said or done during the whole scene, which would not have been said and done, if the chorus had been composed of Æthra's waiting-maids. Without seeking for more information than we can derive from the play before us, let us consider who these seven Argive matrons are, who begin one of their songs with the words, 'Ἰππόβοτον Ἀργος, ᾧ πάτριον ἐμὸν πῆδον (v. 365.). Three of the seven captains, who fell under the walls of Thebes, were strangers in Argos (vv. 136. 890.). The mothers of Tydeus, Polynices, and Parthenopæus, could not very properly join in singing, 'Ἐπτά ματέρες, ἑπτά κόουρους | ἐγεινάμεθ' αἱ ταλαίπωροι | κλεινοτάτους ἐν Ἀργείοις (v. 963.) The mother of Amphiaræus, indeed, might be an Argive, but as Amphiaræus was swallowed up alive by the earth (v. 926.), his mother had no concern in the affair which brought her six companions to Eleusis. The mothers of Capaneus, Eteocleus, and Hippomedon, are the only persons of the chorus to whom its constant language really applies.

V. 907. Φιλότιμον ἦθος, πλούσιον. φρονήμα δὲ Ἐν τοῖσιν ἔργοις, οὐχὶ τοῖς λόγοις ἴσον. Mr. Hermann reads, Φιλότιμον ἦθος, πλούσιον φρονήματος, and alters the arrangement of the passage in some

other respects. Musgrave proposes, *Φιλότημον ἦθος πλούσιος*, *full of ambition*. *Πλούσιος* seems to be the true reading, but it ought to be separated from *φιλότιμον ἦθος*, and connected with the subsequent words. *He was wealthy, but he shewed a sense of his wealth in his actions rather than in his conversation*. Compare what is said of Capaneus vv. 861—866. The difference between these two imaginary characters seems to be, that Capaneus, notwithstanding his wealth, was simple in his manners and frugal; whereas Tydeus was magnificent and liberal. The *φιλότιμον ἦθος* of Tydeus may be compared with the *ἀψευδὲς ἦθος* and the *εὐπροσήγορον στόμα* of Capaneus, v. 869. So we say in English, *he is an extraordinary character*.

V. 947. *Νικᾷ· μένειν χρὴ τλημόνως· λέγει γὰρ εὖ Θησεύς· ὅταν δὲ τούσδε προσῶμεν πυρὶ, Ὅσῳ προσάξῃσθ'.* These words are addressed to the chorus. The verb *προσάξῃσθαι* will best be understood by comparing v. 1100. *Προσῆγετ' αἰὲ στόματι*, with v. 1159. *Φέρ' ἀρμυῖ μαστὸν ὑπεβάλλω σπιδὸν [τέκνου]*. The common interpretation, *convehetis*, is very remote from the true sense.

V. 961. *Πλαγκτὰ δ' ὥσεί τις νεφέλα, | πνευμάτων ὑπὸ δυσχίμων αἴσω.* *Sic scripsi pro δυσχείμων.* HERMANN. *Δυσχείμων* agrees better than *δυσχίμων* with the common reading of the corresponding verse in the antistrophe, *χωρὶς δὴ τινα τῶνδ' ἰσχουσα μοῖραν*. The manuscripts, however, exhibit *ἔχουσα*, and obviate this objection to Mr. Hermann's correction, of which we approve for two reasons. In the first place, by reading *δυσχίμων* we obtain a regular Phalæcian hendecasyllable at the end of the strophe. Compare Soph. Aj. 633. Phil. 1145. Eurip. Hec. 453. Heracl. 758. Secondly, we entertain a strong suspicion, that there is no such word as *δύσχειμος*. The only authorities for it, with which we are acquainted, are the passage now before us, and another passage of the same poet: Bacch. 15. *Βάκτριά τε τείχη, τὴν τε δύσχειμον χλόνα Μήδων ἐπελθόν, Ἀραβίαν τ' εὐδαίμονα*. The modern editors, indeed, read *δυσχείμους*, from the emendation of Heath, in the following passage of Æschylus: Pers. 566. *Θρήνης ἀμπειδίηεις | δυσχειμέρους τε κελεύθους*. *Δυσχείμους*, however, would produce a nearer resemblance to the corresponding verse, *Σουσίδης φίλος ἀκτωρ*, and occurs twice in the remains of the same poet: Theb. 509. *Εἴρξει νεοσσὺν, ὥς δράκοντα δυσχίμον*. Choëph. 183. *Ἐξ ἐμμάτων δὲ εἴψιοι πίπτουσί μοι Σταγόνες ἀφ' ἑραστὶ δυσχίμου πλημμυρίζος*. It is by no means immaterial to the present question to observe, that Aldus and Robertellus convert a just *senarius* into a hobbling *scæzon* by reading *δύσχειμον* in the former of these two passages. The same editors offend in the same manner by reading *μελαγχχίμου* in the following verse of the same poet: Pers. 301. *Καὶ λευκὸν ἡμᾶρ νυκτὸς ἐκ μελαγχχίμου*. These facts seem to justify us in rejecting *δύσχειμος* altogether. If we proceed to inquire into the meaning of *δύσχειμος*, perhaps we shall find no Latin word which

expresses it so well as *horridus*. This epithet, according to Forcellini, *refertur saepe ad hyemem et procellas*. This remark is equally true of *δύσχιμος*. In four of the five passages which we have produced, it seems to be synonymous with *δυσχείμερος*, which has supplanted it in one of those four passages. In the fifth passage, the *δράκοντα δύσχιμον* of Æschylus may be compared with the *horridus anguis* of Virgil. In Stanley's translation, *draconem perniciosum*, the epithet seems to be chosen at a venture. The derivation of *δύσχιμος* is not very certain. The difference of the second syllables is not alone sufficient to prove, that *δύσχιμος* and *δυσχείμερος* are of different families. *Χίμετλον*, a *chilblain*, which is manifestly of the same family as *χείμα* and *χειμών*, has, like *δύσχιμος*, a short vowel instead of a diphthong. Before we leave this passage, we must observe, that it is not mentioned by Porson in his note on *ἀίσσω*, *ad Hec.* 30.

V. 966. Καὶ νῦν ἀπαις, ἀτεκνος, | γηράτῳ δυστηνότατος, | οὐτ' ἐν τοῖς φέμενοις, | οὐτ' ἐν ζῶσιν ἀριθμουμένη, | χωρὶς δὴ τινα τῶνδ' ἴσχουσα μῦθον. Instead of *δυστηνότατος*, οὐτ' ἐν ζῶσιν, ἴσχουσα, Mr. Hermann reads, partly after former critics, *δυστηνοτάτως*, οὐ ζῶοις, ἔχουσα. Each of these alterations demands some animadversion. We believe that only one adverb of the same form as *δυστηνοτάτως*, is to be found in all the remains of the Attic writers. Soph. *Ced.* C. 1579. Ἄνδρες πολῖται, *ξυντομωτάτως* μὲν ἂν Τύχοιμι λέξας Ὀδύπῳ δολωλῶτα. The scholiast seems to have read *ξυντομώτατος*. His annotation is as follows: Ἄνδρες πολῖται, *ξυντομώτατος*. ἀντὶ τοῦ συντόμως. Adverbs of the comparative degree ending in ΩΣ, which are sufficiently common, afford no authority for *δυστηνοτάτως*. The true reading is *δυστανοτάταν*—μῦθον. To proceed to the second alteration, we do not believe that *ζῶος*, *alive*, is an Attic word. *Ζῶον*, *an animal*, is indeed an Attic word, but it seems to be a true and proper substantive, and is more correctly written *ζῶον*. The following words occur in an inscription, which we had occasion to mention in the tenth Number of the *Classical Journal*, p. 395. ΤΟ ΔΕ ΛΟΙΠΟΝ ΕΡΓΟΝ ΗΛΙΑΝΤΟΣ ΕΓΚΥΚΛΟΙ ΑΡΧΕΙ ΗΘ ΕΛΕΥΣΙΝΙΑΚΟΣ ΛΙΘΟΣ ΠΡΟΣ ΗΟΙ ΤΑ ΖΟΙΑ ΚΑΙ ΕΤΕΘΕ ΕΠΙ ΤΟΝ ΕΠΙΣΤΑΤΟΝ ΤΟΥΤΟΝ. In modern orthography: Τοῦ δὲ λοιποῦ ἔργου ἅπαντος ἐγ κύκλῳ ἀρχεῖ ὁ Ἐλευσινιακὸς λίθος, πρὸς ᾧ τὰ ζῶα, καὶ ἐτέθη ἐπὶ τῶν ἐπιστατῶν τούτων. Instead of ΤΑ ΖΟΙΑ ΚΑΙ ΕΤΕΘΕ, Chandler absurdly reads ΤΑ ΖΟΛΑ ΚΑΙ ΕΡΤΟΣ. To return to Euripides, we suspect that οὐτ' ἐν ζῶσιν ought to be retained, although the MSS. read οὐτ' ἐν ζῶοισιν, and that Musgrave is nearly right in considering *ἀριθμουμένη* as a gloss for *κρινομένη*. We hesitate between *κρινομένα* and *κρινομένην*. In the last line, *ἔχουσα* is the reading of the manuscripts, as we have already observed. Lastly, we apprehend that we ought to read *τάνδ'* instead of *τῶνδ'*. See Elmsley *ad Heracl.* 544.

V. 984. Κλεινὴν γ' ἄλοχον τὴν τοῦ φθιμένου | τοῦδε κεραυνῷ πέλας Εὐάκην. Sic scripsi ex emendatione Erfurdtii *ad Ajacem* p. 620.

προ κλεινὴν τ' ἄλλοιχον τοῦ καταβημένου. HERMANN. Eurip. El. 1298. Πῶς οὔτε θεῶν, τῆσδ' ἔ τ' ἀδελφῶ | καὶ καταβημένης, | οὐκ ἤρκε-
 σατον (l. ἤρκεσάτην) κῆρα μελάνθοις; Instead of καὶ καταβημένης,
 Erfurt proposes κῆρα βημένης. He does not notice the following
 passage of the Iliad, in which the metre requires καταβήμενον
 to be scanned as a word of four syllables: V. 377. Ἀλλὰ νῦν ἄδε
 γὰ | καταβήμενον θρηγὶ μόρω | φίλτατον ἄχθος ὄσσει. In these three
 passages, we believe that καταβήμενος was pronounced, and per-
 haps written, καθήμενος, in the same manner as κατάσχεθε is
 written and pronounced κάσχεθε, Hom. Il. A. 701. Κατθανεῖν is
 almost the only other contraction of this kind, which occurs in
 the writings of the Attic poets; who, if we mistake not, never
 make use of the uncontracted form καταθανεῖν. The uncontracted
 form καταβήμενος seems to be exhibited by Euripides El. 201.
 Οἶμοι τοῦ καταβημένου, | τοῦ τε ζώντος ἀλάτα. Perhaps, however,
 the poet wrote, Οἶμοι τοῦ τε καθήμενου.

Vv. 990—1008. 1012—1030. The monody of Evadne, in two
 parts, is the most difficult portion of the whole play. We pass it
 over without making any particular observations upon it, but not
 without feeling a hope of being able to comment upon it with
 more effect at some future time, than it is in our power to do at
 present.

V. 1009. Καὶ μὲν ὄρε'ς τήνδ', ἧς ἐφέστηκας πέλας, Πυρᾶν, δόης
 θησαυρόν. *Legebatur Διὶς θησαυρόν. Recepi Musgravii conjectu-
 ram.* HERMANN. Musgrave's conjecture is stark naught. We
 suspect that the common reading is correct, although we cannot
 explain why the funeral pile of Capaneus, who was killed by the
 hand of Jupiter, is called Jupiter's treasure. The funeral piles of
 the other captains are called ἀναθήματα, v. 983.

V. 1037. Ἐτέοκλον εἰς τὴν πατρίδα ναυσθλώσων νεκρόν. Mr. Her-
 mann silently reads εἰς γῆν πατρίδα.

V. 1054. ΙΦ. Σκευὴ δὲ τῇδε τοῦ χάριν κοσμεῖς δέμας; ΕΥ. Θέλει τι
 καινὸν οὗτος ὁ στόλος, πάτερ. Καινὸν *scripsi pro κλεινόν. Ita mox*
v. 1057. Εἰς γάρ τι πρᾶγμα νευχμὸν ἐσκευάσμεθα. HERMANN:
 Mr. Porson also read καινόν, and, if he had published an edition
 of this play, would probably have read, οὗτος ὁ στολμός. See
 Markland's note, and Beck's index v. Στολμός. We subjoin part
 of Markland's note: *Negat vir summus ad Strabon. p. 245. ed.*
Amstel. vocem στόλος significare amictus. Sed refellitur hoc loco,
et Æschyl. Ixet. 242. et Schol. ibi. et Andromach. 148. pro
στολμὸν vet. edit. habet στόλον. The passage from Æschylus is as
 follows: Ποδαπὸν ὅμιλον τόνδ' ἀνέλληνα στόλον, Πέπλοισι βαρβάρουσι
 καὶ πυκνώμασι χλόνοντα, προσφωνοῦμεν; Schol. Ἀνέλληνα, τὸν ὄχ-
 ῳ Ἕλληνα κατὰ στολήν. This interpretation would justify a conjec-
 ture that the true reading is ἀνέλληνα στολήν. There is no occasion,
 however, to read στολήν, or to understand στόλον in any other sense,
 than that in which it is used in vv. 195. 470. 496. 940. 951.

1088. of the same play. In all these verses the Latin translation has *caus*. The construction is, *Ποδαπὸς ὁμιλὸς ἐστὶν αὐτοῦ ὁ στόλος*; A kind of pleonasm too frequent to need illustration. In the passage in the *Andromache*, which Markland mentions, the Aldine reading is, *Στόλμόν τε χρωτὸς τῶνδε ποικίλων πέπλων*. The edition of Lascaris, as well as that of Brubach, which is Markland's *vetus editio*, reads *στόλιν*. A gloss of Hesychius, however, which is quoted in Beck's edition, confirms *στολμόν* beyond the possibility of doubt.

V. 1066. ὦ θύγατερ, οὐ μὴ μῦθον ἐς πολλοὺς ἐρεῖς. Ἐς πολλοὺς *scripsi pro vulgato ἐπὶ πολλοῖς*, quod in *ἐπὶ πολλῶν mutabant Reiskius et Valckenarius ad Hippol.* 213. HERMANN. Mr. Porson also reads *ἐς πολλοῖς*.

V. 1077. Ἰὼ τάλας, | μετέλαχες τύχας Οἰδιπόδα, γέρον, | μέρος καὶ σὺ, καὶ πόλις ἐμὰ τλαμῶν. *Addivi καὶ metri iudicio ante πόλις*. HERMANN. The same addition is proposed in the Quarterly Review.

V. 1089. Εἰ δ' εἰς τόδ' ἦλθον, κάξεπειράβην τεκῶν, Οἶον στέρεσθαι πατέρα γίγνεται τέκνων, Οὐκ ἂν ποτ' εἰς τόδ' ἦλθον, εἰς δ' νῦν, κακοῦ. *Sic dedi ex Canteri et Marklandi conjectura pro κάξεπειράβην τέκνων*. HERMANN. This is an emendation, of which we may say, in the language of Mr. Wakefield, *friget, vehementer friget*. When two contiguous verses end with the same word, and there is reason to suspect that word to be erroneous in one instance, the critic may be allowed to take a greater latitude of conjectural emendation, than has been taken in the passage before us. *Æsch. Theb.* 202. *Κεῖ μήτις ἀρχῆς τῆς ἐμῆς μεταίχμιον, Ἄνῃρ γυνή τε χ' ὥτι τῶν μεταίχμιον κ. τ. λ.* This is the reading of Robortellus. If it had been the reading of all the copies, it would have been in vain to seek for the true reading (*ἀκούσεται*) of the first verse, among those words which resemble *μεταίχμιον*. So also *Choëph.* 769. Ἄλλ' αὐτὸν ἐλθεῖν, ὡς ἀδειμάντως κλύη, Ἄνωχθ' ὅσον τάχιστα γαθοῦση φρενί. Ἐν ἀγγέλῳ γὰρ κρυπτός ὁρθοῦται λόγος. So Porson, instead of the ancient reading, *κρυπτός ὁρθοῦση φρενί*. In our passage, the reader is at liberty to replace the first *τέκνον* by any word which appears to him to improve the sense. *If, says Iphis, I were now living my life over again, and had felt in my former life the misery which attends the loss of children, I should never have exposed myself a second time to the danger of incurring that loss.* Perhaps *κάξεπειράβην τότε* is the true reading. *Τότε* frequently signifies *formerly, on a former occasion*, in the same manner as *ἐκεῖ* frequently signifies *in another place*. '*Τότε pro olim*,' says Markland on v. 551. We may also read *πάρως*.

V. 1097. Ἦ πρὸς μέλαθρα τοῦδε Καπαῖώς μόλω; Ἠκιστα πρὶν γε δήποτ' ἦν παῖς ἦδε μοι, Ἄλλ' οὐκέτ' ἐστίν, κ. τ. λ. *Legebatur, Ἠδιστα, πρὶν γε δήποτ' ἦν παῖς ἦδε μοι. Ἠκιστα debetur Piersono Veris.* 1. 6. *Iē fontasse in γὰρ mutandum*. HERMANN. Perhaps Mr. Her-

mann ought to have mentioned the emendation of Canter, Ἥδιστα πρίν γε δῆθ', ὅτ' ἦν παῖς ἦδε μοι. Instead of ἥδιστα πρίν γε δῆθ', an expression destitute of authority, the Quarterly Reviewer proposes to read, ἥδιστα πρίν γ' ἰδεῖν, formerly delightful to behold. This emendation offends against the rule laid down in our observation on v. 303. As the third foot of the verse is contained in one word, ἰδεῖν, and as the following syllable, ὅτ', is capable of beginning a verse, the two hemistichs ought to be divided by an elision. So v. 764. Φαίης ἄν, εἰ παρῆσθ', | ὅτ' ἡγάπα νεκρούς. Tro. 1181. Ὀλλυλᾶς, ἐψεύτω μ', | ὅτ' εἰσπίπτων πέπλους. El. 14. Οὔδ' ἐν δόμοις ἔλειψ', | ὅτ' εἰς Τροίαν ἔπλει. Our opinion of the passage before us is as follows. We conjecture that the words πρίν γε were added for the purpose of completing the verse, by a transcriber who found in his copy, Ἥδιστα δῆποτ' ἦν παῖς ἦδε μοι. If this conjecture is allowed to pass, we have little doubt that the poet wrote, Ἥδιστα δῆποτ' ὄνθ', ὅτ' ἦν παῖς ἦδε μοι. The two syllables ὄνθ' ὅτ' were lost because the preceding syllable ends with the same letters. The expression ἥδιστα δῆποτ' ὄντα may be compared with Hec. 484. Ποῦ τὴν ἄνατταν δῆποτ' οὔσαν Ἰλίου Ἐκάβην ἂν ἐξεύρωμαι, Τραάδες κύρσι; So also Tro. 1277. Ὡς μεγάλα δῆποτ' ἐμπνέουσ' ἐν βαρβάροις Τροῖα, τὸ κλεινὸν ὄνομ' ἀφαιρήσει τάχα. We may also read, Ἥδιστα πρίν ποτ' ὄνθ'.

V. 1099. Ἀλλ' οὐκέτ' ἔστιν, ἥ γ' ἐμὴν γενεήνᾳ Προήγετ' ἀὲ στόματι, καὶ κᾶρα τότε Κατεῖχε χειρὶ. πατρὶ δ' οὐδὲν ἦδιν Γέροντι θυγατρὸς. ἀρσένων δὲ μεῖζονες Ψυχὰι, γλυκεῖαι δ' ἦσσαν εἰς θωπεύματα. We apprehend that few of our readers are unacquainted with Dr. Burney's correction of the third of these five verses, Κατεῖχε χερσίν. οὐδὲν ἦδιν πατρὶ. See the Monthly Review, August, 1799, p. 434. Mr. Hermann has a long note on this verse, in which, as on some other occasions, we observe rather an unwillingness to adopt the emendation of a contemporary critic, than a real attachment to the received text. Κριτικὸν γὰρ ἔστ', οὐ φιλόφρον ἀλλήλων γένος. He ends with proposing to read, καὶ κᾶρα τότε Κατεῖχε. πατρὶ δ' οὐδὲν ἦδιν πέλει Γέροντι θυγατρὸς. In the following words, ἀρσένων δὲ μεῖζονες, Mr. Hermann justly censures Markland for wishing to change δὲ into γέ, δὴ, or μέν. The construction is as follows: Οὐδὲν [μὲν] ἦδιν πατρὶ γέροντι θυγατρὸς. ἀρσένων δὲ μεῖζονες [μὲν] ψυχὰι, γλυκεῖαι δ' ἦσσαν εἰς θωπεύματα.

V. 1112. Οὔδ' χρῆν, ἐπειδὴν μηδὲν ὠφέλῃ πόλιν, Θανόντας εἶρρειν, κἂν ποδῶν εἶναι νέοις. Libri ὠφέλουσι πόλιν. In codd. A. B. notatur γρ. πάλιν. Plutarchus ὠφέλωσι γῆν, quod quum memoriter citantis esse, vulgata autem lectio ab exquisitiore fonte manasse videtur, ὠφέλῃ πόλιν reposui. Sic supra v. 453. Τετραγὰς τυράννεις ἡδονὰς, ὅταν θέλῃ. Vide Heindorfium ad Plat. Gorg. p. 105. Protag. p. 499. HERMANN. So Alc. 356. ἡδὺ γὰρ φίλους Κᾶν νυκτὶ λείσσειν, ὅστιν ἂν παρῇ χρόνον. The common reading is φίλοις. In the passage before us, we are not without suspicion, although

we are not prepared to discuss the point, that ὠφέλουσιν agrees better with χρῆν, than ὠφέλη or ὠφελώσι. If we retain ὠφέλουσιν, we must read ἐπειδή.

V. 1114. Τάδε δὴ παίδων καὶ δὴ φθιμένων | ὅστ' ἄ φέρεται. λάβετ', ἀμφιπόλοι | γραίας ἀμενοῦς (οὐ γὰρ ἔνεστι | ῥάμνη παίδων ὑπὸ πένθους) κ. τ. λ. In Mr. Hermann's edition, as well as in all the other modern editions which we have seen, there is a comma after ἀμφιπόλοι, which totally destroys the sense of the passage. The sense is, *Take the bones, ye handmaids of the feeble old woman.* The common translation is, *Prehendite, famulae, anum infirmam.* This interpretation requires λάβεσθε, which was accordingly proposed by Duport, and rejected on account of the metre by Barnes.

V. 1118. Πολλοῦ δὲ χρόνου σώσεις μέτα δὴ, | καταλειβομένης τ' ἄλγεσι πολλοῖς. So all the editions before Markland, who changed σώσεις into ζώσας on the authority of the three Parisian manuscripts. Two Florentine copies examined by Matthiæ read ζώσης. Mr. Hermann reads, Πολλοῦ τε χρόνου ζωᾶς, μέγα δὴ | καταλειβομένης ἄλγεσι πολλοῖς. *Reposui*, says Mr. Hermann, *quod ultro se offerebat, ut mirum sit, criticis non in mentem venisse.* Without pausing to inquire whether there is any Attic authority for ζωᾶς with the first syllable long, we read with the assistance of Musgrave, Πολλοῦ τε χρόνου ζώσης μέτρα δὴ, Καταλειβομένης τ' ἄλγεσι πολλοῖς. If the reader prefers the Doric forms ζάτας and καταλειβομένης, we shall not contest the point. These genitives agree with γραίας ἀμενοῦς, v. 1116. The whole passage is correctly pointed in Markland's text. Mr. Hermann does not notice Musgrave's correction, μέτρα for μέτα. The same variety occurs in v. 1548. of the Helena, where the true reading was first restored by Reiske, *ex ingenio*, and afterwards discovered in a manuscript by Musgrave.

Vv. 1123—1163. Mr. Hermann, as well as the Quarterly Reviewer, divides this beautiful ode between the mothers and the children of the defunct leaders. As it would be difficult to make Mr. Hermann's arrangement understood, without transcribing the whole ode, we content ourselves with referring the reader to the book itself.

V. 1131. Παπαί, παπαί. | ἐγὼ δ' ἔρημος ἀθλίου πατρὸς τάλας, κ. τ. λ. Instead of παπαί, παπαί, why may we not adopt the reading of the manuscripts, απαῖς, απαῖς, adding the proper spirit, and changing the accent? The sense is, Σὺ μὲν ἄπαις εἶ, ἐγὼ δ' ἔρημος, κ. τ. λ.

V. 1134. Ποῦ δὲ πόνος ἐμῶν τέκνων; A very learned person proposes ἐμῶν τόκων. So Phœn. 30. ἡ δὲ τὸν ἐμὸν ὠδίνων πόνον Μαστοῖς ὕφειτο. Med. 1031. Στεβρῆας ἐνεγκοῦς' ἐν τόκοις ἀλγυδόνας. Suppl. 920. Πόνους ἐνεγκοῦς' ἐν ὠδίσι. The common reading, however, is right. So Med. 1261. Μάταν μόχθος ἔρρει τέκνων.

V. 1147. Αἰ αἰ, γόνων ἄλις τύχας, | ἄλις δ' ἀλγέων ἐμοὶ πάρεστι.
Ald. et vulgati ἄλις ἀλγέων πάρεστί μοι. Adhidi δ', et scripsi ἐμοὶ
πάρεστιν, quum codd. A. B. et uterque Florentinus μοι πάρεστι
habebant. Alioqui non displiceret πάρεστι δὴ μοι. HERMANN.
 Mr. Hermann's emendation is preferable to that of the Quarterly
 Reviewer, "Ἄλις τῶνδ' ἀλγέων πάρεστι. We do not well understand
 the preceding verse, Αἰ αἰ, γόνων ἄλις τύχας. We should prefer,
 Αἰ αἰ τύχας, ἄλις γόνων. So ἰὼ ἰὼ τύχα, Or. 1537. ἰὼ μοι τύχας,
 Alc. 394. ἰὼ τᾶς σᾶς τύχας, El. 1184. &c. In the first and
 second of these three passages, we suspect that the true reading is,
 ἰὼ ἰὼ τύχας.

V. 1149. "Ετ' ἄρ', ἔτ' Ἀσωποῦ με δέξεται γάνος. *Hic versus*
mutilus erat, ita scriptus in libris, στάσω. ποῦ με δέξεται γάνος.
Præclare Tyrwhittus, "Αγ' ἔσθ' οτ' Ἀσωποῦ με δέξεται γάνος, sed
poterat hoc et ad litterarum similitudinem lenius, et ad sententiam
fortius corrigi, si sic scriberetur, ut a me factum est. HERMANN.
 Mr. Hermann's reading is preferable to Tyrwhitt's on another
 account. The antistrophic odes of this tragedy contain thirty-two
 trimeter iambs, including the verse now before us, and v. 1159.
 which also has lost a foot. If the reader will examine these six-
 teen pairs of verses, he will find that the *senarius* of the strophe
 always exactly resembles that of the antistrophe, with one excep-
 tion, which will be removed in the next note. In the verse now
 before us, Tyrwhitt exhibits a spondee in the first place. Ἄρα at
 the beginning of a sentence always has the first syllable long. The
 corresponding verse (1142.) has an iambus: Πάτερ, σὺ μὲν τῶν
 (σὺ μέντοι Hermannus ex em. Porsoni) σῶν κλύεις τέκνων γόους.
 Perhaps, however, neither of these verses is a *senarius*. We are
 half inclined to believe that the words σὺ μὲν are an interpolation
metri causa, and that we ought to read interrogatively, Πάτερ,
 τῶν σῶν κλύεις τέκνων γόους (*al. λόγους*); The sense of v. 1149. re-
 quires no addition to the words, "Ετ' Ἀσωποῦ με δέξεται γάνος.
 The metre is, U—|—U—|U—U—|. Compare vv. 600.
 603. 610. 613. 620. 628.

V. 1150. Χαλκίοις ἐν ὅπλοις Δαναῖδων στρατηλάταν. *Legebatur,*
Χαλκίοισιν ὅπλοις Δαναῖδων στρατηλατῶν. Cod. A. Χαλκίοις. Ἐν
ὅπλοις Marklando, qui etiam σὺν ὅπλοις conjecit, debetur. Ac
multo et simplicius hoc est, et venustius, puerum ut ipse armatus
sit optare, quam ut armatorum dux. Στρατηλάταν Musgravii
emendatio est, et prius Heathii. HERMANN. Mr. Hermann,
 who excludes the Doric dialect from the trimeter iambs of the
 choral odes, ought to read στρατηλάτην. See his note on κόρας,
 Herc. 416. [417.] If he reads στρατηλάταν, he ought also to read
 Δαναῖδαν. With regard to the former part of the verse, we are not
 certain that we rightly understand Mr. Hermann's note. We sus-
 pect that *Ac multo* is an error of the press for *At multo*, and that
 he rejects σὺν ὅπλοις, as affording a less convenient sense than ἐν

ὅπλοις. If this is his meaning, we apprehend that σὺν ὅπλοις is not inconsistent with his interpretation. Compare Hec. 112. Οἷσθ' ἔτε χροσέοις ἐφάνη ξὺν ὅπλοις. We object, however, to both Markland's emendations, as well as to the common reading, on account of the spondee in the third place. See the preceding annotation. We read, Χαλκίοις ὅπλοισι, Δαναΐδων στρατηλάταν.

V. 1167. Τούτοις ἐγὼ σε καὶ πόλις δωρούμεθα. If the reader will compare the speech of Theseus, in which this verse occurs, with the third and fourth verses of the speech of Minerva, which follows almost immediately, he will see reason to suspect that σε ought to be changed into σφε.

V. 1179. Τὶ δὴ ποθ' ὑμῖν ἄλλ' ὑπουργῆσαι με χρή; *Male vulgo τί δὴ ποθ'.* *Non quid aliud dicit, sed ecquid aliud.* HERMANN. If this alteration had been made by Mr. Wakefield, we should have reminded him, that the enclitic τι, in common with every other enclitic, cannot begin either a trimeter iambic or a sentence. The same rule, as is well known, applies to ἀν, αὖ, γάρ, δέ, δὴ, δῆτα, μὲν, μὴν, οὖν, and a few other particles. As Mr. Hermann cannot be unacquainted with this rule, we must consider his alteration of the present verse as made in defiance of it. In his book *de Emendanda Ratione Græcæ Grammaticæ* (p. 95.) he has treated two verses of the Choëphori of Æschylus (112. 652.) in the same manner as the verse now before us. If Mr. Hermann had ever heard the words *who bids* in the mouth of an auctioneer, or the words *who buys* in the mouth of a barrow-woman, he would not have altered Τίς ἐνδον into Τίς ἐνδον with the following remark: *Ibi manifesto interrogat Orestes, an aliquis intus sit, non quis sit intus.*

V. 1210. Τεμένη δ', ἵν' αὐτῶν σώμαθ' ἡγνίσθη πυρὶ, Μῆτις παρ' αὐτὴν τρέδον Ἰσθμίας ὁδοῦ. *Ex Marklandi emendatione ἡγνίσθη dedi pro ἀγνίσθη.* HERMANN. The Quarterly Reviewer compares Iph. A. 349. Ταῦτα μὲν σε πρῶτ' ἐπῆλθον, ἵνα σε πρῶτ' εὖρω (εὖρον Reiskius et Marklandus) κακόν. In both passages the transcribers mistook the adverb ἵνα, *where*, for the conjunction ἵνα, *in order that*. We subjoin two other instances of the same error. Soph. Trach. 1159. Σὺ δ' οὖν ἄκουε ταῦργον. ἐξήκεις δ' ἵνα Φανῆς ὁποῖος ὢν ἀνῆρ, ἐμὸς καλεῖ. Brunck remarks: *Perperam in libris φανῆς, unde interpres ἵνα pro ut finali accepit.* Eurip. Herc. 425. Δρόμων τ' ἄλλων ἀγάλματ' εὐτυχῇ | διήλθε, τόν τε πολυδάκρυον | ἔπλευσ' ἐς Αἴδαν, πόνων τελευτάν, | ἵν' ἐκπεράνῃ τάλας | βίον, οὐδ' ἔβα πάλιν. The true reading, ἵν' ἐκπεραίνει, was first suggested by Heath. It is to Heath also that we owe ὁδοῦ instead of θεοῦ in the passage before us.

INQUIRY

INTO THE

CAUSES OF THE DIVERSITY OF HUMAN CHARACTER

IN VARIOUS

AGES, NATIONS, AND INDIVIDUALS.

By the late PROFESSOR SCOTT, of King's College, Aberdeen.

NO. IV.

SECT. IV.

In what respect the Passions differ from Man's affections, appetites, or desires.

IF we deduct from the list of the passions those principles of action in man already treated of under the names of appetites, desires, and affections, the analysis of the passions will be greatly simplified, and is perhaps sufficiently well accomplished in what Dr. Reid calls "a common division of the passions, which has been mentioned almost by every author who has treated of them, and needs no explanation." (Essay 3. on the active powers. c. 6.). According to this division the human passions may be arranged under desire and aversion, hope and fear, joy and grief.

Passion, as already stated, consists in a strong emotion, or perturbation of the mind, which is excited by the lively conception of some good or evil. If the good or evil be immediately present to us, or, as it were, within our reach, the passions of desire or aversion will be excited by its lively conception. If the good or evil be distant or only existing in expectation, it will rouse the passions of hope or fear; and if the good or evil be already experienced, joy or grief will be its natural consequence.

Man, as has been already repeatedly stated, though a rational being, is powerfully prompted to act by other principles than by reason: hunger prompts him to supply the wants of his body, curiosity to store his mind with knowledge, compassion to relieve the sufferings of his fellow creatures. In like manner the natural impulse of his soul leads him irresistibly to *desire* whatever is good in itself, to *wish* or *hope* for its enjoyment, and to *rejoice* in its possession; while he has a like natural *aversion* to whatever is evil, a *fear* at encountering it, and a *sorrow* on having experienced it. By the strong impulse of these principles he is much more powerfully urged to seek for good, and to avoid evil, than if he had no other monitor to his conduct than the calm dictates of reason. It appears to me that there is this important distinction between the passions and those other active principles of man which we have yet considered, namely, that the object of the passions is good or evil generally contemplated, and not any precise or particular species of good or evil: whereas

each of the other active principles has its exact and definite object. The object of hunger is food ; and nothing but food : the object of curiosity is knowledge alone : the object of compassion is confined to the relief of the distressed. But with the passions the case is very different. Fear may be excited by the prospect of any kind of evil ; by the apprehension of pain, the prospect of poverty, or the risk of losing a friend. Joy is raised by a sudden access of fortune or of fame, by the acquisition of a friend, or the birth of a child : and so in the case of the other passions. I would, therefore, call the passions a kind of mental emotions or energies which nature has implanted in us, as strong incitements to pursue every thing that is beneficial, and to avoid whatever is hurtful to us, on account of the lively pleasure which the attainment of the first, and the pain which suffering the last, are sure to produce. They scarcely ever exist unmixed, or unaccompanied with some of the other active principles of our nature ; but may be considered as a kind of auxiliary incitements which nature occasionally calls forth in aid of our more important affections and desires ; of friendship, gratitude, pity, resentment, curiosity, emulation, &c.

Passion, when strong, produces the most powerful effects upon the body, as well as upon the mind, of man. It agitates the countenance, changes the voice, and occasions gestures of the most peculiar kind. Strong passion will incite a man to make exertions of bodily strength, of which in his cooler moments he is altogether incapable ; but which are usually followed by that exhaustion of frame, which is the natural consequence of so great efforts. At other times, the effects of passion are in the highest degree depressive and weakening. Extreme terror generally overcomes the strength both of the body and the mind, and reduces the unfortunate person, who is under its influence, to the most abject and pitiable state.

Seneca has admirably delineated the indications of excessive anger. "*Ut autem scias non esse sanos quos ira possedit, ipsorum illorum habitum intueri. Nam ut furentium certa indicia sunt, ita et irascentium. Flagrant oculi, et multus ore toto rubor. Labia quatuntur, dentes comprimuntur, horrent ac subriguntur capilli, tumescunt venæ, concutitur crebro spiritu pectus, parum explanatæ voces sunt, comploduntur sæpius manus, pulsatur humus pedibus, totum concutitur corpus : ita ut nescias utrùm magis detestabile vitium sit an deforme.*" (De ira.)

The external indications of passion are a language understood by all mankind. It is from them that the human countenance derives its chief beauty, as well as occasionally much of its deformity. The indications of passion then form a primary object of study for the painters ; as its language and natural tones enter largely into the peculiar charms of poetry and music.

But the passions likewise produce effects of a more lasting kind upon our corporeal frames. So strong is the agitation, which sometimes accompanies them, that they may be the means of restoring or impairing health, of producing disease, or even of occasioning death itself. The salutary influence of the gentler passions upon the human frame, the balm of hope, and the exhilaration of moderate joy, have

occasionally been experienced by all ; nor are the deleterious effects of anger, revenge, and fear, or the fatal influence of excessive grief, less generally known. We are apt to ascribe wonderful effects to the imagination or fancy, both in curing and causing diseases : it would, perhaps, be more strictly proper to ascribe these effects to the passions, which the imagination has sufficient power to raise, and of which the salutary or deleterious influence is sufficiently known to us. When the imagination is disturbed by fancied danger, fear, and sorrow, with all their concomitant evils, will naturally arise in the mind ; and when it exhibits a more flattering picture, the soothing influence of hope and joy will naturally be felt. In this way we are enabled to explain, and to ascribe to their proper causes, many miraculous cures which are upon record, and which cannot be accounted for by the natural operation of medicine ; and in this way we can explain how quackery may sometimes produce important effects upon the human frame, and even fulfil its vaunting pretensions. The history of animal magnetism, and of some later impositions of a like kind, affords satisfactory illustrations of this fact ; and ought to convince physicians that, although quackery is a contemptible imposture, yet the proper management of the human passions is a subject highly deserving of their minute attention.

Various instances are upon record of sudden death having been occasioned by extreme terror, rage, or grief. History likewise furnishes us with examples of death having been occasioned by sudden and excessive joy, but always, according to Dr. Cogan, when the mind was the instant preceding under the influence of great anxiety. Such are the well known examples of Chilo the Lacedæmonian dying, upon hearing that his son was declared a victor in the Olympic games, recorded by Pliny (l. 7. c. 7.): of the aged matron, mentioned by Livy, who, being in the depth of distress on the tidings of her son having fallen in battle, died in his arms from the excess of joy upon his safe return (l. 22. c. 7.): of Sophocles the tragedian, who, according to Valerius Maximus, died in consequence of a decision being pronounced in his favor (l. 9. c. 12.). If such facts are true, they show the necessity of caution in communicating good tidings, as well as in imparting those of an afflictive nature. I have been informed by a very eminent physician that instances of madness occasioned by sudden and excessive joy are much more frequent than those of the derangement produced by extreme grief ; a fact which may give rise to interesting speculations concerning the natural effects of these two opposite and powerful passions.

If the influence of the passions is very important upon our corporeal frame, it is not less so upon our minds. They are the springs and stimulants by which the dormant faculties of man are roused, and by which he is led to the performance of whatever is arduous or admirable, as well as to the perpetration of base and detestable actions. " The passions," says Dr. Reid, " when kept within their proper bounds, give life and vigor to the whole man. Take away the passions, and it is not easy to say how great a part of mankind would resemble those frivolous mortals, who never had a thought that enga-

ged them in good earnest. It is not mere judgment or intellectual ability that enables a man to excel in any art or science. He must have a love and admiration of it bordering upon enthusiasm, or a passionate desire of the fame, or of some other advantages to be obtained by that excellence. Without this, he would not undergo that labor and fatigue of his faculties, which it requires. So that, I think, we may with justice allow no small merit to the passions, even in the discoveries and improvements of the arts and sciences. If the passions for fame and distinction were extinguished, it would be difficult to find men ready to undertake the cares and toils of government; and few, perhaps, would make the exertions necessary to raise themselves above the ignoble vulgar." (Essay 3. on the Active Powers, c. 6.)

"The effects of passion upon the human mind," says he again, "are not less remarkable. It turns the thoughts involuntarily to the objects related to it, so that a man can hardly think of any thing else. It gives often a strange bias to the judgment, making a man quick-sighted in every thing that tends to inflame his passion, and to justify it, but blind to every thing that tends to moderate and allay it. The sentiments of a man under its influence will appear absurd and ridiculous not only to other men, but even to himself, when the storm is spent and succeeded by a calm." (Ibid.)

"Les passions," says the lively Helvetius, "sont dans le moral ce que dans le physique est le mouvement: il crée, anéantit, conserve, anime tout, et sans lui tout est mort: ce sont elles aussi qui vivifient le monde moral. C'est l'avarice, qui guide les vaisseaux à travers les déserts de l'Océan, l'orgueil qui comble les vallons, applanit les montagnes, s'ouvre des routes à travers les rochers, élève les pyramides de Memphis, creuse le lac Mæris, et fond le colosse de Rhodes. L'amour tailla, dit-on, le crayon dessinateur. Dans un pays où la révélation n'avoit point pénétré, ce fut encore l'amour qui, pour flatter la douleur d'une veuve, éplorée par la mort de son jeune époux, lui découvrit le système de l'immortalité de l'ame. C'est l'enthousiasme de la reconnaissance qui mit au rang des Dieux les bienfaiteurs de l'humanité; qui inventa aussi les religions, et les superstitions, qui toutes n'ont pas pris leur source dans des passions aussi nobles que l'amour et la reconnaissance. C'est la passion de l'honneur et le fanatisme philosophique qui pouvoient seuls au milieu des supplices engager la Pythagoricienne Zimicha à se couper la langue avec les dents, pour ne point s'exposer à révéler les secrets de sa secte. Ce sont, en effet, les passions seules qui, portées à ce degré de force, peuvent exécuter les plus grandes actions, et braver les dangers, la douleur, la mort, et le ciel même." (De L'Esprit dis. 3. c. 6.)

But let us also reflect that the passions, when allowed to revel uncontrolled, produce the most serious mischief, and occasion the most deplorable confusion in the moral world. From unrestrained desire, or unchecked aversion degenerating into malevolence, have arisen much of the vice and enormity with which the page of history is deformed. The overthrow of cities, the revolutions of empires, the destruction of whatever is venerable or sacred, spring chiefly from the baleful influence of headstrong passion; and the misunderstand-

ings and miseries of private life, which are not less acutely felt than the shock of empires, have generally no other source.

Passion, when it produces these remarkable effects, can seldom be said to exist in an unbiassed or simple state. It unites itself with the other active principles of man, and imparts to them its powerful and peculiar energy. In fact, man can seldom be said to be actuated by any of those principles of his constitution, which we have been analysing, in a pure and unmixed state; they become blended and combined, in an endless variety of ways, and thus give rise to principles of an apparently new and distinct kind. Desire and aversion, hope and fear, by turns lend their energy to the most powerful of man's active principles, and according as the one or the other predominates, shall we behold actions which excite our admiration, or call for our strongest censure. Hatred, that baleful affection of the human breast, may be said to spring from a union of resentment and aversion; envy is formed of the same ingredients, with the addition of a certain portion of fear and desire: despair is formed of a gloomy mixture of aversion, fear, and sorrow. Language seldom affords appropriate names for the compound affections, which we approve, although it generally discriminates those which we censure: but we may with some attention analyse the former as well as the latter. Thus we may say that the true *patriot* is at once animated by the *love of esteem*, the *desire* of benefiting his fellow citizens, and the *hope* of producing a lasting reform in the constitution of the state.

When passion is raised in a slight degree only, and goes off without producing any remarkable effect, it is called an *emotion*. Such at least is the meaning assigned to the word emotion by Lord Kames, and which I think is more agreeable to common usage than that in which Dr. Cogan employs it, viz. to denote the violent and extreme degrees of passion. According to the first sense, emotion is a degree of passion which does not lead to action, and goes off without any other effect than producing a certain agitation of mind. It is this degree of passion which is generally raised by mere narration, or fictitious composition; and when not carried beyond this moderate degree, the powerful passions themselves become productive of a certain kind of pleasure; hence the reason that terrific descriptions, delineation of odious characters, and sorrowful catastrophes, are so frequently introduced into the pages of fiction.

The term emotion seems likewise properly to belong to some other slight agitations of the mind, which nature calls forth on certain occasions, and which by their agreeable or disagreeable effects are calculated to raise us to act as the particular case requires. The most remarkable of these feelings is *surprise*, or the agreeable agitation produced by whatever is new or uncommon; an energy of the mind which most writers have classed along with the passions, but which to me seems to be nothing more than the pleasurable feeling which nature has attached to the gratification of curiosity; and by which we are prompted to seek continually for new acquisitions in every kind of knowledge.

Surprise appears to be the appropriate term for this emotion in its

simple and unmixed state. When roused to a higher energy, and combined with a certain portion of *desire*, this emotion becomes *admiration*, and when *fear* is added to surprise, it gets the name of *astonishment*. That fear is really an ingredient in this last emotion, may fairly be inferred from the original signification of the term, which comes from the French *étonnement* and the Latin *attonitus*; and that, when moderate, even this sort of surprise should be agreeable, may be understood by the observations just made upon emotions in general.

From what has been said concerning the powerful influence of the passions on human conduct, may naturally be inferred the propriety of duly regulating and controlling these impetuous incitements to action. It is of the greatest consequence to human characters and intimately concerns human happiness, that desire and aversion, hope and fear, should be directed towards those objects by which they ought to be excited, according to a just estimate of the relative value of things; that we should desire only what is really good in itself, and shun only what is really evil; and then will our joy and our sorrow have a rational and not a fanciful foundation.

An irritable or irascible temper is a strong obstacle to the attainment of happiness, and it deserves the more to be attended to, as it is a fault not unusually found in characters otherwise affectionate and generous. If left uncontrolled, it is apt to degenerate into misanthropy, and a gloomy discontent at the course of human affairs. But by keeping a rein over the headstrong sallies of resentment, and cherishing candor with respect to the conduct and intentions of other men, much may be done in overcoming this unamiable propensity of the mind. The very restraint of the external signs of anger or of discontent, has a considerable effect in calming the tumultuous agitation of the mind. For so intimate is the connexion between mind and body, that the suppression of the external sign of any strong emotion has a tendency to allay the feeling which is indicated by that sign, just as the imitation of the expression has a tendency to excite the emotion itself.

SECT. V.

Of the moral principles of action in man.

I divided man's active principles into three classes, the selfish, social, and moral. Having examined as minutely as is consistent with the plan of this work, the two first classes, I come to treat of the third, which is doubtless the most important of the three, and is that which confers upon man his peculiar character and dignity. For if we can discover among the various tribes of animals some traces both of the selfish and social active principles; if we can find clear indications of their being prompted by appetites, desires, affections, and passions; there is nothing observable in the lower animals that deserves the name of a *moral* principle of action; nor can we ever ascribe to their conduct the characteristics of *virtuous* or *vicious*.

All nations, even the most rude and uncivilized, make a distinction

in their estimate of human conduct, and characterise some actions as *right*, and others as *wrong*. In every language, terms corresponding in meaning to these are to be found, and epithets of praise are annexed to the first, while the last are uniformly censured. This amounts to a complete proof that men are somehow or other led to form notions of good and evil, merit and demerit, virtue and vice; but concerning the manner in which these notions are formed, a very great diversity of opinion has prevailed among those who have been led to investigate this important subject.

The ancient moralists seem to have bestowed less of their attention on this investigation, than on the equally important study of the particular branches of moral duty. The sayings of those venerable sages of Greece, emphatically called wise men, the precepts of Socrates, Plato, Aristotle, Cicero, and Seneca, contain the practical rules of a morality generally pure and unsophisticated, without minutely inquiring into the foundation of those rules, or the sanctions by which they are naturally enforced. Such inquiries, however, were not altogether unknown to the ancient moralists. Thus we learn that Protagoras maintained that virtue is a mere matter of arbitrary opinion, or that man is himself the arbiter or measure of all things.¹ Socrates, on the other hand, as we find by the *Theætetes* of Plato, maintained that virtue is not an object of sense, but of the understanding; that it is not of an arbitrary, but of an absolute and immutable nature.²

This inquiry has occupied much of the attention of modern moralists, and has given rise to a great variety of systems, or theories, as they have been called, of morals; some of the most noted of which it will be necessary to mention, in order to form a rational foundation upon which moral sanction rests.

Mr. Hobbes was one of the first among modern writers, who may be said to have proposed a new theory of morals; and to have led the way in this fruitful field of controversy. The theory he proposed is by no means calculated to give us an amiable opinion of its author, although his character was known to be irreproachable; for it represents man as a ferocious being, actuated neither by the love of his neighbour, nor a regard to virtue: inclined to accomplish his interested views by violence, oppression, and injustice; and only restrained within those bounds, which the very existence of civilized society requires to be maintained, by the positive institutions of law, and the influence of rewards and punishments. According to Hobbes, therefore, right and wrong are the mere creatures of convention and convenience, and precisely the same with obedience or disobedience to the

¹ Πάντων χρημάτων μέτρον ἄνθρωπον.

² Μοί δοκεῖ οὐδ' εἶναι τοιοῦτον οὐδὲν τούτοις ὄργανον ἴδιον ἀλλ' αὐτὴ δι' αὐτῆς ἡ ψυχὴ τὰ κοινὰ μοι φαίνεται περὶ πάντων ἐπισκοπεῖν—ὅμως δὲ τοσοῦτον γε προβεβήκαμεν ὥστε μὴ ζητεῖν αὐτὴν (ἐπιστήμην) ἐν αἰσθήσει τὸ παράπαν· ἀλλ' ἐν ἐκείνῳ τῷ ὀνόματι, ὅτι ποτ' ἔχει ἡ ψυχὴ ὅταν αὐτὴ καθ' αὐτὴν πραγματεύηται περὶ τὰ ὄντα.

laws. He is the most virtuous man who gives least offence to the civil magistrate, and we approve his conduct from the direct perception we have of its tendency to promote our own interest.

So unfavorable a view of human nature was not likely to meet with general approbation; and the system of Hobbes, as was naturally to be expected, met with many opponents. Among these the most conspicuous, both for learning and ingenuity, was undoubtedly Dr. Cudworth; who has very clearly pointed out the fallacy of Hobbes's doctrine, and the absurdity of placing the foundation of moral duty in mere obedience to positive laws. "If," says Cudworth, "there be a law formed concerning human actions, the observance of which is a matter of indifference in itself, then it cannot be said that it is either right or wrong to observe that law. But if there be a law formed, the observance of which is not a matter of indifference, but is right, and its violation wrong, then it must follow that a knowledge of right and wrong is inherent in human nature before the formation of this law, otherwise it cannot be accounted proper to observe this law, and improper to neglect it." (See his *Eternal and immutable morality*.) In his *Intellectual System*, he thus also expresses himself on the same subject. "But though it be true, that, if there be natural justice, covenants will oblige; yet upon the contrary supposition, that there is nothing naturally unjust, this cannot be unjust neither, to break covenants. Covenants, without natural justice, are nothing but mere words and breath (as indeed these Atheistic Politicians themselves, agreeably to their own hypothesis, call them); and therefore can they have no force to oblige. Wherefore these justice-makers are themselves at last necessitated to fly to laws of nature, and to pretend this to be a law of nature: that men should stand to their pacts and covenants. Which is plainly to contradict their main fundamental principle, that by nature nothing is unlawful." (p. 894.)

If then the notion of right and wrong is not to be derived from human institutions, but is founded in human nature, it remains to determine to what principle in the constitution of man it is to be referred. According to Dr. Cudworth, this distinction is immediately perceived by reason, or that faculty of the human mind, which distinguishes truth from falsehood. This doctrine he combined with the Platonic tenet, that all knowledge was a kind of reminiscence, or consisted in the perception of those eternal truths or *ideas*, which are always present in the divine mind, whence all human minds originally proceeded. The mind, according to Cudworth, contains in itself virtually, (as the future plant or tree is contained in the seed) general notions or exemplars of all things, which are exerted by it, or unfold and discover themselves as occasions invite, and proper circumstances occur. Among these general notions, the distinction between right and wrong is one which is therefore an eternal and immutable distinction.

This doctrine of Cudworth, which refers the perception of moral distinctions to the faculty of reason, when freed of the mystery of the Platonic philosophy, has very considerable plausibility, and seems to the rest sacutions of morality upon the firmest foundation. It has

accordingly been very generally received among the soundest moralists. Dr. Clarke, in apparent conformity to this doctrine, places virtue in acting according to the fitness and congruity which appear in certain relations in nature; Mr. Wollaston, in acting agreeably to the truth of things, according to their proper nature; and Lord Shaftsbury, in reason maintaining a proper balance of the affections.

But when we come to examine this system a little more nearly, we find that it is involved in considerable difficulties. If, by reason, we mean that power by which man is enabled to deduce accurate conclusions from just premises, or to arrive at new truths by an inductive or demonstrative process, founded upon those already established, much difficulty will ensue on resting the foundations of morality upon the evidence of this faculty. It will then follow that moral judgment is not an immediate act of the mind, but presupposes a mental argument or investigation, concerning the true nature or relation of things. Such an investigation would in most cases be a matter of difficulty even to the ingenious and well-informed; while the greater part of mankind would be altogether incapable of it; so that in general, we should find men completely in the dark as to the conduct which the principles of morality required them to procure. But, on the contrary, it is notorious, that however frequently men may stray from the right path, it is scarcely ever from ignorance of what duty requires of them.

A late respectable writer on morality, Dr. Price, who is inclined with Cudworth to derive the sanctions of morality from the evidence of reason or the understanding, appears fully aware of the difficulty here stated; and to obviate it refers the notion of right and wrong, not to a deductive process of the understanding, but to immediate *intuition*. "There may be occasion for observing distinctly," says he, "that the two acts of the understanding being intuition and deduction, I have in view the former." *Review of the principal questions in morals*. (ch. 1. 1. 2.) The principal objection that occurs to this view of the subject, is the indefinite sense in which the term reason or understanding is employed. According to Dr. Price, the understanding is "the faculty within us that discovers *truth*, and that compares all objects and ideas, and judges of them;" (*ut supra*) and he assigns to this faculty as their immediate source, the notions we form of *solidity, inertia, substance, duration, equality, causation, power, &c.* notions, which differ widely from each other, as well as from the notion of moral distinction.

The various faculties of the human mind have by degrees been closely analysed, and accurately examined, both by philosophers who have preceded, and some who have followed, Dr. Price. The notions with which they furnish us, have been compared and scrutinised, and referred to the same or to different origins, according to the similarity or diversity, that could be discovered among them. By this means, the different powers of the human mind come to be detected, and the laws of human thought are by degrees reduced to their simple and ultimate principles.

In conformity with this view of the subject, various moralists have thought it necessary to refer the origin of our ideas of right and

wrong to a peculiar faculty or principle of human nature. Dr. Hutcheson, in his *Inquiry into the Original of our Ideas of Beauty and Virtue*, which was published in 1725, refers the origin of those ideas to what he calls the *moral sense*. It was his doctrine, that "all the ideas or the materials of our reasoning or judging are received by some immediate powers of perception internal or external, which we may call senses;" and that "reasoning or intellect seems to raise no new species of ideas, but to discover or discern the relations of those received." He therefore assigns a sense for the discernment of beauty: a sense for the discovery of utility, and a sense for the knowledge of right and wrong.

In illustrating the operation of the *moral sense*, Dr. Hutcheson repeatedly compares the perceptions it communicates to the sensations which we derive from the organs of smell, sound, or taste, and thus reduces its action to the level of a mere feeling. As the ear is delighted with an agreeable sound, or the palate with an agreeable relish, so, according to this doctrine, is the moral sense gratified by the contemplation of a virtuous action, and led to approve its author. This manner of considering the subject afforded a plausible argument, against the immutability of moral distinctions, of which the sceptics very readily availed themselves.

If virtues be nothing but an agreeable sensation produced in the mind by certain actions, it has nothing certain or permanent in its nature. Sensations are exceedingly arbitrary, and are not always excited in the same degree by the same causes. What at one time we relish as sweet, at another time we shall condemn as bitter: and in like manner, what at one time we approve as virtuous, at another we shall disapprove as vicious. Sensations merely relate to the mind in which they exist, and have no permanent connexion with external objects.

These sceptical conclusions concerning the absolute nature of moral distinctions, are more clearly stated by Mr. Hume, than by any other writer. "The distinction of moral good and evil," says that philosopher, "is founded on the pleasure or pain, which results from the view of any sentiment or character; and as that pleasure or pain cannot be unknown to the person who feels it, it follows, that there is just so much vice or virtue in any character, as every one places in it, and that it is impossible, in this particular, we can ever be mistaken." *Treatise of Human Nature*. Vol. III. p. 154.

Mr. Smith's celebrated doctrine, which derives our notion of morality from sympathy, or fellow feeling with the persons concerning whom we judge, and in whose situation we suppose ourselves to be placed, is not very different from Mr. Hume's view of the subject. In both systems, moral approbation is reduced to a mere sensation; and cannot be said to have any higher origin than the arbitrary constitution of man: so that, as Mr. Hume expresses it, "there is just so much vice or virtue in any character, as every one places in it."

It ought to be observed, that these consequences do not necessarily flow from Dr. Hutcheson's doctrine of the moral sense. That author nowhere states the decisions of this faculty to be arbitrary, and alto-

gether dependent upon the peculiar constitution of the individual. On the contrary, he has assigned to it a supreme authority, and calls it "the directing principle within us, destined to command all our other powers;" and expressly says "that the desire of moral excellence is the supreme determination or affection of our minds, and different from all our kind affections." (See his system of Moral Philosophy, vol. i. p. 61. &c.) At the same time it must be acknowledged that Hutcheson's doctrine is but too obnoxious to the sceptical conclusions which have been drawn from it. This philosopher in almost all his illustrations reduces moral approbation to the level of a mere agreeable feeling, and states it as the result of no higher faculty, or mental energy, than a mere internal *sense*. It is easy to discover that he was led to adopt this kind of language, and to speak of a *sense* of the beautiful, a *sense* of morality, and so on, from an implicit adherence to Mr. Locke's doctrine concerning the origin of all our ideas, viz. from the two sources of *sensation* and *reflection* only: a doctrine which was then very generally prevalent, but which has been productive of more than one material error, in the philosophy of the human mind.

It was, no doubt, a latent regard to the same system, that partly influenced those philosophers who have ascribed the origin of our ideas of right and wrong to a certain process of the reasoning faculty; admitting, with Mr. Locke, that it is the province of *sense* to furnish us with ideas, and of *reason* to perceive their agreements and disagreements. Actuated apparently in part by this view of the subject, Dr. Clarke represented virtue to consist in acting according to the congruity and fitness of things, and Mr. Wollaston in acting agreeably to the truth of things. Another system, somewhat similar, which has also had its adherents, is that which resolves virtue into general advantage or utility, which evidently can only be discoverable by a process of reasoning. This system has been defended by Hume, Helvetius, Mandeville, and other advocates of low principles, who find it a matter of no great difficulty to annex the character of *utility* to whatever gratifies the selfish propensities, the appetites, and inordinate desires of human nature. It may further be urged against this system, that we daily behold many characters whom we know to be eminently useful, but whom we should never dream of calling virtuous: such are the industrious artisan, the laborer, or the mechanic, whom all allow to possess the character of utility, though none talk of their virtue.

So highly impressed have some moralists been with the fallacy of real systems of morality, and the danger of resting the sanctions of virtue on so precarious foundations, or of at all resorting to the feeble light of reason for the discovery of the immutable distinction between right and wrong, that they have chosen to rest our approbation of virtue and detestation of vice on the immediate dictates of the divine will. Such is the system of a late esteemed writer on morals, Archdeacon Paley: as it was likewise the system of some of his predecessors in the English Church. But the difficulty immediately occurs by what means is the divine will made known, independently of the light of special revelation? and how are men who have never enjoyed the

aid of this transcendent benefit, guided in their moral concerns with one another? In fact, one of the principal tests by which a system that arrogates to itself a divine origin can be tried, and its genuineness confirmed, is its due correspondence with those principles, which, as the light of nature teaches, ought to govern our moral conduct. So that the admission of a revelation of the divine will, as certain and genuine, presupposes an innate knowledge of moral sanctions.

When so various, contradictory, and unsatisfactory, have been the theories of morals, we cannot wonder at a decision concerning this department of the science of man, which was given by one who had an excellent opportunity of fairly appreciating it. In Mr. de Luc's letters on Religious Education, (published in 1800) a conversation is detailed between the author and the celebrated Physician, Sir John Pringle, who had formerly been Professor of Moral Philosophy in the University of Edinburgh. Mr. de Luc was talking of a new work on the subject of Morality founded upon nature, which had just been published, and which he offered to procure for Sir John's perusal. This, he says, the Baronet refused in a tone which could not be expressed, "I have been," said he, "for many years Professor of this pretended science, I had ransacked the libraries and my own brain to discover the foundation of it, but the more I sought to persuade and convince my pupils, the less confidence I began to have myself in what I was teaching them, so that at length I gave up my profession, and returned to Medicine, which had been the first object of my studies. I have, nevertheless, continued from time to time, to examine every thing that appeared upon this subject, which, as I have told you, I could never explain or teach, so as to produce conviction: but, at length I have given up the point, most thoroughly assured that without an express divine sanction attached to the laws of morality, and without positive laws, accompanied with determinate and urgent motives, men will never be convinced that they ought to submit to any such code, nor agree among themselves concerning it. From that time I have never read any work upon morality but the Bible, and I return to that always with fresh delight."

The conclusion of Sir John, that there is an express divine sanction attached to the laws of morality, seems strongly corroborated by the futility of all the attempts which we have detailed, to resolve the laws of morality into any more general consideration. This divine sanction, however, is derivable from the light of nature; otherwise the greatest part of mankind must have been ever ignorant of it. The safest conclusion then seems to be, that the perception of moral distinctions is an ultimate fact in human nature, or that *right* and *wrong* are discernible by a *peculiar faculty* or energy of the mind, whose decisions we are so constituted as to receive implicitly, and believe intuitively on their own proper evidence. Philosophers for a long time amused themselves in inquiring why they believed in the testimony of their senses: much ingenuity was displayed in assigning reasons for admitting the evidence of sense, as well as for rejecting it; at length the more rational among metaphysicians are content, with Dr. Reid, to admit the testimony of the senses upon its own proper grounds, and

allow that it is equally impossible to reject the evidence of sense, and to assign any other reason for admitting it, than the original constitution of human nature. In like manner it appears to be wisest, to rest the immutability of moral distinctions upon the peculiar evidence of the moral faculty, which we are so constituted as to admit as certain, without the aid of any other evidence.

This view of the foundation of moral sanction, appears in a very unexceptionable form in the sermons of Dr. Butler, which were first published in the year 1726, nearly about the time that Hutcheson's "Inquiry into the original of our ideas of Beauty and Virtue," appeared: see particularly, Sermons I. II. III. The same excellent author in his dissertation "On the Nature of Virtue," subjoined to his "Analogy," published ten years afterwards, thus states his sentiments concerning this important principle of human nature.

"It is manifest great part of common language, and of common behaviour over the world, is formed upon supposition of such a moral faculty; whether called conscience, moral reason, moral sense, or divine reason: whether considered as a sentiment of the understanding, or as a perception of the heart, or, which seems the truth, including both. Nor is it at all doubtful in the general, what course of action this faculty, or practical discerning power within us, approves, and what it disapproves. For, as much as it has been disputed wherein virtue consists, or whatever ground for doubt there may be about particulars; yet, in general, there is in reality an universally acknowledged standard of it. It is that which all ages and countries have made profession of in public; it is that, which every man you meet puts on the show of: it is that which the primary and fundamental laws of all civil constitutions, over the face of the earth, make it their business, and endeavour to enforce the practice of upon mankind: namely, justice, veracity, and regard to common good."

The same doctrine has been ably illustrated and confirmed by Dr. Reid, in his third Essay on the Active Powers of Man, who thus concludes his reasonings on this highly important subject. "The sum of what has been said in this chapter is, that, by an original power of the mind, which we call *conscience*, or the *moral faculty*, we have the conceptions of right and wrong, in human conduct, of merit and demerit, of duty and moral obligation, and our other moral conceptions, and that, by the same faculty, we perceive some things in human conduct to be right, and others to be wrong; that the first principles of morals are the dictates of this faculty; and that we have the same reason to rely upon those dictates, as upon the determinations of our senses, or of our other natural faculties." (c. 6.)

When we contemplate the moral faculty under the aspect of guiding and controlling our own conduct or as performing the important functions of *Conscience*, the independence and supremacy of its nature become more clear and indisputable. It will be difficult, by any ingenuity of argument, to resolve the admonitions of this faculty into any operation of reason; or to show by what process of the reasoning power it is that men, even the most uninformed, are stung with remorse, and suffer all the terrors of a *guilty conscience*, when unfortu-

nately stimulated to the perpetration of crimes. The voice of conscience will occasionally make itself be heard, in spite of all the delusions of sophistry, and amid all the tumult of vicious indulgence. It may for a time be stifled, but can never be totally subdued; and the unfortunate criminal who succeeds for a while in eluding its admonitions, fails not afterwards to suffer ten-fold agony, when he can no longer be deaf to its expostulations.

Conscience too not only exerts its authority in the human breast, but tells us in language not to be misunderstood, that its authority is supreme. To the control of conscience every appetite, desire, or affection, the indulgence of which is inconsistent with its dictates, must implicitly yield. “Τὸ μὲν ὀρθόν (says Plato,) νόμος ἐστὶ βασιλικός.” (Minos.) The more we sacrifice to this supreme principle of our nature, the purer and more lasting is our gratification; and we never fail to be self-condemned, if we yield to the suggestions of our inferior principles in opposition to this supreme rule of our conduct. From this it is sufficiently plain that nature intended man to be a moral as well as a rational agent; to improve in virtue and goodness, as well as in wisdom and in knowledge; and to allow no inferior considerations to interfere with his progress towards the attainment of moral perfection, the highest attribute of his nature.

“Ut ad cursum natus est equus, ad arandum bos, ad indagandum canis; sic homo ad duas res natus est, intelligendum, et agendum convenienter naturæ, id est rationi: in quo positum est honestum, et quod proprium atque unicuique est in terris hominis bonum.” (Cicero de fin. l. 2. n. 39.) “Non enim refert ad felicitatem ejus quantum agrorum aret, à quàm multis salutetur, quàm pretioso lectu cubet: sed quàm bonus sit. Bonus autem est, si sit in eo ratio ad naturæ voluntatem accommodata et perfecta, quæ virtus et honestum vocatur.” (Seneca Ep. 76.)

If it be asked, what are the particular actions, which the moral faculty approves, and the line of conduct which it admonishes us to pursue, it will perhaps be safest to refer for an answer to the immediate dictates of the moral faculty itself. Nearly the same errors have arisen in the science of morals, from the attempts which have been made to reduce the sanctions of the moral faculty to some one general principle, as from the endeavours to explain these sanctions themselves by the operation of some other power of the mind. The systems already hinted at which endeavour to resolve moral sanction into considerations of self-interest, of utility, or the like, are the most liable to this objection; and the system of Hutcheson and Shaftesbury, which includes the whole of virtues in benevolence, is obnoxious in a great degree to the same censure. If benevolence comprehended the whole of virtues, it is not easy to understand the necessity of such a faculty as the moral sense; since the kind affections of man of themselves sufficiently provide for the exercise of this amiable qualification when allowed to act without interruption.

But benevolence, however pure and unadulterated, falls short of the character of complete virtue. Benevolence would induce us to heap benefits on all men without any discrimination of their merits, or any

regard to the means by which the benefit was produced. Benevolence therefore makes no provision for the virtue of justice, any more than it provides for the virtues of veracity, of honesty, of gratitude, or of piety. Virtue does not consist in giving the lead to any one class of our principles in opposition to the rest; but in the due regulation and subordination of all our principles: a subordination which is provided for by the admonitions of that principle of our natures, which is supreme to all the rest, the moral faculty.

Without any refinement of reasoning, concerning the beauty of virtue, the charms of benevolence, or the necessity of justice and veracity, the moral faculty at once suggests the conduct, which it is our duty to pursue, and assists in the strongest language the obligation by which we are bound to that conduct. Although the dictates of the moral faculty may appear to be contrary to our immediate interest, and in no ways tending to the advantage of the community, yet we feel that we do wrong if we refuse our obedience; and if we slight its mandates for the sake of temporary benefit, we are conscious that we sacrifice a greater for a lesser duty. "So far, therefore," as is remarked by Dr. Clarke, "as men are conscious of what is right and wrong, so far they are under an obligation to act accordingly; and consequently that eternal rule of right, which I have been hitherto describing, it is evident, ought as indispensably to govern men's actions, as it cannot but necessarily determine their assent." (Evidences of natural and revealed religion.)

When the belief in the existence of a supreme power is established by the light of reason, it is the language of the moral faculty, that duty required us to pay homage to that adorable being; to study his nature as far as our capacities admit, and to reverence his will as far as it is made known to us. Hence results an important class of moral duties, which are indicated by the light of reason, and the moral faculty, but are much more clearly made known by revelation, namely, our duties to God. The most perfect enumeration of duty or virtue, which we have yet received, adds to this class two others, namely, our duties to our fellow men, and our duties to ourselves. It is not my intention to enter into the analysis of these several classes of duty. In fact, the particulars are best to be gathered from the examination of the various, unsophisticated principles of action in man, which has been attempted in the preceding pages. In cases where the line of duty appears doubtful, it is generally much safer to trust to the genuine dictates of the moral faculty itself, than to rely upon the aid of abstract and argumentative discussion, which is but too apt to bewilder the judgment in the inextricable mazes of casuistry.

It has been remarked by most of those writers, who have treated of the moral faculty, that its exercise is accompanied with an agreeable sensation, or strong mental gratification. As Butler remarks, there is included in it both "a sentiment of the understanding, and a perception of the heart." It is impossible to behold a virtuous action without experiencing a sentiment of affection and esteem towards the author of it: so that the contemplation of virtue is of itself a source of high enjoyment. "*Placet suapte natura virtus,*" says Seneca. *The beauty*

of virtue, and *deformity* of vice have been topics largely expatiated upon by ancient, as well as modern moralists. Those of the Socratic school conjoined in their designation of virtue the *καλόν* with the *ἀγαθόν* from whence came their peculiar appellation for virtuous conduct *καλοκαγαλία*. In the moral treatises of the Romans, the *pulchrum* is constantly conjoined with the *honestum*, and sufficiently serves to indicate their belief in the attractiveness of moral excellence.

The following lines of Akenside make a successful appeal to this high source of mental gratification.

———“Is aught so fair
In all the dewy landscapes of the spring,
In the bright eye of Hesper, or the morn,
In nature's fairest forms, is aught so fair
As virtuous friendship? as the candid blush
Of him, who strives with fortune to be just?
The grateful tear, that streams for others' woes?
Or the mild majesty of private life?”

Pleas. of Imag. b. 1.

“When we contemplate a noble character,” says Dr. Reid, “though but in ancient history, or even in fiction; like a beautiful object, it gives a lively and pleasant emotion to the spirits. It warms the heart, and invigorates the whole frame, like the beams of the sun, it enlivens the face of nature, and diffuses heat and light all around. We feel a sympathy with every noble and worthy character, that is represented to us. We rejoice in his prosperity, we are afflicted in his distress. We even catch some sparks of that celestial fire, that animated his conduct, and feel the glow of his virtue and magnanimity.—But the highest pleasure of all is, when we are conscious of good conduct in ourselves. This, in sacred Scripture, is called the *testimony of a good conscience*; and it is represented, not only in the sacred writings, but in the writings of all Moralists, of every age and sect, as the purest, the most noble, and valuable, of all human enjoyments.” (Essay 3d on the Active Powers, c. 7.)¹

No writers have more amply illustrated the pleasing feelings connected with virtuous conduct than Lord Shaftesbury and Dr. Hutcheson, and in doing so, they have doubtless rendered an important service to the cause of morality. Lord Shaftesbury has the merit of being among the first to clear the science of morals from that scholastic and tiresome formality with which it had been too long loaded, and which arose in a great measure from the absurd notion of treating that science after the manner of a system of jurisprudence. He has rendered the study of morality attractive, and its practice amiable; yet he cannot be acquitted from the censure of having too much overlooked the supreme obligation of the moral faculty, and of having treated of virtue rather as a matter of feeling than as a matter of duty. He

¹ “Ipsa quidem virtus pretium sibi, solaque late
Fortunæ secunda nitet, nec fascibus ullis
Erigitur, plausu petit clarescere vulgi,
Nil opis externæ cupiens, nil indiga laudis,
Divitiis animosa suis.”

Claudian.

neglects, as Dr. Butler observes, the *authority* which belongs to virtue, and limits it too much to the cultivation of mere benevolent affection; and it must ever be lamented that his deistical opinions have tended so much to defeat the good purposes, which his works might otherwise have answered.

Dr. Hutcheson is liable, though in a less degree, to the same censure of exhibiting virtue, rather as a benevolent feeling than as a supreme rule of conduct. Yet occasionally we find, even in these authors, unexpected testimony of the paramount authority of moral sanction. Thus Hutcheson, as already quoted, says "that the desire of moral excellence is the supreme determination, or affection of our minds, and different from all our kind affections." Shaftsbury writes, "others may pursue different forms, and fix their eyes on different species as all men do on one or other; the real honest man, however plain he appears, has *that highest species*, honesty itself, in view." (Charact. vol. 3.) And Mr. Smith, though he wishes to resolve our moral faculties into a mere sympathetic feeling, observes that "they carry along with them the most evident badges of this authority, which denote that they were set up within us to be the supreme arbiters of all our actions, to superintend all our senses, passions, and appetites, and to judge how far each of them was either to be indulged or restrained." (Theory of Moral Sents. vol. 2.)

CONCLUSION TO PART I.

THUS have I endeavoured to ascertain the most important of those original principles which nature has implanted in the mind of man, as a guide and rule of his conduct; following the opinions of the most approved writers upon this important branch of human nature, where they have appeared to be supported by just reasoning and sound induction. I have also endeavoured to point out the relative importance and gradation of dignity which these principles possess; and to ascertain the true value of the gratification which nature has attached to their respective exercise. The natural impression which results from such a survey, certainly is; How bountiful is the provision which nature has made for the mental enjoyment of man; how many sources of pure satisfaction has it prepared for him, and how greatly do the amiable, the benevolent, and the virtuous principles of the human constitution, exceed those that are naturally malevolent, vicious, or depraved! If man will but listen to the voice of nature; if he will cultivate kind affection, and good will towards his fellow-creatures; if he will improve those faculties by which useful knowledge can be acquired; if he will be moderate in the indulgence of appetite, the thirst of power or love of fame, and if he will sedulously endeavour to practise justice, honesty, veracity, and piety; nothing can be wanting to complete his sum of felicity. Fortune may frown on his industrious exertions, adversity may take from him the comforts and conveniences of external affluence: but it is not in the power of the most untoward events to deprive him of that internal tranquillity, that steady mental compla-

gency which arises from the consciousness of acting according to the dictates of propriety, reason, and virtue.

The most important of all inquiries to a rational being is doubtless the examination of the true sources of his happiness; or by what line of conduct may he expect to attain the greatest enjoyment of which his nature is capable. This important question, as was naturally to be expected, has been much agitated by all those who have made the principles of human nature their study; and it has given rise to a greater variety of opinions, than perhaps any other question connected with the knowledge of man. Varro, an ancient writer of good authority, has reckoned no fewer than three hundred different opinions concerning human happiness, entertained by the ancients, and perhaps an equal number could be added from the systems of the moderns. The chief reason of so great a diversity of sentiment on this interesting subject appears to be, that human nature has been contemplated under too limited an aspect, and some of its principles have been allowed an undue preponderance in the scale of rational enjoyment. It was from such a partial view of the constitution of man, that Epicurus was led to place all happiness in the enjoyment of bodily pleasure; and it was likewise from a partial view of the human constitution that his opponents, the Stoics, were led to exclude such pleasure entirely from the rank of rational gratification.

If we wish to ascertain the true ingredients of human felicity, we must carefully analyse human nature itself, and detect those principles of its constitution to which enjoyment is naturally attached, and those which on the contrary tend to disturb its repose and interrupt its satisfaction. By such an inquiry only can we attain any thing like certainty concerning the true foundation of the happiness of man—I know not any where that this important task is more successfully executed, at least if we consider the result of the investigation, rather than the analysis on which it rests, than in a small, but well known, French performance called “*Théorie des sentimens agréables.*” The author of that work having taken a cursory view of the various sources of human enjoyment, finally arranges them under the following heads. 1. The pleasures of activity. 2. The pleasures of sense. 3. The pleasures of taste. 4. The pleasures of the benevolent affections: and 5. Those of virtuous conduct, which are justly represented as the highest and most lasting of all.

In the course of the preceding inquiries I have been led to take some notice of all these sources of gratification, unless those which form the third class, viz. the pleasures of taste, which, as they belong to a contemplative part of the human constitution, could not form a part of our present subject. But that the exercise of taste is a source of much gratification,—that the contemplation of the sublime, the beautiful, the surprising in nature or in art, is productive of much real delight, may at present very safely be taken for granted; especially when it is considered that this class comprehends within it all the pleasures which are derived from poetry, painting, music, and the other fine arts. To this class of pleasures, however, ought to have been subjoined another, which does not at all appear in the arrangement of

our author. viz. "the pleasures of the understanding," or those which are derived from the exercise of our intellectual powers, in the pursuit of rational knowledge, whether practical or speculative. These pleasures, which may be ascribed partly to the useful employment of our contemplative powers, partly to the exercise of the active principle of curiosity, to which pleasure is attached by the original constitution of human nature, seem to deserve a higher rank in the scale of enjoyment than the pleasures of taste.¹

If then this class of rational pleasures be annexed to the preceding enumeration; and if the succession be regulated by the true and natural gradation of dignity in the sources of our gratification, the enumeration of man's rational enjoyments, should, I think, stand as follows. 1st and lowest in the scale, the pleasures of sense. 2. The pleasures of activity. 3. The pleasures of taste. 4. The pleasures of the understanding. 5. The pleasures of the benevolent affections: and 6. the pleasures of virtuous conduct.

The pleasures of sense ought to occupy the lowest rank in the scale, for their gratification is momentary, and is productive of no satisfactory reflection, when they cease to be felt. If we indulge in them to excess, this reflection, instead of being agreeable, becomes painful; so that it is not in our power to derive any lasting source of enjoyment from this source. The pleasures of activity, by which I chiefly mean those derived from the various kinds of bodily exercise, such as those of riding, hunting, fowling, and the like, claim rather a higher rank in the scale than those of sense: because they may be made to occupy more of our time, and are not reflected upon with pain unless carried to a very blameable excess: they likewise promote bodily health, to which sensual gratification is highly pernicious. But as they have no influence on the mind, their enjoyment is succeeded by a painful languor, which calls aloud for more lasting sources of gratification.

These are amply supplied by the pleasures of taste, and still more by those of the understanding, which may be made to occupy a large portion of our time, and to call forth the utmost energy of the mind. We are likewise gratified while busied in intellectual pursuits by a complacent reflection upon our own powers, and by the conviction of our being usefully employed. Yet such pursuits must not be allowed to occupy the whole of our time, or the reflection will forcibly obtrude itself that we do not fulfil the great end of our being. The heart calls for social intercourse; for friendship, mutual affection and benevolence; and how greatly the exercise of these contributes to our happi-

¹ "Est animorum ingeniorumque nostrorum naturale quoddam quasi pabulum, consideratio contemplatioque nature: et indagatio ipsa rerum magnarum occultarumque habet oblectationem." (Cicero, Acad. 4. 127.)

"Quid de Pythagora et Platone loquar, qui indicaverunt veniendum sibi esse eo, ubi aliquid esset quod disci posset, tantas regiones barbarorum obierunt, tot maria transmiserunt? Quid de Democrito, qui dicitur oculisse privasse, ut animus quam minimè abduceretur à cogitationibus, qui patrium neglexit, agros incultos deseruit?" (De fin. l. 5.)

ness, is, I trust, by this time, sufficiently proved. Last of all, and highest in the scale of rational enjoyment comes the exercise of the moral faculty, and the practice of virtue. The consciousness of performing our duty, or the *testimony of a good conscience* is that which, as Dr. Reid remarks, “is represented, not only in the sacred writings, but in the writings of all moralists of every age and sect, as the purest, the most noble and valuable of all enjoyments.” The exercise of the benevolent affections renders a man amiable, the exercise of virtue renders him an object of respect and of admiration. “*Vir bonus, quod honestè se facturum putaverit, faciet etiamsi laboriosum erit: faciet etiamsi damnosum erit; faciet, etiamsi periculosum erit. Rursus quod turpe erit, non faciet, etiamsi pecuniam afferet, etiamsi voluptatem, etiamsi potentiam. Ab honesto nullâ re deterrebitur, ad turpia nullâ spe invitabitur.*” (Seneca epist. 76.)

If the most perfect sources of human enjoyment be the exercise of the benevolent affections and the practice of virtue, it is plain that happiness is not confined to any particular rank or station of men; that it is within the reach of the poor, as well as the rich, of the humble, as well as of the exalted. Even those enjoyments, which might at first sight appear to be the exclusive property of men of cultivated and refined minds, are not in reality so much as in appearance beyond the reach of every class of men; I mean the pleasures of taste, and the pleasures of the understanding. Were this true, it would follow that those favored individuals had a great advantage over the bulk of the human species, in the extent of their means of gratification. But the fact appears to be that men of all ranks derive much occasional pleasure from those sources, as well as the man of a cultivated mind, or refined imagination. The vulgar have their popular songs and airs, which they listen to with rapture, and they enjoy as much delight in gazing on a coarse daub of painting, as is felt by the connoisseur in examining a master-piece of the most celebrated artist. For it is to be observed, that a cultivated taste, while it enhances the delight which we derive from the view of the superior productions of genius; yet on the other hand, narrows our sources of gratification by the disgust which it attaches to all works of the inferior kind.

Again the exercise of the understanding is by no means limited to matters of science, but is called forth, perhaps in a more useful and gratifying manner, by the ordinary occurrences of life. The peasant and artisan, in their several avocations, have constant occasions for the employment of their judgment; and in this way may experience more gratification than the philosopher does in the discovery of abstract truth, as the usefulness of this exercise of judgment is more immediately apparent.

“The waste of human genius exhibits a most astonishing and melancholy prospect. A large library gives a full view of it. Among the multitude of books of which it is composed, how few engage any one’s attention? Such as are addressed to the heart and imagination, such as paint life and manners in just colors and interesting situations, and the very few that give genuine descriptions of nature in any of her forms, or of the useful and elegant arts, are read and admired. But

the far more numerous volumes, profound systems, and disquisitions of philosophy and theology are neglected and despised, and remain only as monuments of the pride and impotency of human understanding." (Gregory's *Comparative View* sect. 2.) It is remarked by the same writer, that we are but just beginning to discover the proper subjects on which to exercise our intellectual faculties. The ancient philosophers, occupied in the sublime but fruitless inquiry into the origin and essence of all things, disdained to descend to the common objects of life. Hence the science of agriculture, and according to Dr. Gregory, that of medicine also, two of the first importance to the human species, are still in their infancy; and with others of the useful arts, just beginning to receive any real improvement from the labors of scientific men.

The remarks which I have been led to make on the subject of human enjoyment tend to establish the truth of two positions with which Archdeacon Paley closes his investigations on this important subject; and of which he remarks that, though found in most books of morality, they have seldom been supported by any sufficient reasons. The first is, that happiness is pretty equally distributed amongst the different orders of civil society. The second, that vice has no advantage over virtue, even with respect to this world's happiness. (See his work on *Moral Philosophy*.) Another inference to which the same remarks obviously lead is, that happiness will not be most readily attained by him who makes it an object of pursuit for its own sake. The man who acts according to the dictates of a sound judgment, an affectionate heart, and a good conscience, will find happiness without searching for it; while the idle, the dissipated, the hard-hearted, and the vicious, will ever pursue it in vain.

If then the means of happiness are so amply provided for us by the author of our nature, and if we have within ourselves inexhaustible sources of the most diversified enjoyment; how comes it to pass that we find but little apparent felicity in almost every region of the globe? If the active principles of human nature seem benevolently contrived to exalt man to the most dignified station among created beings, and to supply him with the most desirable pleasures, whence is it that we seldom find him either worthy of our respect, or exciting our envy? In whole regions of the earth, nay even over entire quarters of the globe, we find men sunk to the lowest state of intellectual and moral degradation by the oppressive influence of political slavery: roused only to active exertion by the inordinate impulse of sensual appetite, or the selfish passion of private gain: blind to the dictates of moral obligation: unmoved by the finer sway of feeling, imagination, or taste, and ignorant of the value of personal independence, and political safety. We find the greatest portion of the immense continent of Africa, Asia, and America covered with wandering and savage hordes, whose chief employment it is to contend for the dominion of the woods with their scarcely more savage innates; who are ignorant of the enjoyments, as they are of the refinements of civilized life; and who view other tribes not as brethren, and as objects of affection, but as enemies whom it is lawful, on every occasion, to attack, plunder, and destroy.

Even if we cast our eyes on the more civilized and cultivated nations of Europe, how rarely do we find the people in that condition which reason teaches to be productive of rational enjoyment? How generally are they oppressed by arbitrary laws, and absurd institutions either of government or of religion, which tend to repress every generous sentiment, and to foster grovelling and vicious propensities. Do we not see the fruits of these lamentable perversions of human nature in the unheard of crimes which revolutions produce, the treachery, the cruelty, the malevolence which break forth, when the iron chains of oppression are shaken off, and a free scope is given to the mind which before had been taught only to obey and tremble? Nor are those happier countries where equal laws, a mild government, and a rational religion prevail, entirely exempt from the same reproach; for there also, by far the greater number of citizens are sunk in ignorance and prone to depravity: placing much more of their happiness in vicious indulgence, than in rational and virtuous conduct.

Such is the impression which a cursory survey of the condition of mankind throughout the various regions of the earth, is calculated to excite. The general aspect of the picture, doubtless, is gloomy; and it is not what an analysis of the principles of human nature would lead us to expect. A nearer survey may perhaps tend to dispel somewhat of the gloom of the first impression; and to discover gleams of enjoyment, which are not obvious on a cursory view. At any rate, it cannot but be interesting to investigate the causes which tend to pervert and counteract the benevolent principles of human nature, and to make man appear so different a creature, from what apparently he might have been. This will lead us to ascertain the circumstances which materially affect human character, and cause it to assume so great a diversity among the various tribes and individuals of the species, and this is the object which I have proposed to myself in undertaking the present work, however diffident I may be of my ability to execute it with success.

The causes which materially affect human character, may most naturally be divided into two classes, the *physical*, and the *moral*. Under the first class I comprehend the diversified effects of climate, whatever they may be: and this shall form the first object of our inquiry. Under the second class I include the influence of education, government, religion, manners, and a variety of similar causes, which will next demand our serious investigation; and it will then remain to be shown, how much of the diversity of human character is to be ascribed to original constitution, and peculiar natural conformation.

LATIN POEM.

Insuetis propiùs adeundi metus erat.

CALLIS in anfractu sinuosi, plurima texit
 Ulmus obumbratam quæ spatiosa viam,
 Paganus vafer, agrestem ludibria turbam
 Ut faceret, cautos instruit arte dolos :
 Excavat immanem rapum ; dein cortice fingit
 In tenero simulans ora secata viri.
 Stat frutici affixus ; fauces huic complet hiantes
 Quæ tremulum mittat viva lucerna jubar.
 Et quia secessus dulcis, quia janua vici,
 Assiduum hîc noctu vulgus agebat iter.
 Hîc, simul ac vesper processerat udus Olympo,
 Venit in amplexus fida puella proci ;
 Sistit oberrantes monstrum ; modò fervidus alget
 Nunc amor, et juveni corda soluta tremunt ;
 Nec semel urgenti fugiens terrore Creûsam
 Respicit ; at tardum linquere malit onus ;
 Callis ad extremum, nec enim dementia cepit
 Orphea huic animos, impiger usque volat.
 Mox adeunt pueri ; puer illinc quisque recurrens
 In gremio matris vult operire metum.
 Mox adeunt vetulæ ; quæcûq; nil mortale videri
 Hæc sua prodigium verba sonora docent—
 “ Collectumque premens volvit sub naribus ignem,
 Igniferosque oculos rubra Chinæra rotat.”
 Altera pars equidem sic nugas garrit aniles,
 Altera sollicitas mussat in ore preces.
 His super accedit, quem omnis vicina vatem,
 Quem rudis agresti laude caterva colit ;
 Ille, novum docto monstrum scrutatus oculo,
 Terrigenis summum cernit adesse diem.

H. H. JOY.

Etonæ, 1804.

 REMARKS ON THE GREEK FATHERS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

AMONG those writers of Ecclesiastical Antiquity, who, from fashion, or prejudice, or ignorance, are now universally neglected, and almost universally unknown, may be ranked Methodius. He

was a Bishop of the primitive Church, and suffered martyrdom about the end of the third century. Of the various works, which he composed, not one has come down to us entire, if we except his *Banquet of Virgins*. In this work, a company of virgins are supposed to assemble together, in the garden of Arete, or Virtue, where they severally discourse on the excellence of the unmarried state. The diction is uniformly clear, elegant, and flowing; but it is sometimes too gorgeous and Asiatic, and, from its extreme redundance, is occasionally feeble. The following passage I have translated, not only because it affords a pleasing specimen of this author's style, but because there is reason to believe that Milton made some use of it in his description of the Garden of Eden.

Pleasant was the spot, and beauteous, and almost seemed unearthly, replete with every thing which might lure us to repose. The air, which was spread around it, with beams of the purest light was blended, and its gentle breath was harmony. In the midst a fountain murmured, smooth as the smoothest oil, and distilling the sweetest beverage; whose clear, unpolluted waters were multiplied in rills, and the rills, swelling into rivers, refreshed the smiling paradise. There bloomed innumerable trees, surcharged with autumnal riches, and glorying in their golden fruitage, which depended amiably (*χαρπῶν ἀπαιωρουμένων ἱλαρῶς*). There too were meadows, green with perennial verdure, and diversified with flowers; flowers of unnumbered hues, and of unrivalled fragrance. Approaching a lofty and majestic tree, we rested beneath its foliage; for ample were its spreading branches, and genial and inviting was its shade.

The reader, to whom Milton is familiar, besides noticing the general similarity, will be struck with the exact resemblance of one particular passage in the above, to these words of the English Poet:

Others whose fruit, burnished with golden rind,
Hung amiable.——

Synesius, also, is a writer who deserves to be more generally known. Ten of his Hymns have come down to us, which, although they were composed nearly four hundred years after Christ, display a purity of style, and a harmony of versification, which would have done honor to a politer age. I acknowledge that there are some passages in them indifferent, those especially in which he interweaves the jargon of Platonism with the truths of Christianity; but there are others which breathe the genuine spirit of poetry, and burn even with Pindaric fire. His ninth hymn is pre-eminently splendid and magnificent, both in its diction and its imagery; and every one will, I think, be convinced on the perusal, that Milton had thoroughly digested it. Being fully sensible that any translation of mine would fall short, both of the spirit, and the grandeur, of the original, I have not presumed to make any. The following attempt, however, on a less sublime, but equally pleasing, passage, may communicate to the English reader some

idea of the style and manner of Synesius. It is the opening of his second hymn.

Again Aurora's purple beams
Are playing on the Eastern streams ;
Again the mists have fled away,
Chas'd by the radiant car of day.
And thou, my soul, awake again
Thy matin hymn, thy wonted strain ;
That God adore, whose puissant might
Cloth'd the young morn in robes of light ;
Who gave the stars their wondrous birth,
And bade them dance around the earth.

There is, unfortunately, no word in our language, which can adequately convey the idea contained in the last line of the original. The word *dance* has nothing in it of dignity, nothing of grandeur, but is light and frivolous. How different from this, and how elegant is the Greek!

ὅς ἔδωκεν ἄστρα νυκτὶ,
περικοσμίαν χορείαν.

Some of the Greek fathers, also, have very exquisite expressions, when speaking of the stars. St. Chrysostom, in his second homily on the Incomprehensible, thus writes : ἴδε τὸν οὐρανόν· πῶς καλός· πῶς μέγας· πῶς τῷ ποικίλῳ τῶν ἀστρῶν ἐστεφανῶται χόρος. And in another of his Orations, ποικίλος ἀστέρων καταλάμπει χόρος. St. Gregory Naz., in his beautiful description of the Spring, speaks of the Chorus of the Stars ; νῦν ἀστέρων χόρος καθαρώτερος.¹ And St. Basil, in one of his Homilies on the Hexaemeron, (I forget whether it be the fourth or fifth) has a very beautiful metaphor—τίς ὁ τοῖς ἄνθεσι τοῦτοις διαποικίλας τὸν οὐρανόν ; I confess the passage would have been more gratifying to my taste, if the flowers had been enriched with some such epithet as χρυσαύγης or χρυσανταύγης, and Chrysostom would most probably have thus written.

H. S. BOYD.

Nov. 30, 1813.

¹ Mr. B. seems to think that this metaphor is peculiar to the Greek Fathers, but it was a favorite idea of the Ancient Classical Poets, as might be proved by numerous examples. We shall content ourselves with producing the following :

Risit chorus omnis ab alto

Astrorum.

Statius, *Achill.* i. 643.

Gesner in *Thes. Ling. Lat.* under *chorea* has these words: "Varro apud Non. vi. 16. vocem ad sidera transtulit, quæ certâ lege et quasi ad harmoniam moventur,

Repente noctis circiter meridiem,
Cum pictus aer fervidis late ignibus,
Calî choreas astricas ostenderet.

Eodem modo Manil. i. 69.

Et quinque averso luctantia sidera mundo
Exercent varias naturæ lege *choreas.*"

EDIT.

The following scarce and valuable Tract, consisting of 7 Letters, of which we insert 3 in our present and reserve the other 4 for a future No., is reprinted by the recommendation of a very distinguished Scholar, who has obligingly favored us with the loan of the Pamphlet.

REMARKS

ON THE

MISCELLANEOUS OBSERVATIONS

UPON

AUTHORS, ANCIENT AND MODERN.

IN SEVERAL LETTERS TO A FRIEND.

O! miseros Scriptores, vel potius, O! misera scripta tot excellentium Poetarum, Oratorum, Historicorum, et aliorum, nisi franis, nisi catenis furiosa ista audacia compescatur. Quid enim in illis saluum et incolume tandem manebit? Quid integrum, quid impollutum, Posteris nostris relinquetur, si cuilibet quæcunque assequi non potest, ea formare transformareque pro arbitrio conceditur?

H. Steph. Ep. p. 333. Hist. Steph.

1731.

TO THE READER.

THESE Letters, at first written for private satisfaction, are now made public, in order to stop the career, and to curb the insolence, of those *Goths* and *Vandals* the minor critics of the age, the *Marklands*, the *Wades*, and the *Observers*. If haply he can gain this point, the Author thinks he shall do no small service to the republic of learning.

B. Ep. 17²³ 31.

LETTER I.

My dear Friend,

YOU ask if I have seen the *Miscellaneous Observations upon Authors ancient and modern*; I have: And yet I cannot think that by this Answer I have given full satisfaction to your question; for the intimacy of that friendship which is cultivated betwixt us, the freedom of our Correspondence, and the usual interpretation which we are both wont to put upon the like interrogatories, make me deem myself obliged

to lay before you that private judgment, which I have formed within myself upon the Work.

But tho' I own myself sufficiently bound for these reasons to do it, yet I hope this obligation will suffer no detriment or diminution, should I say, that I have likewise a further view in it, and that I purpose hereby to purchase your opinion also; for the gaining of which I shall always gladly expose my own, and think I come by it at an easy expence.

The undertaking, according to my slender acquaintance with the *Historia Literaria*, is the first in its kind; this is the first time that ever Criticism was ever retailed at Sixpence an ounce, and that in a monthly sale; where all comers and goers, school-boys, apprentices, and chamber-maids are welcome to buy, may all read in their mother's tongue, a Critique upon ancient authors both *Latin* and *Greek*. Boys, down with your satchels! away with the needle, Girls! A fair trader from *Parnassus* sells the *Belles Lettres* a lumping pen'worth. Ὅρος πρὸς ἡμέραν.

As to the Author, who he is, that by the help of the Goddess, first struck out the thought, is not so easy to say. The footsteps by which we are to investigate him are very perplexed and uncertain; the Advertisement speaks of the *Editors*, but the whole tenor of the book is singular. The work is a piece of Criticism; the preface is intended to be a defence of that sort of learning, and in the first page of it he ranks himself amongst the critics, and yet, if you'll take his own word for it, he is no critic; *I have said enough in favor of Criticism; too much perhaps, considering how little it concerns me to stand up for it.* And afterwards, *But I pretend not to the title of a Critic.* So that all the idea I can at present form of him is very confused; all that I can be certain of, is that

None but himself can be his parallel.

Time, which discovers all things, may perhaps clear up this matter more fully; should an embryo *Claudian*, after that the *Papinian* bottoms are wound up, fall a sacrifice to this more favorite offspring, we shall then be able to unravel the mystery, and to know this Author, who, it seems, so little knows himself, as to be ignorant that he's a pretender to the title of a Critic, even tho' he publishes a critical work.

Having mentioned the *Preface* as an essay upon Criticism, I beg leave to enter a remark or two upon it. His design here is to pave the way, and to bespeak a favorable reception, for the work that follows, and consequently, to justify critical learning against all sorts of adversaries, humorous, or grave; and yet with the first he plainly takes part, and, as I conceive, no less with the second. 'Tis objected, that the Critics treat those uncivilly from whom they differ; now in answer to this, instead of shewing that the objection lies not against the study itself, but some of its Professors, he says not one word about it; he shows indeed, that this, and that, and t'other is not uncivil; but how does this remove the charge? This, and that, and t'other, may not be uncivil, and yet Criticism may be an unmannerly study; and that it is so, two of his instances out of three unluckily prove. 'Tis objected again, That it is trifling and useless; he replies, That it pleases and instructs; alluding, I suppose, to the *Utile dulci*. Now how does it

profit? Why, first, it does not make a man more virtuous; Secondly, it is not beneficial to the commonwealth: Thirdly, it brings home but little profit to those who spend their time in it. This is a most wonderful way of proving that Critical learning is profitable and instructive; but however, he boldly concludes upon it, that he has *said enough in favor of Criticism; too much, perhaps.*

P. 2. he says, *It is not uncivil to take Notice of an author . . . especially if the author be dead; if he be living, 'tis another case: I should not then care to find fault with one whom I could not also justly commend.*

Now in my notion of things, 'tis much more generous to attack a living, than a dead adversary, whilst the man is able to plead his own cause, to right and defend himself. But excuse his pusillanimity;

——— *Nulli gravis est percussus Achilles.*

and so for fear of losing a correspondent in *Lincolniensis*, tho' he thinks fit to reject four of his observations out of five, he pays him a most absurd compliment, and says, *He hopes he has a design of obliging the World with an edition of Virgil.* I can assure the lovers of humanity, that this Author is already in much better hands, and I heartily wish the learned professor at *Leyden* may enjoy a better state of health, than he has lately done, whilst he goes through with his undertaking; But are we then to grant an act of toleration to consummate ignorance? Shall pure and genuine nonsense go unpunished, whilst we assail the man of character?

Dat veniam Corvis, vexat censura Columbas.

Unless the Observator says this to screen himself, he must allow, that they, who are in other respects justly commendable, have the most right to favor.

P. 3. Critical learning, he says, *may be placed beneath those Studies which tend to increase the Wealth and Strength of a Nation;* that is, your mercantile studies; and so the observation of the ingenious reflecter upon learning is at last verify'd: *The bounds of Learning of late are wonderfully enlarged, and, for ought I know, Mr. H's Trade Papers may pass in time for a Volume of Learning.*

In short, my Friend, the only excellence of this Rhapsody of a Preface is, that it's consistent with what follows, a proper doorcase to such a structure; for the work is

rudis indigestaque Moles,

quite crude and unconcocted: and for the truth of this, I appeal in general to the many Retractations *pro* and *con*: They may call them instances of Modesty and Candor, if they please, but surely they are the tokens of Greenness and Immaturity. But as this is a very foul charge, I shall endeavour more particularly to support it in some future epistles, and to prove it experimentally in two sets of their observations, those upon *Virgil* and *Minucius Felix*. In the doing of this, as I intend to deviate as little as possible, I shall likewise almost wholly confine myself to Emendations, many of which, so far as relates to *Virgil*, have gained, it seems, the approbation of *Lincolniensis*.

In the mean time, I tenderly beg of you to take care of your health,

and to remember that you live for your Friends as well as yourself : I take it for granted, that I shall never want a Friend in you, and after having done it so often already, I don't need to give you any further assurances that you'll always find the like in me.

Your most obedient Humble Servant, &c.

LETTER II.

My dear Friend,

THE *Observator* sets out with *Virgil* and *Minucius Felix*, namely, the two authors to whom I proposed to confine my remarks ; and I cannot but think, he has been a little unhappy in the opening of the scene ; for tho' these are both great names in the republic of Letters, both of them favorite writers, and above all praise, and so might possibly be thought by him to reflect a lustre upon the undertaking, yet standing at the head of this work, they rather bespeak the prejudice than the favor of a reader. The acknowledged correctness of the former makes us difficile and morose, superstitious and scrupulous, nice and suspicious ; and that unbounded liberty, which his Editors from time to time have taken with the latter, has already so satiated and disgusted us, that conjectures upon him are little better than cabbage often heated.

But the allowed excellence of this noble brace of Authors, perhaps, appears in nothing so much, as in the large number of Editions, which the learned of all nations have procured of them since the restoration of learning ; and with regard to *Minucius*, a surprizing number indeed ! considering, that they are all derived from a single fountain, that one copy presented by *Leo X.* to *Francis* the First. The faultiness of this copy, partly evinced by the frequent attempts of the Critics, but chiefly by *Rigaltius's* collation, has opened a large field to conjectural criticism in every age ; and as the unfledged critic generally tries his ἀρχινοῖα in *Hesychius*, an Author of one exemplar likewise, and counts himself nothing, unless he has carried away some few baskets of dung out of that stable of *Augeas* : So here, there is scarce one Editor of *Minucius* that has not proceeded almost to licentiousness in altering, transposing, striking out, putting in ; in short, in every species of guess-work and hariolation. Insomuch, that tho' *Virgil* is the second in his kind, and perhaps, is second to none ; and tho' *Minucius* be, if not the most ancient of the *Latin* Fathers, the next to *Tertullian*, and if not the most elegant of them, inferior to *Lactantius* only : Yet notwithstanding these very great advantages, they do neither of them bring any recommendation to the present work.

MINUC. FEL. c. 2.

Igitur post unum et alterum diem, cum jam et aviditatem desiderii frequens assiduitatis usus implesset, et quæ per absentiam mutuam de nobis nesciebamus, relatione alterna comperissemus, &c.

His reasoning here is very wonderful. We are to read *mutuo*, because this would be better. *Mutuam* it seems is tolerable, but not quite so good as *mutuo*. There is no end of such refinements as these, and if the common reading is tolerable, this licence is far from being so. This is to correct the authors themselves, and not the corrupted copies of them. What think you of ¹ *gaudere gaudium*, ² *ludere ludum*, ³ *pugnare pugnam*, ⁴ *ultimus finis*, and the like? Of *Maritarum adulteri*, Tertull. Apolog. c. 11. *Mira Miracula*, Min. Fel. c. 20. and Not. *perices alternare*, Cypri. Ep. 5. Ed. Ox.? Of ⁵ ἀνδρῶν ἱρώων, ⁶ ἀνδρῶν ποιητῶν, ἀνδρες δικασταί, ἀνδρες φίλοι, so frequent with the *Athenian* Orators, and the similar locution in the *Acts*, ἀνδρες ἀδελφοί? which, because our language would not receive the Letter, the Translators have rendered *Men* and *Brethren*, whereas in point of accuracy, they should have said *Brethren*. Of *eandem emensi viam rursus versis vestigiis terebamus*, Minuc. c. 3.? But fullness or redundancy is a characteristic of this author. See *Heraldus*, Not. 10. pag. 28. of *Davies's* 2d Edition. So p. 3. *Neque hoc obsequii fuit, aut ordinis, aut honoris*. p. 31. *Repudiari alterum, alterum comprobaris*; and again, *Si mihi quasi notus aliquis, et quasi ignarus partis utriusque considas*. See also Not. 5. p. 32. Not. 2. p. 64. Not. 6. p. 97. and forty other places. So *Virgil*,

Rursus ad oraculum Ortygiæ Phæbumque remenso
Hortatur pater ire mari— *Æn.* 3. 143.⁷

But to say all in a word, *Mutuo* makes as great a Tautology as *mutuam*. For *Minucius* and his Friend, having been absent from each other for some time, were no doubt *mutually* ignorant of each other's concerns. As to any epistolary correspondence, 'tis plain there was none; every thing of this kind is excluded by what follows, *Relatione alternâ comperissemus*: For then there had been no occasion for this *mutual* inquiry.

But this Observation is quite unlucky; for upon his own principles, *remensi* cannot stand.

MIN. FEL. c. 3.

Sed uti eundi spatium satis justum cum sermone consumpsimus, eandem emensi viam rursus versis vestigiis terebamus.

Nay, *Remensi* makes a most insufferable tautology; The passage produced above out of the 3d *Æn.* is nothing like this. It will indeed justify *eandem viam rursus versis vestigiis terebamus*, but not *eandem remensi viam rursus versis vestigiis terebamus*. But *Virgil*, it seems, has used the word *remensus* *Æn.* 3. 143.

Well, and so he has elsewhere, and so have other Authors; but what then? The truth is, that neither *emensi* nor *remensi* have any

¹ Cic. Ep. Famil.

² Terent. Boeth.

³ Nep. Hannib.

⁴ Hor. Od.

⁵ Erasm. Adag. ἀνδρῶν ἱρώων τέσσα πύματα.

⁶ Aristoph.

⁷ Is *mutua absentia* a greater Pleonasm than that of *Isocr. Panegyri*. Τοῦ πρώτους τῶν λόγων ἀρχομένου? Or than that of a contemporary Orator, ἰσοδύνατον εὖν ἀκοντα δοκεῖν αὐτῶν καὶ μὴ ἐκόντα μηνύειν. See also *Blackw. S. S. Classic*. Vol. 1. p. 18.

thing to do here. *Emensi* is either by some blunder repeated from above, or is a gloss upon the less frequent expression *terebanus viam*. This latter I am the more persuaded of, because real glossæ are often found in our Authors, *Dav. ad Cic. N. D. p. 33. Maurs. et Herald. ad Minuc. p. 94.* But, perhaps, at the time of writing this, the Observer might have an eye to that passage in the inimitable Scriblerus,

Divide and part the sever'd World in two.

But the Observer is again unfortunate in having made this emendation; because allowing this way of arguing, *prospectus inanis* cannot subsist.

Georg. II. 285.

*Non animum modo uti pascat prospectus inanem ;
Sed quia non aliter vires dabit omnibus æquas
Terra*—————

Every Prospect is *inanis*, from whence the Expression arises. *impedire prospectum*, *Cæs. B. Gall. II. 22.* *Inanis animus*, on the contrary, is *animus curis solutus*. But the context implies a regular open prospect without an epithet; and the passage admits of his version without his emendation: A certain sign, methinks, that there is no occasion for it. 'Tis true, *Virgil* has said *pictura inanis* emphatically and beautifully, but he has nowhere said, *prospectus inanis*. And the two cases are far from being parallel, for neither are the circumstances the same, nor does *inanis* in both places convey the same idea.

But at last you'll say, perhaps, that all this is unfair, and that I have used all along the same argument against his emendations, which I before condemned in him against *Minucius*. It is true I have; for tho' this kind of reasoning will not support a conjecture against a *Ms.* yet it will defend a *Ms.* (and in *Virgil's* case a number of *MSS.*) against a conjecture; and this the Observer himself must allow for the sake of his own annotation on

Æn. XI. 405.

Amnis et Hadriacas retro fugit Aufidus undas,

where he defends the reading against *Tanaquil Faber* upon this very principle; and where, by the way, please to observe, that his *Amnis Tiberinus*, *Nilus amnis*, *Indus flumen*, &c. do all corroborate *absentiam mutuum*: In so much, that his remark here upon *Faber*, howsoever just, is intirely *mal à propos*, considering that the very next he makes, is that upon *Absentiam mutuum*.

And upon this footing of rejecting conjectural emendations, incumbered with tautology, I cannot but think that a most monstrous alteration, which I meet with in the new *Horace*.

Od. I. 2, 31.

Nude candentis humeros amictus.

The Editor asks, "*Quis augur iste Apollonisi Sol?*" Why the Deity himself. The Poet did not think that the Sun would be seen

from his chariot, and assume the person of *Augustus*. Again, he asks, “*Quare tandem?*” and replies, “*Quia scilicet jam totum istum annum, Cæsaris mortem insecutum, non nisi perpetuis nebulis Sol amictus venerat;*” still alluding to the sun in the Heavens, and forgetting the drift of the author, who is not desiring the sun to break out in his former splendor, but to come amongst them in *Augustus’s* form; and otherwise the compliment would be lost. *Tandem* therefore is, *Now at length, after the civil combustions are ceased.*

Nudus is unquestionably the same as *nudus amictus*. And therefore, whether the Editor can support *nudus amictus* by any authorities, or not, I cannot assent to it, because it makes a tautology; and for the same reason I am equally averse to what the *Observer* offers on

Virg. Georg. IV. 405.

Verùm ubi correptum manibus vinculisque tenebis;

where even allowing that the common reading may do very well, he is yet so unreasonable as to put *manicis* upon us, and to persist in it. See p. 126. *Manicis*, he alledges, is used on the same occasion, v. 439.

———— manicisque jacentem
Occupat —————

and that these two words are joined, *Æn.* II. 146.

Ipsè viro primus manicas atque arta levare
Vincla jubet Priamus —————

As also in *Ovid* are *laqueis vincloque*, where a story is told just like this in *Virgil*. I answer, that *vinculum* is a general word, including in it every kind of fetters, *manicæ, pedicæ, laquei*; and this I shan’t need to prove. *Manicis* therefore, 439, is explanatory of *vinculis* here, according to that of *Ovid* upon this occasion;

Decipiat ne te versis tamen ille figuris,
Impediant geminas vincula firma manus. *Ovid. Fast. I. 369.*

And again, *Pervenit ad vatem Juvenis, resolutaque somno*

Alligat æquorei brachia capta Senis. Id. ib. v. 371.

on the same occasion still. Consequently where *vinculum* is, there is no occasion for any other word; at least conjecture cannot support any other, ev’n tho’ *manicis* and *vincula, laqueis vincloque*, may subsist in the authors. And for my part, I cannot apprehend how *Proteus* could be bound well without hands. The author joins *vis* with *vincula*, v. 399.

———— vim duram et vincula capto
Intende —————

and speaks of tightening the bonds, v. 412.

———— magis contende tenacia vincla.

and so again, v. 418. *Atque habilis membris venit vigor* —

And *Homer*, *Od. δ.* 415. talks of,

———— κάετος τε βίη τε,

and 422, *Καὶ τότε δὴ σχέσθαι τε βίης, λῦσαί τε γέροντα.*

and particularly v. 454.

‘*Ἡμεῖς δ’ αἰψ’ ἰάχοντες ’πεσσύμεθ’ ἀμφὶ δὲ χεῖρας*
Βάλλομεν —————

But unless the Observator will allow of *manibus* here, I don't see how his animadversions upon *Servius Georg.* IV. 415. can possibly stand. Where he writes, "it should be, I think, *vincendi*, or *vinciendi numinis capax*. She anointed him to give him strength to struggle with *Proteus*," and which he then confirms by v. 418.

Atque habilis membris venit vigor. —

But to conclude this tedious Epistle, I am very shy on this account likewise of admitting that Criticism produced in p. 113. of these observations; but as I propose to give you my thoughts at large in a subsequent Letter, I shall take leave of you for this time, by only subscribing myself,

Your most assured Friend, &c.

LETTER III.

Good Sir,

I shall make no manner of apology for keeping my word, but without any more to do shall enter upon the Defence of

Georg. III. 37.

*Invidia infelix furias amnemque severum
Cocyti metuet, tortosque Ixionis angues,
Immanemque rotam, et non exsuperabile saxum.*

An *eminent hand* has attempted this place, and is so sanguine in the matter, and so conscious of the infallibility of his remark, that he proposes it as a test, and as an undoubted specimen of the faultiness of *Virgil's* copies; as a clencher, and a capital observation, which shall singly convince the world, that there are incorrect places in *Virgil*, and that even though all the other the many Essays of these *Observers* should prove in vain; he reads,

——— *tortosque Ixionis orbes,*

The reading of the Roman Code, in spite of fifty other manuscripts, and as many Editors. His reasons are, that no *Mythologer*, *Poet*, or *Scholiast* ever mentions *angues* as part of *Ixion's* punishment; that all they say is, that he was fastened to a wheel which was perpetually in motion; and then he produces sixteen passages to prove this.

As to *orbes* making an hendiadis here, *orbis* and *rota*, he says, are different things, for *rota* is the machine, and *orbis* the *volutus* or motion thereof; that *Virgil*, even supposing the tautology, would yet bear it out himself, saying in another place,

Atque Ixionii vento rota constitit orbis.

Georg. IV. 484.

And as to

——— *tortosque sinistra
Intentans angues* ———

Æn. VI. 570.

there *Ixion* is not mentioned. And as to

——— *Et manibus prohibet contingere mensas*

Exsurgitque facem attollens, atque intonat ore. *Æn.* VI. 606.

though *Ixion* be mentioned, yet *angues* is not. And so he most triumphantly concludes, *And thus we are got rid of a blunder of 1500 years standing.*

Now it is very certain, that whoever shall dare to appear in behalf of the received reading, labors under very great disadvantages. He has an *eminent hand* to deal with, a great deal of learning and quotation to encounter, a world of sufficiency, self-evidence, and certainty. So that all he can propose to do, is to play the gentleman's artillery a little against himself, and if he should miscarry, as to be sure he must, to comfort himself with the thoughts, that

——— *Cum illo certasse feretur ;*

and that in vindication of a Lection 1500 years old.

It is a rule amongst the critics, to prefer, when the manuscripts differ, a recondite and less usual reading, before a more obvious one, and that because the probability of corruption lies much the strongest on the part of the latter. And so this gentleman says himself in a like case, p. 174. *Nor had the Librarii ever mistaken words so trite and common* : and then he adds, *I am confident Avienus wrote protollere*. And so again, p. 177. *Cassa, in short, was a word well enough known to the copyists : so that I suspect the Poet wrote Casca*. And this rule must then be allowed very good and certain, when a large number of manuscripts are on the side of the former, against one and no more. In the case before us, *angues* being new, and out of the reach of the scribe, he substituted into its place a word more frequent upon the occasion, plain and obvious, and what might reasonably shoot into his head, either from

Georg. IV. 484.

Atque Ixionii vento rota constitit orbis ;

Or, Æn. XII. 481.

Haud minus Æneas tortos legit obvius orbes ;

Or from *Propertius, Ovid, Seneca, or Severus*.

So that what the gentleman says of the passage being altered by a *Monk*, p. 178, is certainly very right ; but then, on the contrary side, by a *Monk* the gentleman means the barbarous ages, when learning lay chiefly in the hands of this set of men, and then I'm afraid 'tis no better than an *Anachronism*, to talk of a Monkish alteration before the days of *Servius*.

But further, I apprehend the author meant here two distinct punishments, though of the same person, or two parts of his punishment, and this appears from the tenor of the whole three lines, *i. e.* from the shortness of the narration, being as it were only in subserviency, and ἐν παρῳδῳ. So that though *orbis* may be *volutus*, and *rota* the *machina* itself, yet making use of but one and the same punishment, and the hendiadis and tautology nevertheless subsisting, we cannot in so short a narration admit them both. None of the poets or mythologists ever intimate that *Ixion's* wheel stands still, for then why was it a wheel rather than a rock or a post ? What becomes of the morality of the story ? No ; though perhaps they may only mention the wheel, yet the notion of revolution always goes along with it, as an inseparable concomitant. And so says the gentleman himself ; *Ixion was fastened to a wheel which was perpetually in motion*. But this is plain from very many of the citations. So that whether *Pierius* is to be reproached for his cowardice or not, in not daring to admit *orbes*, yet he is most certainly in the

right, in saying that it would make an hendiadis, and whenever it was admitted, must be admitted upon that footing. So *Juvenal* XIII. 51. calls it *rota*, and *Ovid. Metam.* x. 42. *orbis*, from whence it appears, that *orbis* and *rota* are evidently tantamount, and make a tautology. But does this gentleman think that *Pierius* knew not that *orbis* was *volutus*? *Pierius* knew that as well as he, but was apprehensive of the hendiadis notwithstanding. As to

Georg. IV. 484.

Atque Ixionii vento rota constitit orbis,

only one thing is there meant, namely, *Ixion's* wheel is expressed in a paraphrastical and poetical manner; and so in those passages of *Seneca*, *Severus*, and *Tibullus*, where those two words, or equivalent ones, are jointly used. And upon this principle the reading of Mr. *Markland* is to be rejected,

— *tortosque Ixionis axes.*

And lastly, upon this principle *angues* is the word, and no other; for this alone makes no tautology or hendiadis; *tortos angues* is every whit as proper as *tortos orbes*. So *Seneca, Thyest.* 96.

— *Et tortos ferox*

Minaris angues —

So

Nec serpens habitare torta possit,

is a just and beautiful emendation in that passage of *Martial, Obs.* p. 32. But above all, *Virgil* himself has

— *torvosque sinistra*

Intentans angues —

Upon which the observer writes, or rather *tortosque*, as if this was an emendation of his, founded upon conjecture; whereas *Pierius* expressly gives notice of its being in *antiquis aliquot exemplaribus*. But more directly,

Ixion was tied to the wheel; though the gentleman might have spared the pomp of sixteen testimonies, (and yet afterwards he very formally adds a seventeenth) to prove what every one would have granted him, namely, that *Ixion* was fastened to a wheel which was perpetually in motion. Yet what he has done serves to prove this, if it wants proof, and so I shall only refer you to his citations. But the gentleman himself allows he was fastened. Now as to the materials with which he was tied, *Servius* upon the place says it was with *serpents*; and so again, ad *Æn.* VI. 601. *Ab irato Jove ad inferos trusus est, et illic religatus ad rotam circumfusam serpentibus*: from whence *Nat. Com.* VI. 16. writes, *Hic rotæ ferreæ fuit alligatus, circa quam angues complures convolvebantur*. See also *Farnab. ad Senec. Herc. Fur.* III. These serpents were therefore a part, as I suppose, of his punishment; and if so, here are two punishments or parts of punishment actually alluded to, and all Hendiadis or tautology saved. The gentleman seems plainly to have overlooked *Servius*, (and yet I don't know from whence he could come acquainted with the antiquity of this reading, but from him) for otherwise he could never have said, that no mythologist or scholiast ever mentioned *angues* as part of *Ixion's* punishment; nor could he ever have started those two objections from *Æneid.* VI. 570. 606. for both of them only lie upon supposition that by *angues* are here meant the

snakes of the Furies, the contrary of which he might have quickly seen, and been undeceived, had he peeped into *Servius*. The objections are no objections. I'll freely give them him both. And yet I don't think he has removed either of them: for though in the first case *Ixion* be not mentioned, yet the Furies are made by the mythologers to attend all those that are punished. See *Æn.* VI. 601. *seq.* where *Ixion* is named among the rest. So *Juven.* XIII. 51.

*Nec rota, nec Furia, nec saxum, aut vulturis atrī
Pana*—————

And as to the latter, though *angues* be not named, yet they are the *insignia*, the appendages of the Furies, and always are where they are, just as before revolution was made part of the very essence of *Ixion's* wheel.

I know of but one objection to these snakes of *Ixion* (for the silence¹ of authors I take to be little or none. In mythology and fiction great liberties are taken, and most authors have their peculiarities, as *Philostratus* in the case before us) namely, that of *Apollonius Rhod.*

Αυσόβρεγος χαλχέων Ἰξίονα νεῖθε δεσμῶν.

Now though it be very true, that *Virgil* has made good use of this author,² (which, by the way, is no discovery of his; for both this observation, and that just before, concerning the Scholiast of *Apollonius*, he has taken from *Mattaire's* Lives of the *Stephens's*, p. 389.) yet it appears at first view, that he used him not here, any farther than that they both agree, as most others do, concerning the *δεσμοί*, namely, that *Ixion* was tied and bound to the wheel. *Apollonius* says, the ligatures were brazen, whereas *Virgil* says they were serpentine. What shall we say to this? Why *δεσμῶς* here does not barely denote the ligation, but the whole wheel by synecdoche, as *Propertius* speaks, *vincula rotæ*, i. e. *rota*; and this wheel then being to last for ever, it might well be made of brass, or iron, as *Nat. Comes* has it. But perhaps there is no occasion for this refuge, for *χαλχέως* is no more than *στέρεος*, *ισχυρός*, and I shall not need to prove this sense of it in many words, especially to you, and so shall briefly refer you to *Suidas*, *Phavorinus*, *Virgil* *Æn.* V. 198. *Serv. ad l.* and *Hor. ubique*, &c. These *δεσμοί*, therefore, even though they were serpentine, were brazen no less, in this sense of brazen, that is, were strong ones.

And now to make an end; supposing *angues* to be a blunder, as he asserts it to be, yet the *Roman* code delivered us from it before he did; unless he will more modestly say, that he was the first that recommended and restored the reading of the *Roman* code; and yet he cannot justly even assume this to himself, seeing that *Pierius* long ago said just as much for its reception as he has done, *viz.* that if admittable at all, it was by the figure *bendiadis*; for upon the face of the note it does not appear, that *Pierius* preferred either of the readings to each other, I

¹ This matter of the Snakes would probably have been cleared up, had *Euripides's* play been extant; and 'tis not unlikely that *Virgil* and *Servius* might follow him for their Author. See *Plutarch. de Audiendis Poetis*.

² See *Fabric. Bibl. Gr. tom. 2. p. 524, 526. Serv. ad Æn. iv. 1. Hoelzeinus Proleg. ad Apollon. & Maitt. Mist. Steph.*

say, it does not appear, that he postponed *orbes* to *angues*; he leaves us by a fair and just representation of the matter of fact, to judge for ourselves, according to his usual custom. See him above *ad Æn.* VI. 570. *Georg.* IV. 415, 416. *Æn.* XI. 708. and so *Servius ad Æn.* XI. 708. Upon the whole, he cannot, I am sure, charge *Pierius* fairly with *striking out orbes*, for it never was in: he cannot say that by his means only, exclusive of the manuscript and *Pierius*, we are got rid of the blunder, even supposing it to be one.

Your most affectionate Friend, &c.

[To be concluded in the next No.]

TACITUS ILLUSTRATED AND EMENDED.

IN the *Notes to Correspondents* subjoined to the XIIIth Number of the *Classical Journal*, p. 237*. occurs the following passage:—“A young student would feel much obliged to any gentleman, who would give an explanation of the following passage from Tacitus, *Ann.* I. 1. c. 61. *Prima Vari castra, lato ambitu, et dimensis principijs, trium legionum manus ostentabant.* What is the signification of *prima*? Was there any other camp besides this? It appears from the extent of the *principia* that there were three legions. What space of ground did an army of three legions occupy when encamped, supposing them to have their full supplements according to Vegetius?”

I am happy to have it in my power partly to oblige “the young student,” who would not have found much difficulty in understanding the meaning of *prima*, if he had attended to the subsequent words:

Incedunt mæstos locos, visuque ac memoria deformes. Prima Vari castra, lato ambitu, et dimensis principijs, trium legionum manus ostentabant: dein semiruto vallo, humili fossa, accisa jam reliquæ consedisse intelligebantur: medio campi albertia ossa, ut fugerant, ut restiterant, disjecta vel aggerata.

Prima then does not imply the *first* of two camps, but refers to the *first circumstance* to be noticed in ‘surveying the melancholy field, upon which the eye could not dwell without horror.’ *Prima*—*dein*, says Tacitus. But *prima* is obviously a corrupt reading for *primò*, which will then correspond with *dein*, as it ought to do, and does in other passages.

As to the other question about the space of ground occupied by three legions, I must leave the problem to be solved by the gentlemen of the rule and compass.

E. H. BARKER.

The elegant and classical author of the Defence of Public Schools has, in our last No. observed that Wales has furnished but a small proportion of illustrious Scholars. We hail the omen given by the proposer of this prize, and hope that the stimulus will be continued, and produce still more successful exertions. Although this composition is not faultless, although the imitations of Virgil are in some parts too servile, yet wishing to preserve the memorial, and encourage the repetition, of so meritorious a plan, we have not hesitated to present it to the candid reader.

MORS NELSONI.

POEMA

AUREO DIGNATUM NUMISMATE,

Quod ex judicio dedit Gul. Turton, M. D. Swansea, Vallia.

Sub auspiciis GEORG. AUGUSTISS. VAL. PRINC.

A. D. 1806.

AUCTORE R. T. A. M. COLL. DIV. JOHAN. CANT.

— quæ, Tiberine, videbis
 Funera, cùm tumultum præterlabere recentem?
 — VIRG.

SEGNIVS insigni venalem funere laurum¹
 Aggredior celebrare, et mæsto condere versu
 Iminatura nimis miseræ ludibria famæ!
 Exitio qui victor obit, non carmine inani
 Prosequar extinctum: sat sese Patria luctum
 Solvit in assiduum, et veri monumenta doloris
 Consecrat inferiis, tanto sed debita fato—
 At non præcipiti² celebremus funeris horam
 Carmine supremam—vetuit³ nam Cambria Musis
 Præmia proponens, et novit Cambria Musas
 Montanumque melos—novit melioribus annis!
 Quippe ortus sacrâ referens ab origine Virtus
 Explicat infanti ingenuas conamine vires,
 Expertesque moræ divinos suscitât ignes;
 Primus ubi vitæ calor, et florentis honores
 Prima juventutis maturat gratia, in ausis
 Emicat exultans melioribus; illa Penates
 Nativosque focos circum indignata morari,
 Donec inassuetos nisus docuere pericla,
 Inque reluctantem demisit vividus hostem

¹ Morte venalem petiisse laurum.—HOR.

² Nelsoni vitam à primis annis repeti voluit, qui hæc præmia proposuit, neque pauciores quàm vers. 400 componi jussit.

³ Ibid.

Impetus—hostilique juvat raptare lacerto
 Tela suæ fabricata neci ; seu fama superstes
 Exhilarat, seu nobilitat Victoria mortem.
 Haud aliter (patriis surgunt ubi amata Camœnis
 Ardua Snodeni, seu Plinlimmonia rupes
 Nativis nimbis quam circumsidit opaca
 Majestas scopulorum, atque alti verticis horror)
 Haud aliter sociata Jovi, flammæ arbitra diæ
 Ales ibi primo linquit conamine nidum,
 Montanumque Larem—vim vis nativa ministrat ;
 Infantemque juvat volucris libramina pennæ
 Prima novis mandare Notis, sociæque procellæ,
 Vere suo ; luditque cavis emissa juvenus.

Quid memorem nullâ imbutam formidine mentem ?
 Expertumque animum trepidisque exercita rebus
 Pectora, cum teneris heros pubesceret annis ?
 Quid memorem Syrtes,¹ turbantibus æquora ventis,
 Et caligantem² nigrâ formidine pontum ?
 Quid memorem fluctus montanâ mole ruentes ?
 Vel quâ spumiferâ gurges sibi tortilis undâ
 Instruit insidias ; vel quâ latet abdita arenis
 Rupes, funereumque caput vix tollit ad auras ?
 Quid memorem hæc superata tuâ, Nelsone, sagaci
 Sæpe manu ? nam servat iter magnetis in alto
 “ Subtile indicium, et cœlo cognata potestas ; ”
 Seu pluvii rores, demissâ aut nubila nocte
 Incertam obscurare viam, lucemque diemque
 Eripuisse volunt ; notos tamen indice cursus
 Fida comes monstrat, dubius nec fluctuat error,
 Respectatque suas alio sub sole latebras.³
 Quid memorem Zemblen, spectataque frigora Cauri ?⁴
 Nonne vides, quâ perpetuis succincta procellis
 Bruna Larem jejuna tenet, camposque rigentes ?
 Oceani quippe in medio exitialia monstra⁵
 Cernere erit, (neque enim diras Symplegadas olim
 Cantatas toties, aut concurrentia saxa
 Deprensus movisse legas tot funera nautis)
 Tantam ubi dissolvêre hyemem resoluta caloris
 Vi subitâ insoliti glacialia flamina venti.
 His porrò in regnis exacto tempore blandæ
 Æstatis (neque enim mutatâ mitigat annum
 Temperie autumnus) longis obducta tenebris

¹ Nelsoni solertia in superandis maris periculis mira fuit. Vid. White, p. 25, et seq. ² Ibid.

³ Philosophi opinantur flecti magnetem ad Norwegianos montes ; ibi enim istius materiæ magna latet copia.

⁴ P. 25, White, et 26, et seq.

⁵ Glaciales moles.

More gemunt reduci infelicia sæcula noctem.
 Nec tua in his latebris virtus, Nelsonè, latebat,
 Nec tristi constricta gelu—meliora ciebant
 Omina, nec fato licuit procumbere acerbo
 Ignotas inter, ferali funere, gentes
 More ducis, quem mox lacrymâ¹ rorâsse fideli
 Contigit huic ævo, et circum mœrere sepulcrum.

En ubi nativis circumdata Bastia² nimbis
 Candescit longè, et victas dominatur in undas.—
 Immatura illic succisæ fata juventæ
 Deplorare datum est; cognata ut vulnera passi
 Procubuerunt Duces; lætâ quos sorte triumphî
 Abstulit atra dies, et funere fudit acerbo.
 Insanam hîc pomipam fremitumque minacis Iberi,
 Qui toties victus pallescit morte futurâ,
 Qui toties terram, toties qui labra momordit
 Dedecori assuetus, patriâque labante superstes!

Nobiliora manent, et adhuc solennia pandit
 Gaudia Libertas; licet arva revisere cara
 Natalesque licet tures, patriumque tropæis
 Instaurare Jovem; fuso qui victor ab hoste,
 Qui patriam reparat sortem, natalia regna
 Corde videt memori, et notâ dulcedine valles.
 Sed graviora manent; toties celebrata, per undas
 Ardua quâ Hesperidum fulgent spectacula nautis,
 Saxeâ quâ candent Teneriffi³ culmina; Solem
 Quâ juvat occiduum demissâ luce morari;
 Hic Natura potens sua propugnacula in æquor
 Objice secreto firmat; dum verberat unda
 Littus agens turritum: at non temerata periclis
 Pectora Nelsoni—quid possit vivida virtus
 Experiare licet, duro spectata labore.
 Nunc etiam victrix⁴ sententia pendet ab ore:
 “Aut petiisse juvat laurum, patriumve sepulcrum.”—

O fortunati! reduces quos patria novit
 Materno mulcere sinu; seu munere functos
 Illustri lacrymæ sacrant mœrentis amici,
 Languentes fato; fati sive hora superstes
 Conspectu ponit dulcique in luce suorum.
 At non te, Nelsonè, gravi sub vulnere fustum
 Exitio strâvère, et acerbo funere Parcæ,
 Te natum in meliora; ægri⁵ dum vulneris ictu
 Palleres, dubiâ et fluerent languedine venæ!

¹ Captain Cook.

² White, p. 43.

³ Ibid. p. 67.

⁴ “Westminster Abbey, or glorious victory,” White, p. 62.

⁵ White, p. 72.

Jam patriis freta insidiis et Marte fugaci
 Gallia (secreto servans sub tegmine portus
 Exitii fœtos, vastæ et molimina classis,)
 Horruit obducti ruituro turbine belli.
 Hos tecum tacitos casus sub corde volutans,
 Magna salus, servasti; haud segnior alite cursu
 Arboreosque lares latebrosaue tegmina nidi
 Accipiter linquit, cautâ et circumvolat arte
 Omnia perlustrans latè loca, donec in auris
 Versat præda vias, et non sua flamina tentat.
 Haud aliter naves fatis commisit iniquis
 Gallia, cui Britones solùm vitare, triumphus
 Semper opimus erat, nostrique incendia Martis.
 Nec mora; longinqui tardum maris æquor arandum
 Tentaudæque viæ, longisque ambagibus ultro
 Seu vigili curâ circumvolitare carinis
 Hostiles latebras, puppi aut custode tueri.
 Interea Italiæ¹ raduntur littora, et altè
 Nigrescunt ponto horrendi capita alta Vesevi,
 Culmine nimbo—classisque exosa Tyrannos
 Littora nota petunt Meletes,² quâ vividus ardor
 Heroum innatæ servabat semina mentis.
 Omne si simili hostiles fudisse catervas
 Contigerit, vesanæ et libertatis amantes
 Angliaco pressisse jugo!—frustrata meatus
 Nuncia fama silet—nullus latet hostis in orâ.
 Haud locus hic, dulces strepitus versante Camœnâ,
 Insignire animos fortes qui vulnere laurum
 Sacrârunt, dulci pro libertate labantes,
 Cum fuso cinxit Solymanus Marte Valettam.
 Conspectu interea multæ telluris in altum
 Anxia vela dabant, longè candebat in undis
 Concelebrata suis olim Trinacria³ monstris;
 Hic in secessu tuto locus: insula portum
 Efficit effusâ mole, hîc molimine rupes
 In cælum, et ponto incumbens Ætnea minatur
 Objectu laterum, longinquæque incubat undæ,
 Obducto terrore, quietisque imminet oris;
 Fontani hîc latices, vivo et libamine pôcla
 Dulcia præbebant ægris medicamina nautis;
 Scilicet incestat validas languedine vires
 Salsugo, fessosque salo contaminat artus:
 Jamque ubi dia salus morbo rediviva remoto

¹ White, p. 81.

² Ibid. p. 82.

³ Ibid. p. 83.

Languenti lætum revocabat lumen ocello,
 Volvisti tecum interea, dux inclyte, casus,
 Pendentemque tuis calcatum viribus orbem.

En mare velivolum! en famæ novaserta Britannæ!¹
 Quid memorem ut dubio generosum fluctuat æstu
 Pectus, ut ancipiti fallentem prospicit hostem
 Oceano, et multâ vitantem ambage Britannos!

En ubi nunc pelago nox abstulit atra colorem,
 Undabat classis per amica silentia Lunæ
 Exspirans tacitè exitium; monet aura quietem:
 Sed brevis illa quies; tonitralia murmura belli
 Excidii præsaga sonant: mors sola Britannos
 Impavidos terrere nequit; spes acrior ignes
 Accendit; stimulosque imo sub pectore versat.
 Quid juvat Aonio undantes Carthaginis arces
 Expediam versu? ast iterum velut Actia bella,
 Niliacas oras instructâ classe videres.
 Hic, ope navali, Europæ spoliator opimo
 Ibat ovans luxu, et dirâ in caligine Noctis
 Latior immeriti explicuit vexilla Triumphî—
 Non impune tamen: ceu tempestate columbas
 Actas præcipiti notos mutare meatus
 Cogit hyems, densâque incumbens grandine turbo.

At vos antiquum (et nôstis mortalia, Musæ)
 Imperium Romæ, et navali cæde superbos
 Carmine sacrâstis dominos rerumque potentes;
 Nectite (et urget opus) capiti novaserta Britanno.
 Clementes fortuna juvat; Clementia² laurum
 Vindicat ipsa suam! viden? ut deferbuit omne
 Murmur et obductæ tristissima mortis imago!
 Per fluctus, interque natantia fragmina classis,
 Cernere erat miseros, iterum quos nostra remisit
 Gratia in alterius vitæ et luminis auras.
 En ubi Navigii³ per aquas jam flammea moles
 Incepit longis aperire vaporibus ignem!
 Exitium fovère Noti, percussa que flamma
 Turbine, quæque latens summi fastigia mali
 Ascensu superat tardo exitioque sequaci
 Navigium involvens, inter tabulata volutans,
 Ad cælum undabat—subter formidinis ora
 Inclusorum intus, venturâ et morte paventûm
 Insanus pallor—casus licet obruat hostem

¹ White, p. 88.

² Ab exitio nostri nautæ multos hostium eripuerunt. White, p. 103.

³ L'Orient. Ibid. p. 104.

Cognato tanget clementia pectora luctu.
 Sed nec adhuc, tandem posito certamine, cessat
 Dirum opus ; ultricesque ciet lux ultima mentes !
 Et jam sublimi perfudit lumine classes,
 Funereâ et diras ornavit luce tenebras
 Luna ; ut spectabant tacito terrore cohortes
 Mortis opus ; subitò disrupto turbine fulmen
 Intonuit—surdasque tremor diverberat aures !
 Atque odia oblitæ stupuere alterna vicissim
 Attonitæ classes—quantos heu stragis acervos
 Attulit una dies ! quantos meliora merentes
 Funera, letali cita mors immersit in undâ !
 Nec grave cessat opus : reduces sed Marte furores
 Ingeminant cæco—anne audis resonantia longè
 Fulmina misceri, et miserûm increbescere murmur ?
 Et fors Nelsoni quæ sint jam fata requires,
 Quisquis eris, fidæ testans conamina Musæ :
 Vulnere¹ languentem, et Britonum fortissima frustra
 Funera plorantem exhilarat Victoria signo
 Nuncia sublato. Haud epulæ clangorque tubarum,
 Non canor insultans hosti, non læta triumphum
 Jam vox præcinuit ; sed relligione serenat
 Summa Ducis mentem pietas, quem læta decorat
 Ante alios, sacrâ mulcens dulcedine sensus.
 Postera lux cædes, et vasta silentia belli
 Pandebat, veterique ibat jam lætior undâ
 Nilus—“ Cæsareas venisti victor ad oras
 “ Nobilior, miseris præbens solamina rebus !
 “ Omnis et Ægyptus celebret vexilla salutis,
 “ Omnis² Arabs.—Olim Italiæ spoliator ad oras,
 “ Julius, et pavidis fidens Antonius armis,
 “ At non Marte suo : jam libertate labante
 “ Et patriâ amissâ, dominis parere superbis
 “ Sub juga misit opes assuetûm, (inhonesta merentum !)
 “ At tibi, Dux Britonum, victricique ordine Classi
 “ Gratulor ! hæc nôrunt olim penetralia Musæ,
 “ Quæque tuum vel adhuc sacrant modulamine nomen.”
 Hæc dedit antiquo se tollens gurgite Nilus
 Grandævus pater, argenteamque recondidit undis
 Canitiem, et glaucâ nituere aspergine vultus.
 En, Nelson, tuo pacatos Marte Calabros,
 Sicelicosque sinus, quosque in sua regna remisit

¹ Nelsonus in hâc pugnâ navali vulnere ictus fuit.

² White, p. 110.

Italiæ reges tua vindex Gloria, reddunt
 Arva tuâ reparata manu, atque insignia sumunt
 Rura nova, et luxu segetum qui floret opimo
 Dives ager Brontes,¹ veteri non degener ævo;
 Brontæunque tenet ductum de fulmine nomen;
 Fulmine in Ætneis olim nascente latebris.
 Quid memorem festas, perfuncto Marte, choreas
 Arte triumphali, et solennis munera pompæ?
 Quid memorem, Galli pulsus ultricibus iris,
 Sceptra tuâ donata manu: monte undique curvo
 Parthenopes,² conspersit ubi Natura racemis
 Textilibus colles, nectuntque umbracula sylvæ
 Nativa—antiquam et retinentia mœnia pompam
 Horrescunt—viridi hîc dives consurgere dorso
 Campus amat, glaucas vel in umbras scena recedit—
 Sive ruinarum nigrâ succincta coronâ
 Obruta procumbunt veterum palatia regum,
 Non inhonesta situ—desideriique reposcit
 Flebile vectigal (cinis heu nunc!) pristina virtus!
 Quid vel opes memorem³ Eoas, victricia regum
 Dona, aut gemmarum pretioso flore comantes
 Artifices formas, partæ monumenta salutis?
 Quid memorem absenti sacrat quæis patria nomen
 Accumulans donis?—patriæ te munera gratæ
 Præsentem majora manent—facundia vultûs
 Eloquitur tacita—et solvit tibi lacryma grates!
 Sed nec clara diu positis felicibus armis
 Languebat virtus, patriæve amplexibus hæsit:
 Scilicet insidiis secretum accendere bellum
 Teutones⁴ et Boreæ linquentes frigora gentes
 Incipiunt, pavidum et junxerunt fœdere Martem.
 Non tulit hoc Britonum, quæ fulminæ fœdera sancit,
 Majestas malè læsa—at amantes otia pacis
 Advolat ipsa suas ales Victoria Classes.

Est locus aggeribus⁵ quâ se protrudit in æquor
 Pondere fixa suo, vastâ et molimine Turris,
 Obvia bellantûm furiis—fulgentia longè
 Fulmina, et ultrices emiserat irrita flammas
 Funeream expirans noctem navalis Enyo.

Quid memorare artes veterique ignota Camœnæ
 Arma Jovis nostri valet? ocyor ille phalanges

¹ White, p. 149.

² Descriptio sinûs Neapolitani.

³ White, pp. 134, 135, 136.

⁴ Northern Confederacy. Ibid. p. 163.

⁵ Cronbergiæ arx. Ibid. p. 167.

"Perculasque metit tonitrali murmure turmas
 "Lugubre flammato jaculatus turbine fulmen."
 Sæpe etiam ut campos instructo Marte videbam,
 Erigitur nigrans bellum—tonitruque tremiscunt
 Ardua terrarum artifice, glomerantque sub aurâ
 Funiferam noctem commixtis igne tenebris:
 Fulmineique¹ orbes cœli in regione serenâ
 Per sudum rutilant: quo maximus intonat aer—
 Parte aliâ, cœlo labi noctisque per umbram
 Flammaram longos videas albescere tractus.
 Scilicet internæ rabies, clausæque latescunt
 Cædes, exitii fœtæ, ultricemque sub imo
 Occultant animam claustris; mox tempore certo
 (Ut jubet ars belli, et casu solertia major!)
 Erumpunt caveæ, atque effusa miserrima clades.
 Sæpe etiam cùm incauta petit munimina classis
 Volvuntur vivis flammantes ignibus orbes:
 Qualia nec Siculis unquam Cyclopes in antris
 Fulmina, nec rapidis vidère Ceraunia telis
 Fervere—non illo quisquam me tempore ad urbes
 Victricem muris moneat propellere classem.
 Nec non in cædes acuens mortalia corda
 Per varias artes miseros extundere casus
 Sors belli docet—in mare propugnacula duxit
 Et placido fluitare freto, molemque profundam
 Oceani lassare docet—firmataque transtris
 Bella vomit, dirum murorum imitantia Martem.
 Nec te,² qui resides animos irasque tuorum
 Irritus ardebas generoso accendere sensu,
 Præteream indecorem; fas est et in hoste Camœnæ
 Insignes mirari animos; insignia Musæ
 Semper amant—vidit quoque te Nelsonia virtus,
 Æmula tunc licet; et meritæ præconia laudis
 Ingenio insignita suo donavit, ut ora
 Pubescens primâ lanugine vestiit ætas.
 Nec mora, et hostiles decorant insignia Muros
 Anglica—nigrantes illic splendere Leones,³
 Hostilemque⁴ aquilam minitantem vana videres.
 Quo, Nelson⁵, ruis vulgi dum pectoreensus
 Vertuntur varii? nec fas te credere muris,
 Cum nec⁶ adhuc cecidit fragor, ægrasque excitat iras

¹ "Bombs."

² Villmoes. White, p. 205.

³ Anglica.

⁴ Hostica Vexillorum insignia.

⁵ Incautè Nelsonus victæ gentis populo se immiscuit. White, p. 207.

⁶ Ibid.

Confusæ sonus urbis, et illætabile murmur,
 Cum nec ¹ adhuc sopiti animi — comitatur euntem
 Majestas excelsa Ducem, et formidine cingit
 Niliacæ victorem oræ! trepidantia corda
 Tanta tropæa ducis subeunt — labentis imago
 Et patriæ indecores animi! sublimior extat
 Nobilis insigni veniens in corpore virtus.

Singula sed memorare piget: memorare juvabit
 Labentes animos Galli, Nelsonæ, sub ictu
 Sæpe tuo, et rapido prostratum fulmine Iberum.

Grande opus aggredior, carmen vocat ultima cura—
 Cynæum melos extremâ dulcedine fundit
 Musa libens, invita; ipso de fonte decoris
 Surgit amari aliquid — grandes testata Triumphos
 Ardua Traductæ cerno — concedite luctus,
 Pierides, rursum, ² Abramæ quas culmine sacro
 Fors vel adhuc luisse juvat, Volſique favillam
 Quæ vel adhuc colitis, cineri solatia inani!
 Quid loquor i — ecce procul naves dum cæca volutant
 Murmura, præſagique nitent jam funeris ignes!
 Quid memorem Galli pavidos in prælia sensus,
 Freudentemque animis, et vana minantis Iberi
 Extructam pompam? quique ut solet æstuat imo
 Corde pudor victo, mixtoque insania luctu;
 Hostium adhuc vultus faciesque simillima fato
 Advenisse diem, longum quæ tradet in ævum
 Anglica facta, monet; nec nostrum pectora labi,
 Æternamve metu sensit corrumpere famam
 Ista dies, fastis semper servanda Britannis!
 Nonne vides vel adhuc belli eum fluctuat ordo,
 Ut tacito ³ fulget victrix sententia signo?
 “Quemque suo expectat functurum patria Marte.”
 Et jam prospicitur nitidis incautior armis
 Stans celsâ in puppi virtus Nelsonia; Vestem
 Lætior ars lautam multo discreverat auro,
 Gemmantesque orbes, multi monumenta Triumphi.
 At non ille virum (monuit præſagia mortis
 Dira Comes!) ⁴ curat facunda hortamina; in ipsis
 Vicit! jucundumque mori succurrit in armis!
 “Non me longa dies nec inutilis auferat ætas,

¹ Incautè Nelsonus victæ gentis populo se immiscuit. White, p. 207.

² Abramæ in culminibus victoriam gratulatus cecidit Volſius.

³ “England expects every man to do his duty.”

⁴ Scott.

"Nec patrias victus remeabo inglorius oras."
 Talis in arcano sedit sententia sensu.
 Demessam primo ploravit flore juventam,
 Plurima quæ patrios urgebat flebilis ignes,
 Nec memor occulti¹ venientis ab æthere teli
 Ingreditur: subito extremam perlata² papillam
 Hasta volat, sacrumque hærens bibit acta cruorem,
 Dum vis letalis sibi sufficit; abditaque intus³
 Spiramenta animæ funebri vulnere rumpit.
 Et jam venturo labuntur frigida leto
 Membra: diu dubiâ vitæ nunc fluctuat ægræ
 Lux rediviva morâ; qualis flamma ultima lambit
 Fessam abitura facem; nigrescunt omnia circum.
 Sic vetuit patrias vincentem cernere sedes,
 Sic finem fortuna dedit! te clarior hora
 Abripuit, neque enim canis aspersa senectus
 Te manet, aut quasso languebunt corpore vires!
 Nec fuit in fatis luctu tibi condere Soles!
 Te non Oceani magna illætabilis unda
 Gurgite sub vasto pulsât: (sed plurima functum
 Exul ibi jacet umbra Ducum)—jactare favillæ
 Hæc juvat insigni, tristis solatia casus!!
 Et jam⁴ vernus honor, visit qui serior agros,
 Purpureum spargit redivivis floribus annum—
 Pectore sed mæsto languescunt gaudia, honore
 Indelibato; et sordent mihi munere inani.
 Quid si per vacuas moduletur carmina sylvas,
 Et reducis pæana levem suspiret amoris
 Turba querens avium?—non illis florens anni
 Arridebit honos, illis qui nocte sepulcri
 Lethæum ducunt per sæcula longa soporem
 Torpentes animæ! nunquam nos dulce juventæ
 Et ver floriferum vitæ revolubilis ordo,
 Nativum in solem, aut vitales reddet in auras,
 Cùm semel occidimus leto, lumenque perenni
 Nocte cadit, longâ obductum caligine fati!
 Audin' sacra gravi resonat quæ Nænia pulsu,
 Funereumque melos?—dum sistra jubentia luctus

¹ Quod ob velocitatem non sentitur.

² Etsi hæc à Virgilio adumbrarim, medicorum narrationibus consentiunt quam accuratissimè.

³ Ibid.

⁴ Hosce versus à Grayi nostratis fragmento adumbravi:
 "In vain to me the smiling mornings shine," &c.

Per Thamesim currunt ; ibat qui tristior undis,
 Segnior undantem dum volvit funere fluctam,
 Ipsa ut grassatur majestas nigra sepulcri,
 Tarda trahit longam, solennique ordine, pompam.
 At te sacra manent regali splendida luxu
 Atria defunctum ; grandesque piacula manes
 Placârunt vel adhuc : signamus funera saxo
 Tanta pio, et lauto jam surgit pondere moles.
 Quid si Pyramidum venerandâ mole quiescunt
 Funera in indigno recubantia mausoleo,
 Regifici cineres ? veniet felicior ætas,
 Quâ jam nulla fides tumulum monstrantibus illum,
 Cùm memor Historiæ sæclis mansura futuris
 Vis tradet nomen, nuper quod palluit orbis,
 Et fama in fidi vivet dulcedine sensûs
 Laude recens, memoresque iterum revirescet in annos.
 Haud aliam ob causam media inter fulmina belli
 Projecere animam pro libertate libentem
 Dura cohors Boreæ, manserunt quos pia Odini
 Atria : fusi epulis dum libant vina deorum,
 Quæ functorum umbris veneranda Geira ministrat,
 Ambrosio heroum instaurans convivia luxu !
 Quid si felici exponens imitamine vitam
 Pictura argutos ducat, post funera, vultus ?
 Te casu nullo, nullo debile sæclo
 (Dum morietur opus nostri post tempus Apellis)
 Te manet Aonio monumentum munere ; in annos
 Æternos comitem trahet : aut in corde Britannûm
 Nobilius condetur opus ; neque fama peribit,
 Mœsta licet, mœstive abolescet gratia facti.
 Qualis ubi Æolio tangens modulamine chordas
 Et varia eliciens queruli suspiria venti
 Suspensam movet aura chelyn—tractim illa susurreo
 Temperat argutos numero, liquidosque tumescens
 Labitur in cantus, atque æthera carmine mulcet :
 Sic pia mens animi, longoque exercita luctu
 Consensus ciet, arcanâ dulcedine, tristes,
 Committens citharis mœstæ discrimina vocis.
 Sat verò in luctum resoluta est nœnia ; tardum
 Hæret opus—tamen insigni fudisse juvabit
 Hæc cineri :—hæc vano fidi cumulamur honore.

REMARKS ON STRABO.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I COMMIT to your candor, a vindication of the text as it stands in some passages of Strabo, which are, as I conceive, unnecessarily, but ingeniously corrected in the second Number of the Museum Crit. Cantabrigiense.

B. L.

In page 255 of the Museum Crit. it is proposed to substitute ΓΡΑΠΤΩΝ for ἈΟΡΑΤΩΝ in the following passage of Strabo, p. 19. C. Ed. Amst. εἰς ἀποτροπὴν δὲ ὅταν κολάσεις παρὰ θεῶν, καὶ φόβους καὶ ἀπείλας ἢ διὰ λόγων, ἢ διὰ ΤΥΠΩΝ ἈΟΡΑΤΩΝ τινῶν προσδέχωνται. Perses Thebanus, Brunck. Analect. t. ii. p. 4. and Porson's *Advers.* p. 220. and the preceding paragraph, are alleged in support of the above correction. τοῖς τε γὰρ παισὶ προσφέρομεν τοὺς ἡδεῖς μύθους—οἳ τε πολλοὶ τῶν τὰς πόλεις οἰκούντων εἰς μὲν προτροπὴν ἄγονται τοῖς ἡδεσὶ τῶν μύθων ... ἢ νῆ Δία ὁρῶσι γραφαῖς, ἢ ξόανα, ἢ πλάσματα. Casaubon suggested *ἀόρων*. Nihil muta, says Toup, figuris ἄλλοκοτοῖς nunquam antea visis. Du Theil renders the words, *par des impressions d'objets invisibles*. I understand the words to signify, "by means of representations of certain invisible objects," and I had so separated τύπων and ἀρεάτων before I was acquainted with the version of M. Du Theil. These representations were made through the medium "of painting, sculpture, or carving, or the plastic art." It remains, then, only to show what these objects were, that were thus portrayed, and they are to be collected from the succeeding passage: κεραυνὸς γὰρ, καὶ αἰγῖς, καὶ τρίαινα, καὶ λάμπαδες, καὶ ὀράκοντες, καὶ θυρολόγηα τῶν θεῶν ὅπλα μύθοι, καὶ πᾶσα θεολογία ἀρχαϊκὴ ταῦτα δ' ἀπεδέξαντο οἱ τὰς πολιτείας καταστησάμενοι μορμολύκας τινὰς πρὸς τοὺς νηπιόφρονας. I here take notice of a proposed correction in the first passage from Strabo, of λογίων for λόγων, by M. Du Theil. That I also consider as unnecessary. I apprehend Strabo to mean, that these fears and threatenings were excited and conveyed either through descriptions, or by means of material images presented to the eye, such as the lightning of Jove, the torches of the Furies, the ægis, &c.

The second passage, which is altered, occurs in p. 65. where διαττώντων is substituted for the common reading: οὐχ ὁρᾶν φησι πᾶς ἂν εἰς πράγματα καταστρέφει (as we ought to read upon the authority of the best MSS.) ἢ ζήτησις αὐτῇ (περὶ γῆς ὁρῶν) ἀλλὰ μόνον ἔριν ΔΙΑΙΤΩΝΤΩΝ μᾶλλον κατὰ Δημόκριτον εἶναι. The word which is to be substituted imports "to sift as flour." "To sift" a controversy or dispute is a mere English notion. It is not, I apprehend, to be admitted because Plato seems to be the only writer who employs this uncommon term. The ordinary reading is a usual forensic expression, and signifies rather to litigate a question,

or to dispute, for the sake of disputing, a meaning perfectly applicable to the tenor of the sentence.¹

Page 105. C. δῆλον οὖν ἐκ τῆς παιδικῆς μετρήσεως ὅτι ἡ συμπᾶσα παραλία ... ὑπερέχει ... πεντακοσίοις σταδίοις. For παιδικῆς several modes of alteration are suggested by different critics; by Casaubon, ἐκ τῆς δὲ τῆς μετρήσεως; by Villebrun, πρακτικῆς; by Du Theil, τῆς μερικῆς, or εἰδικῆς; and by the reviewer in the Mus. Crit. τῆς πεδιακῆς. The passage is a part of an extract from Polybius, and the words do not seem to require any alteration, nor is there any variation in the reading. "What is π. μ." says Casaubon. It is "elementary mensuration or geometry," such knowledge of geometry as is attained by young men, or is communicated to them in the course of education. A similar phrase occurs in another passage of Polybius, where a problem is proposed respecting castrametation, which occasions surprise, he says, because we forget the rules of geometry, which have been learnt amongst the παιδικὰ μαθήματα. See Schweighauser's note.

On Mr. Blomfield's *Derivation of the Word ἰπούν*.

WE have in the *Prometheus*,

v. 373. ἰπούμενος ῥίξαισιν Αἰτνάταις ὕπο:

"Ἰπόω," says Mr. Blomfield, "preno, affligo, ἰπούμενος, πιεζόμενος, ἀναγκαζόμενος: Photius Lex. M.S. ἰπούμενος ap. Hesych. correxiunt xv. dd. ab Aristoph. *Equit.* 920. ἰπούμενος ταῖς εἰσφοραῖς, Pindar. *Ol.* iv. 10. Ἀλλ' ὃ Κρόνου παῖ, ὃς Αἴτναν ἔχεις ἵπον ἡγομόεσσαν ἑκατονκεφάλα Τυφῶνος ὀβριμέου: ἰπόω videtur manasse ab ἰψ, animalculum quod cornua peredit: vid. Valck. *Animadv. ad Ammon.* p. 103." In the *Classical Recreations* p. 380. I ventured to question this derivation upon the obvious sense of *pressure*, which it bears in the passages of Æschylus and Aristophanes, and to assert that it is a verbum fullonibus, upon the authority of Janus Laurenbergius (who took his opinion from Jos. Scaliger's *Conjectanea in Farronem de L. L.*): he says in the *Antiquarius*, "*Conciliare*, verbum fullonibus, Græce ἰπούν, πιέζειν, συμπιλοῦν." I can

¹ We could have wished that our correspondent had proved to us by examples that the ordinary reading signifies "to litigate a question, or to dispute for the sake of disputing." We are aware that διατῆς signifies an *arbiter*, but we doubt whether the verb in question ever occurs in the sense, which our correspondent assigns to it. As to διατῆν, Ruhnken in the notes on the *Lexicon of Timæus* has quoted four instances, where the word occurs in Plato, but he certainly does not either quote from, or refer to any instances in other writers, and our correspondent may perhaps be obliged to us for informing him that it occurs twice in Hippocrates: μετρήσας ἀγρίως ῥίξας κόφας καὶ διατῆσας, καὶ φυγῆσας ἰθαίω, Περὶ Ἑλκῶν page 516. line 9th Ed. Basil. 1538.: Again in the same page line 18th, Καὶ τῆς κορυβδαίνης τριψας ὡς λεϊότατον διατῆσας, συμμιξας. H. Stephens has omitted this verb, but under διάττειν he quotes a passage from the Cratylus of Plato, which Ruhnken in the notes on Timæus's Lex. refers to διάττειν. EDITOR.

now support this idea beyond the possibility of contradiction. Hesych. ἰπούμεν, πιέζομεν, again, ἰπούμενος, πιέζόμενος. It is very remarkable that the Etymolog. Mag., while it derives ἴπτις from ἴπτω τὸ βλάπτω, adds, παρὰ τὸ ἴπος γίνεται ἰπῷ ἔθμα, σημαῖνον τὸ θλίβω, καὶ Ἀριστοφάνης, Ἰτούμενος ταῖς συμμοταῖς. Phavorinus under ἴπος has the same explanation as Photius above, but with the addition of θλιβόμενος, and he has also with Hesych. ἰπούμεν, πιέζομεν. Zonaras has ἰπῷ τὸ θλίβω. Suidas has the same, and also, ἰπῷ δὲ περισπωμένῳ ἀντὶ τοῦ θλίβω. In a MS. Glossarial "Index in Hippocratis Opera Græce Editionis Basileensis Fol. 1538." apparently the work of "Joannus Reekie φιλόλογος," and now in the possession of Dr. Parr, we have these words, "ἴπῳσις 487. 32. Foes. *Æcon. compressio, πίσις*, tanquam ab ἰπῳ, *premo* more *fullonum*, ab ἴπτω, sive ἴπω, *noceo, lædo*." The passage of Fœsius is as follows; "ἴπῳσις, *pressus*, aut *pressura* dicitur, *compressio*, *depressio*, idem quod *πίσις*, aut *πισμὸς*, L. de Art. p. 621. 53. τὰ μὲν γὰρ ἐξεστίατα ἐς τὴν χώραν ἀναγκάζει καὶ ἡ ἴπῳσις ἵναί, *quæ enim excesserunt, compressione in suam sedem redeunt*: tanquam ab ἰπῳ deducitur, cum aliis ἰπῳ dicitur, quod significat *premo* more *fullonum*, unde et ἴπος est *fullonum officina et muscipula*: est et ἴπος *πισμὸς*, *onus*, *pressus*, et *pressura*; sed Pollux c. 11. L. 7. ἰπούν et ἰπούσθαι ἐπὶ τοῦ ἀναθλίβεσθαι, καὶ πιέζεσθαι, καὶ κναθεύειν poni scribit, tanquam ab ἰπῳ, unde et ἰπούμενος, *pressus*, ex Cratino ab eo profertur, quanquam apud eum ἰπούμενος legitur, ut et ap. Hesych. ἰπούμεν, πιέζομεν, et ἰπούμενος, πιέζόμενος exponitur: ἐξίπτεσθαι tamen tanquam ab ἴπω dicitur, et ἐξίπτεται idem ἐκπιέζεται exponit ["L. ἐξίπτεται ab ἰπούσθαι" L. Kuster]: ἴπος Galeno in *Evegesi* ἢ *πόσις* exponitur, et ex Mochlico adducitur, sed vereor ut locus sit integer: neque enim ἴπος in Mochlico legitur ["ἴπος, ἢ *πόσις* ap. Hippocr. ἐν τῷ *μοχλικῷ* i. e. *patio*, sed pro ἢ *πόσις* existimo legendum ἴπῳσις *pressio*, seu *pressura*, alias pro *muscipula* reperitur usurpatum ἴπος, nec non pro instrumento quodam *fullonum* et *tortorum*," Jo. Goræi *Definit. Medic.* p. 271.], quod illius libelli maximam fœdationem satis indicat: videturque hac dictione Galenus ἴπῳσιν (aut melius ἴπωσιν) ex libro de Articulis indicare, ut ἴπος ἴπῳσις dicatur, h. e. *pressus* et *pressura*, *onus* ac velut lignum quo mures opprimuntur, quod etiam ἰπούς Hesychio dicitur τὸ ἐμπύπτον τοῖς μυσὶ ξύλον: est et ἴπος *μάγγρα* Polluci: hac autem voce compressio aut depulsio quæ per spatulam aut asserem fit, et qua in spinâ gibbero compellendo utitur Hippocr. indicatur, eaque διὰ τῆς σανίδος ἴπῳσις Galeno dicitur Com. 4. in L. de Art. p. 658. 26. *impulsus* et *compressio* quæ fit per asserem, in repositione luxati posteriorem in partem coxæ articuli, ubi tamen vitiose omnino σήπῳσις legitur: ἰπούμενος, θλιβόμενος, πιέζόμενος, ἀναγκαζόμενος exponitur Varino"—taken from the Schol. Aristoph. *Equit.* v. 920. ἰπούμενος, θλιβόμενος ταῖς συντελείαις, ταῖς ἀπαιτήσεσι πολλά εἰσφέρειν ἀναγκαζόμενος, πιέζόμενος. Bergler upon this passage of Aristophanes says, "ἰπούμενος est ab ἴπος, quod pres-

sorium significat, ut ex *Vet. Gloss.* conjicere licet, sive *prælum*." Alberti on Hesychius cites them thus, "Gloss. Vet. ἵπος, *prensarium*, scribendum potius ἵπος," and Kuhnii on J. Pollux thus, "ἵπος, *prensarium*, ἵπεται, *prensatum est*." In the *Lex. Græco-Lat. Vetus* of H. Stephens we have εἰπωσις, ἡ σφίγξις. The passage of Pollux referred to above is this, L. vii. c. xi. Segm. 41. ἔοικε δὲ καὶ τὸ ἵπουν, καὶ ἵπουσθαι, ἐπὶ τοῦ ἀποθλίβεσθαι, καὶ πιέζεσθαι, κναφεῦσι προσήκειν· οὐκ ἀντικρὺς μὲν ἐπὶ τούτου εἰρημένον, ὑποδηλούμενον δὲ, Δώσις ἐμοὶ Καλὴν δίκην, ἵπούμενος ταῖς συμφοραῖς, Κρατῖνός που φησί· καὶ ἵπον μὲν ἐν Κλεοβουλίνῃ, καὶ Ἀρχίλοχος δ', ἔφη, Κέαται ἐν ἵπῳ, καὶ ἵπος δὲ τὸ τῶν κναφείων ἐργαλεῖον· ἔστι δὲ καὶ μυάγρα οὕτω καλουμένη· ἀλλὰ νῦν ἔοικε μᾶλλον τῷ τῶν κναφείων ἐργαλεῖῳ προσήκειν. Again in L. x. c. 31. s. 185. καὶ ἵπὸς τὸ πιέζον τὰς ἐσθῆτας ἐν τῷ γναφείῳ, ὡς Ἀρχίλοχος, Κέαται ἐν ἵπῳ. The *Lex. Græco-Lat. Vetus* of H. Stephens also has—ἐξιπῶ, ἐκθλίβω, *exprimo, elido, confingo*: upon ἐξιποῦν H. Stephens in the *Thes. L. G.* has largely descanted: I add Aristophanes *Lysistr.* v. 291. τῷ ξύλῳ τὸν ὄμον ἐξιπώτατον, where the Schol. θλίβουσιν: he mentions Galen, but not Hippocrates, but the *Lex. Hippoc. MS.* quoted above, has the following reference, "ἐξιπῶ, *exprimo*, ab ἐκ et ἰπῶ, *premo*, ab ἵπτω, sive ἵπω, *noceo, ludo*, 489. 14." Hence ἵποφυες, ἵποφανές, ἵποφαές, ἵπόφουον etc. which, as Fœsius says in the *Æconom. Hippocr.*, is "*frutex quo fullones utuntur ad interpolandas vestes, ut scribit Diosc. c. 162. L. 4. eoque vestes curant et carminatione poliunt*." H. Stephens has omitted in the *Thes. L. G.* ἀπιπῶν: "Ab ὁ ἵπος," says Damm, "est v. ἰπῶ, *premo*, ἀπιπῶ, *exprimo*, καρπὸν κόψαντες ἀπιποῦσι, *fructum contundentes exprimunt, ut oleum inde fiat*, Herod. ii. 94. de σιλλικυπρίοις, *germine Ægyptiaco, ejusque fructu*."

Damm most ingeniously, and very naturally accounts for this signification of *pressure*, which, as we have seen, is uniformly given to the verb ἵπουν, and its compounds ἀπιπῶν, ἐξιπῶν, and I am decidedly of the same opinion with him: "ἵπος est proprie ἡ μυάγρα, lapsu suo opprimens mures, in specie autem *onus* illud in muscula, quo mus opprimitur, ὁ πιεσμός: deinde metaphorice et in genere est *onus quo quis premitur et coercetur cum sua molestia*: sic *Ætnam, Typhæo injectam*, Pindarus vocat ἵπον ἀνεμῶεσσαν, *altam*, *Ol.* 4, 11." This interpretation is supported beyond all contradiction by Hesychius, who has, under εἰλός, manifestly a corrupt reading of εἶπος, and that for the same as ἵπος, ΠΑΝ ΤΟ ΕΠΙΠΗΠΤΟΝ ΒΑΡΟΣ ΚΑΙ ΤΟ ΕΝ ΤΑΙΣ ΠΑΓΑΙΣ ΕΠΙΠΗΠΤΟΝ ΞΥΛΟΝ, and again under εἶπος for ἵπος, ΠΑΓΙΣ ΚΑΙ ΠΑΝ ΒΑΡΟΣ. Again γίπον, εἶπον. Now Hesychius, though the fact has been overlooked by the commentators, clearly had this very passage of Pindar in his thoughts, when he wrote those glosses. Heyne's Note upon the passage of Pindar is this: "ἵπον esse *onus impositum*, dubitari nequit, post illustrationes v. ἵπουσθαι a vv. dd. pro-

positis, Hemsterhus. ad Aristoph. *Plut.* p. 279. Brunck. ad *Lysistr.* 291. tum ap. Æschyl. *Prom.* 365. et Gedik. *Carm. select.* ad h. l.:—Scholia recent. τιμωρίαν καὶ κόλασιν ex etymologia argutantia."

E. H. BARKER.

Trin. Coll. Cam. 21 Nov. 1813.

REMARKS ON
SOME POINTS OF RESEMBLANCE BETWEEN THE
ENGLISH AND ITALIAN LANGUAGES.

IT is indeed full time to remove from our literary men and our language the reproach that no tolerable dictionary of it exists. The new edition of Dr. Johnson's must be expected with impatience: for that undertaking, nature had certainly bestowed on him the most important endowment, a mind sagacious and inquiring, when not under the dominion of the numerous prejudices to which he was a willing slave: but when this is admitted, he possessed, it is apprehended, no one acquirement whatever to fit him for his task, except perhaps his skill in Latin.

The length of time elapsed since the preparation of that booksellers' publication in the middle of the last century, without any correction whatever of the least moment, would alone present a sufficient motive for the improved edition. Blemishes now appear in it, which never could have been retained, had it not been his lot in his latter days to be surrounded by flatterers rather than by friends. Such wilful sallies, for instance, as his defining a pension to be "Pay given to a state-hireling, for treason against his country," he himself afterwards becoming a pensioner, and in that character employing his talents little to the benefit of his fame—In consequence of his ridiculous dislike to the northern extremity of our island, his going out of his way to tell us that in England oats are eaten by horses; but in Scotland, by the people:—his political definitions subservient to his own prejudices; and his considering his own feelings of sufficient consequence to bring in a salutation to his "great parent," the town of Lichfield; with other errors, wilful or involuntary, which may by the present respectable editor be quietly dropped.

But the great defect under which Dr. Johnson labored, and which utterly unfitted him for his task, was his profound ignorance of any sister-dialect of the tongue which he undertook to

explain. For his Teutonic etymologies he is, as he coolly tells us, commonly indebted to Junius or Skinner. "As *our* knowledge of the northern literature," he says in his preface (meaning probably his own knowledge and that of the persons of his time whom he looked up to as learned) "is so scanty, that of words originally Teutonic *the original* is not always to be found in any *ancient language*, I have inserted *Dutch and German substitutes*." In what degree these originals, or these substitutes as he terms them, answered his purpose; nay even whether they existed or not; or where to look for them; what other evidence, collateral or direct from the same sources, might be sought to prove or disprove the point in question, he was utterly incompetent to decide. He himself knew little; in that which he takes on trust, the errors of omission or commission of his leaders, were beyond his power to supply, or to correct.

In order to execute duly the office of lexicographer of any living tongue, it appears necessary in the first place, and as far as practicable, to trace upward each word till it can be derived from some single term in the same or another language, representing a given, plain, sensible image, being either a noun the name of an object perceived by one of the senses, or a verb expressing a simple operation.—*Nihil est in intellectu quod non prius fuit in sensu*, is no less true in etymology than in philosophy. Where the English word had been borrowed directly or indirectly from the Latin, this sort of indagation might have been committed to Dr. Johnson; where it was a word of native growth, it was a task to which he was unequal.

To the critic or etymologist of any other dialect of the Teutonic, the acquisition of ours is quite as necessary an accomplishment, as some skill in one or more of theirs is to us. *Adelung*, indeed, admits this; and some still earlier German lexicographers have made good use of *Somner*, *Selden*, and our other antiquaries. Professor *Meiners* of Gottingen in his entertaining and sensible "*Briefe über die Schweiz*," happening to notice in the dialects of German spoken in Suabia, Alsace and Swisserland, some words which are not in use in the politer dialects, detects a few among these words which have an analogy with English only. He instances *Hammen*, a ham; *Lucken*, to look. But among the barbarous terms which completely puzzle the learned Professor, and of which he doubts the existence in any other Teutonic dialect, is the verb "loosen" (*welches hören heisst*) palpably no other than our verb to listen, but which his slender acquaintance with our tongue had prevented him from identifying.¹

¹ Noch häufiger hört man in der Schweiz so sehr verwandelte Wörter, dass ein Teutscher sie schwerlich wieder erkennen kann, wie *Sparz* für Spargel, *Ziestick* für Dienstag: oder auch so gänzlich fremde, dass man billig zweyfelte

But to revert to the subject on which I meant to trouble you, namely, the observation of some occasional coincidences between the Italian and our language, of which I know not that notice has yet been taken:—To those which may be traced through the medium of French, or to mere terms of art imported by us with the arts themselves I do not allude, but to some, of the introduction of which the manner and the era are not quite so obvious. The first term which I shall beg to notice is one of which we even seem vain, as if not only it was peculiar to our tongue, but as if it conveyed an undefinable expression of some feeling to which all but Englishmen were strangers, *Comfort* and *comfortable*. Now the Italian words *Conforto*, *confortevole*, *confortare*, seem to be employed in the same identical acceptation. For instance, “Tu sola alcun Conforto rechi al mortal mio Duol.” Alfieri. Again, *Quivi la distanza ne’ gradi è pur pochissima; pochissimo altresì basta per vivere tutti confortevolmente.* Scelta di Lettere familiari. Vol. 2. One might indeed suppose the term not only to be original in Italian, but of very frequent occurrence, as from it are formed at least a dozen derivatives.

In the word *Metropolis* the Italians and English appear to have made exactly the same deflection from the sense in the original tongue, by confounding it with the meaning of *capital city*. The French do not commit this error, but employ the word *Métropole* in the sense of *the Parent State*, the community from which a colony is derived.

The Italian *Cesta*, a standing basket, and *Desco*, a table, appear to have given birth to our chest and desk. From *Gonna*, *Tovaglia*; gown, towel, are as manifestly derived. *Gozzo* (pronounced *Gotso*) is one name for a glass-decanter; a provincial name for a pitcher in the east of England is *Gotch*. Our verbs, *to tumble*, *to remember*, and nouns *remembrance*, *redundance*, have perfect affinity with the Italian *tombolare*, *rimembrare*, *Rimembranza*, *Redondanza*; none with French, at least with modern French. *Scopa*, a birch tree, is more likely to have given birth to their verb *scopare*, thence to ours to sweep, than the converse. *Stringa*, a lace, formed from the verb *Strignere*, appears to give origin to our string. Whether the Italians may not have derived from their northern ancestors such terms as *Tané*, tawny, *Nocca*, a knuckle, *Astio*, hate, *Scherno*, scorn, *Ubino*, a hobby, *Grinza*, a wrinkle, *recere*, to vomit, I shall not presume to contest, but at least these terms appear preserved in our dialect, and in some instances in no other Teutonic dialect.

muss, ob sie jemals in einem in Teutschland geschriebenen Buch, oder auch nur in einer andern teutschen Provinz seyen gebraucht worden. Dergleichen ist zum Beyspiel das Wort *Abbrecher*, welches so viel als Lichtputze bedeutet. & *loosen*, welches hören heisst.

In the idiom of the two-tongues occur also odd instances of similarity; "*sta* in quattro Fiorini," the article *stands* me (or costs) so much; Fuggir *via*, to run away: *Andar* in Collera, to go in a passion; Lasciar *per* morto, to leave for dead; Andate *per* il Vino, go for the wine; the verb *volere*, signifying simple futurity; and in many other instances which will occur to those familiar with this tongue. The similarity in these instances may, I admit, be attributed to mere accident; but that there must have existed some intercourse between the persons speaking these languages in order to bring about so many points of resemblance will not perhaps be denied. Possibly this may be the cause: in the southern provinces of France, over which England long held sway, the dialect spoken has considerable affinity with Italian. The garrisons of our countrymen, conversing there with a more opulent and polished race, may have brought home and naturalised a few terms, which have afterwards happened not to be adopted in the dialect, which has become that of the French court and capital, though seemingly the former is more energetic and copious. Our early poets, forming their style on Italian models, have also given denization to some words borrowed from that tongue which are now confounded with those of French derivation. But in truth the French itself owes as deep obligation to the Italian as ours does to theirs. Of this class, borrowed by us, possibly immediately from the Italian, is *Rebuff*, *Pittance*, and others.

To the Spanish, our tongue appears to owe some few direct obligations, in part perhaps originating from vicinity, when we possessed territory in the south of France.

The identity of our adverb *much*, and the Spanish *mucho*, has been observed. The term dismay is connected nearly, and only, with the Spanish *desmayar*, to faint. Delight is more near the Spanish *deleyte*, than to the modern French *delices*. *Alcornoque*, the cork tree, (Al being but the Arabic prefix,) must have produced our cork. The words ninny, booby, and Spanish *Nino*, a child, *Bobo* of the same meaning as the English word, can hardly be the result of accident. Mono, in its diminutive Monico, appears to have produced our monkey; *Borrique*, buskin; *Rasgon*, a fragment, and our rag, are probably allied. From *Grana*, scarlet, comes the term, dying in grain. From *Firma*, signature, the *firm* of a mercantile house: cargo, embargo, junto, are pure Spanish.

S. E.

ETYMOLOGICAL DISQUISITIONS.

AMONG the numerous metaphysical writers, who of late years have busied themselves in inquiries concerning the nature and functions of the human mind, few appear to me to have paid a degree of attention to the philosophy of language and the etymology of words commensurate to the importance of such inquiries as a means of analysing and obtaining a more correct knowledge of the operations of intellect. Etymology, as a celebrated writer expresses it, furnishes us with the genealogy of human ideas, and enables us to trace in the history of various languages, which have flourished in different ages, the ever varying operations of thought, and the progressive improvements of science.

The *ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ*, or Diversions of Purley, published by the late John Horne Tooke, may be regarded as constituting an era in the history of philology. Although similar opinions to those advanced by him were often broached by other writers, and although his system received corroboration from the etymological dissertations of many preceding philologists, yet none have appeared to reason on such pure and unquestionable principles, nor to have illustrated their positions with such clear and so numerous examples as that celebrated writer. Before I became acquainted with his work, I had become very dissatisfied with the accounts of language given by the grammarians, and had formed a sort of crude notion that some more simple principle of grammar might be discovered than those already in being. I had even thought that our parts of speech might be reduced to two, namely, nouns and verbs; and that these might ultimately be reduced to one; in short, that all words were significant sounds manifesting certain actions of the human mind, and capable, by association and common consent, of exciting similar actions in others, for the useful purposes of communicating knowledge, establishing common feelings, commemorating and systematising ideas, and thus of promoting all those advantages of individual improvement which men derive from co-operation in civilised society. As I have not deviated from the opinions about philology which I very

early formed in the absence of grammatical and etymological knowledge, I consider the corroboration of them, by subsequent researches, and the labors of more able inquirers, as the surest confirmation of their truth.

Before I proceed to the inquiries which will constitute the subject of these memoirs, it may be expedient to offer some preliminary observations in explanation of the terms I may make use of from time to time, to express mental operations. For, in consequence of the imperfect nature of language, and the necessity frequently of making use of metaphorical allusions to express the operations of the mind, different writers have adopted terms so very various for expressing the same things, that the reader who is not conversant with writings of this sort, is very likely to be misled into a belief that many objects themselves are essentially different, which are in reality only communicated in different terms.

Among our metaphysicians who have written on the nature of the mind, some have made use of the words ; 1st, *Impression*, to designate a fancied operation of external bodies on our organs of sense at their surface : of the impropriety of this term I say nothing at present ; 2nd, *Perception*, to express the knowledge which the mind obtains of the material objects. This term being derived from *per* through, and *capio* I receive, is well calculated to express the popular notion that the mind receives the *impressions* of external objects *through* the medium of the organs of sense. But neither of these terms expresses, in my opinion, the mind's knowledge of the object. They relate only to a theory of the mode of obtaining it ; and many of those who have made use of them, seem to me, when speaking of perception, to have proceeded on the supposition that the mind was a passive recipient, and that knowledge consisted in the arrival at the mind of the *impressions* of objects communicated through the organs of sense. But as many things in the history of ideas contradict this system, and as it is wholly at variance with the theory of sensation which I have adopted, I have thought proper to subjoin, for the benefit

¹ It may not be wholly irrelevant to remind the reader that the word *through* or *thorough* always signify *passage* ; J. H. Tooke derives it from A. S. *þor*, and M. G. *thairh*, and supposes door to come from the same word.

See *iv. πτ. 4to. vol. i. p. 337.*

of those, who have not read or thought much on these subjects, the following account of the principles of knowledge; of the terms which I use for expressing the functions of the mind, and of the reasons which have led me to their adoption.

First. I consider the mind as always active in the exercise of those faculties by which we obtain knowledge of objects. If knowledge of objects consisted only in the transmission of the impressions of them by one or more of the senses, as for example, when I see and feel a globe in my hand; we should expect that whenever the object was present so as to make the impression, and at the same time the sensual organs in a healthy state to transmit it, we should invariably have knowledge of (or what is commonly called perceive) the said object. This, however, is not the case. I can hold a ball in my hand, and look with my eyes open towards it, without either seeing or feeling it when my attention is strongly excited to something else. A man may walk from St. Paul's to Charing Cross, with his eyes open, as a late writer expressed it, without ever having any knowledge of a single house all the way along, if he be in a reverie, or if eagerly engaged in conversation with some other person, or when his attention is directed to something else. Likewise bodily torments have been endeavoured in vain to be inflicted on those whose minds have not been in a state to receive them, or whose attention has been forcibly averted. A person accustomed to sit in a room, where a clock is ticking, does not hear, or have knowledge of, it, unless his attention be called to it by some other circumstance. I need not enter wider into the arguments to prove that knowledge is not the constant result of impressions communicated by perception; enough may be found in Dr. Darwin's *Zoonomia* and in the works of other writers. It is sufficient to state that, in this act of *attention*, real knowledge may be said to consist. The knowledge of objects, therefore, cannot be expressed by the word *perception*, though, to ideas the first time they are in the mind, *impressions* and *perceptions* may be necessary. In speaking of knowledge which is the ultimate object of such a construction of body as Nature has given us, calculated to *receive* impressions and to communicate them; I use the word ACTION of the mind. Every thing which takes place in an animal, which is not the mechanical effect of communicated motion, is an *action*. I shall therefore

adopt this word whenever I speak of the formation of ideas of the mind.

The whole of the ingenious theories of Dean Berkeley, both in his book on Vision, and in the Principles of Human Knowledge, seem to me to resolve themselves into this doctrine, that knowledge does not consist in the perceiving of impressions, but in an act of the mind in obedience to the impressions perceived. Words, then, are sounds significant of such acts of the mind. The connexion between the verb *TO THINK*,¹ and the substantive *THING*; between the verb *REI*, and the noun *RES*; between the verb *TO TROW*, and the substantive *TRUTH* or *TROTH*; between the verb *þittan*, *TO WIT*, and the noun *WIT* or knowledge; the conjunctions *WHICH*, and *THAT*, and the interrogative *WHAT*; as well as others that might be adduced; show that words only express these aforesaid acts of the mind, and do not presuppose any unperceived or abstract existence of objects. And that, consequently, all those metaphysical arguments, which deny the reality of material objects, consist in a contradiction of terms, calculated only to impose false modes of reasoning on those who are ignorant of the nature of language. On these premises, if it should be questioned how far this doctrine interferes with that of the distinction between mind and matter, I reply, not at all; and that etymological inquiries have no tendency either to materialism, or to the doctrine of idealism, as embraced by some metaphysical visionaries. That on the contrary they have, at least to my mind, a strong tendency to corroborate the popular notions entertained in all ages on this subject. In short, they appear to me to have been rejected and disliked by many metaphysicians, because

¹ J. H. Tooke says that to think is to be thinged, that *reor* has also the same meaning, that *vereor* is *valde reor*, I am very much thinged; but whether the noun comes from the verb, or the verb from the noun, or how both may have originated together, are subjects which involve the consideration of the nature of the verb and noun, and the universal and remote origin of languages; which cannot be discussed at present, but which I shall reserve for a more advanced period of our inquiry, when by the repeated exhibition of numerous examples the minds of many readers may be better prepared to receive the doctrine which will be advanced on this subject. For the same reason, I shall postpone the etymologies of many of those words expressive of the mind's operations, and begin with words whose import is more obvious and whose etymology can be more clearly demonstrated.

they are calculated, by showing the nature and extent of human knowledge, to overthrow and expose the fallacy of those spurious and deceptive modes of argument by which even the most common truths have been questioned and cavilled at by many of the sceptical philosophers.¹ That there should be in man a substance common to all the rest of mere matter, which the ancients called Σῶμα, or body; that in this body, peculiarly organised, there should be a principle of motion or life called ψυχή; that as neither of these, as the writer of the article Brain in Rees's *Cyclopædia* expresses it, explain the operations of thought, there should be a third principle of mind or intelligence called νοῦς by the ancients; is a doctrine which the writer of the aforesaid article has shown to be strictly compatible with modern physiological science, and which seems to me confirmed rather than refuted by etymological inquiries into the true import of words.

While I lament that the long expected third volume of the Ἑπεὰ Περὶόντα was burnt by its author and lost to the world; I still entertain a hope, that as we have no reason to think that any individual possessed powers of reasoning and investigation so eminently superior to those of all the rest of the species, as to give him the sole privilege of discovering philological truth; some fortunate genius may yet be able to supply the place of that work. I am sensible how very little knowledge I am able to communicate on these obscure topics, yet I am induced, nevertheless, to offer the subsequent memoirs to the public, unconnected and imperfect as they will be, in hopes that by exciting the attention of more able inquirers to their respective subjects, they may contribute their share to the advancement of philological science, which seems calculated, when rightly understood, to pave the way for true knowledge, and to extricate philosophy from the heaps of learned rubbish in which it has been so long immersed.

¹ It may be worth while to remind the reader that Σίμπριθος is properly to see, and that *doubt* comes from *duo*; that, consequently, where there is no evidence, or where there is evidence only on one side of a question, there can neither be *scepticism* nor *doubt*.

MEMOIR on the Etymology of Words expressive of certain mental Affections.

PERHAPS the most important progressive step, which the science of medicine, considered as distinct from surgery, has made since the time of Hippocrates, may consist in the clear point of view, in which some modern physiologists have placed the intimate connexion, which subsists between the disorders of the digestive viscera, and those of the constitution at large; and the constitutional nature of diseases hitherto considered to be entirely local. The illustration of these facts by the publication of numerous cases in their support has already led to a more rational method of treating both local and constitutional disorders, which has been attended with great success; and seems likely, by enforcing with physiological arguments the salubrious habits of temperance, which the popular language of morality has ever prescribed, as well as by teaching the more simple mode of treating disorders at their commencement, to produce, though by slow degrees, considerable improvements in the physical character of man.

One of the most interesting facts, which recent inquiries into the nature and effects of visceral disorders have established, seems to be the great and peculiar connexion discovered between a disordered state of the liver, and such affections of the mind as are usually denominated hypochondriacism, and melancholy. I had long ago observed, that, when the stomach, and other viscera concerned in the work of digestion, betrayed signs of an imperfect performance of the chylopoietic functions, a variety of constitutional and local complaints became the consequence; but these were various, and their peculiar kind depended so much on collateral causes, and the inquiry into them involved so deeply the mysterious laws of remote sympathy, that I had given up the pursuit of their specific causes as fruitless, when my attention was excited, by an accidental circumstance, to the phenomena exhibited by melancholic and hypochondriacal patients, who seemed always to labor under disorders of the digestive organs. But this disorder, I reasoned, must be of a very peculiar kind, since disorders of the chylopoietic organs exist in almost every patient, and excite various sympathetic diseases without producing melancholy; and I suspected that the peculiarity might consist in some one particular viscus becoming the especial seat of the disorder. While I was meditating on these subjects, an eminent physiologist of London related to me cases, which seemed

to show that the peculiar disorder sought for might reside in the liver, and consist in a derangement of its biliary functions. Subsequent inquiries have confirmed this opinion; and have shown, that irregularities in the quantity, or quality, of the bile, indicating irritation of the viscus that secretes it, is the constant concomitant, and, probably, the cause of hypochondriacal feelings; and that more or less of such depravation of functions of the liver is produced by sedentary habits; and is the cause of the low spirits and irregular nervous feelings of those who combine severe study with inactive habits; and further, that from the reciprocal action of the mind on the liver, and other organs of digestion, common grief frequently disturbs the biliary secretions, and the irritated viscus reacting on the sensorium, enhances the distressful feelings of the patient, converts oftentimes the ordinary sensations of sorrow into the frightful and peculiar depressions of melancholy, or the insanity of hypochondriacism, and thus enables us to account for such a disturbance of the minds of those who have met with trifling disappointments, as seem at first view wholly incommensurate to the moral causes which first produced them. I have been induced thus to notice briefly, as introductory to the following observations, these circumstances, from a belief that many studious and other persons suffer from slight degrees of mental depression, without knowing the causes; and who might be relieved by very trifling remedies, if they knew the nature of their complaints.¹ To digress further on the physiological part of this discussion would transgress the limits, and infringe upon the nature and objects, of your Journal. I shall therefore proceed to show that this connexion between the state of the mind, and that of the liver, was well known to the ancients; and so generally admitted, that it often became the subject of poetical descriptions; in short, that the early Oriental nations, and, after them, the Romans and Greeks, who, after the symbolical manner of the East, expressed mental operations by reference to various corporeal circumstances, did not do this promiscuously, but that the observance of physical connexions between different states of mind, and disordered actions of different viscera, led to the representation of the various passions and feelings by metaphorical reference to the disorders of parts, with which they had been found connected; and that an etymological inquiry into the words, in

¹ In these circumstances, high feeding, and wine or spirits, are particularly hurtful. A refrigerant diet is best; sometimes 5 gr. pil. hydrarg. has, in one night, restored the patient to comfortable feeling.

different languages, expressive of divers passions of the mind, strongly corroborates this assertion.

A superficial account of the etymologies of the words expressive of mental dejection and timidity, will constitute the subject of the present paper. I hope to proceed, in future numbers, to examine others, and to a closer etymology of the real import of the words, together with those which designate 1st, different parts of the body, 2d, different functions of the animal, and 3d, different operations of the mind.

ΜΕΛΑΓΧΟΛΙΑ, from whence our word melancholy is evidently derived, from μέλας, black, and χόλη, bile; must have been founded on a notion of the bad state of the biliary function, connected with the depressed mental feeling. Whether the secretions in this disease were really *black*, or only deranged, is uncertain; for the word μέλας was used to denote any thing vile, dark, obscure, &c. *quia* (as Scapula asserts) *talia sunt atra*. But, however, the nomination of this disease from actual *black bile* will receive confirmation from the physical history of those diseases vulgarly called *malena* and *hæmatamesis*. The Latin *melancholia*, the Spanish *melancolia* &c. come from the same source.

ΑΤΡΑΒΙΛΙΟΣ, from *ater* and *bilis*, a Latin word of the same import; whence the French *manie atrabilaire*, the Italian *atrabiliale*, &c.

ΤΗΠΟΧΟΝΔΡΙΑΣΙΣ. This word, the modern *hypochondriasis*, also refers to disorders of that viscus, which lie ἐπὶ χόνδρῳ under the cartilages of the ribs, namely, the liver.

ΛΕΥΚΗΠΑΤΙΑΣ,¹ from λευκός and ἥπαρ, was a term frequently applied by the Greeks to people of cowardly and malicious minds, and such as exhibited imbecility and weakness of intellect; to which our vulgar epithet *white-livered*, applied to similar characters, seems well to correspond. This word may, perhaps, refer to the secretiones albæ, which, during the suspended functions of a disordered liver, “minime a bile colorantur,” or else it may signify a flaccid or limpid liver, wasted away, discolored; λευκός, as is well known, being often used for limpidus, as in Homer, we have λευκὸν ὕδωρ; and Callimachus, in the hymn to Jupiter, writes λευκότατος ποταμῶν, which we must render limpid, and not white or frothy. Scapula says, under the word Ἡπαρ, *Aiunt quorundam hepatis vitium quoddam accidere, quod eos timidos reddat. Ejus autem indicium vitii pallor est, qui tales timidos arguit.* Refer to *Erasm. Chil.*

¹ Λευκηπατίας and Μελαγχολία may seem at first sight to express the same effect by a contrast of terms, namely, *white* and *black*. While, however, I have rather preferred the interpretation of μέλας by *bad, evil, corrupt*; and λευκός, by *limpid, soluble, fluent*; yet I cannot omit one curious observation on black and white, namely, that these words are said to be derived from a common source; and that this etymology of both expresses *privation* of color, and has the same root as blot and bleak. H. Tooke derives white from *hpathjun, spumare*, beyond which I have not yet traced it; but am preparing for an etymological account of the names for color for the next number of this Journal, to which I refer the reader.

Fegatoso, from *fegato*, the liver. A word applied, as I am told by the Italians, to a melancholy person; also to one "*che ha nella faccia del ribollimento con pustule rosse preveniente da soverchio calore di sangue*;" and in some comic representation, an Italian Jacques exclaims, "*Io sono sì miserabile, fegatoso, ed atrabiliare!*"

Schwartzgalig, signifying *black gall* or *black bile*; the German word for melancholy. The Dutch have

Zwaasdgelig with the same meaning; and similar words may be found in other northern tongues.

Jealousy. Some derive this from ζῆλος; but, improperly, I think. It seems either to come from *yellow*, *giallo*, and to represent the yellow and jaundiced look of a person laboring under this passion; which affects the liver and causes biliary obstruction and absorption of the fluid: in which sense the epithet of *green-eyed monster* applied to this passion, and expressive of the absorption of green and vitiated bile, corroborates; or else to be derived from a common source with *yellow*, namely, *zælgan*, *accendere*, and to signify a burning passion, *jecur ardens*, a combustion of the internal parts, metaphorically alluded to by Juvenal in Sat. i. 45.

Quid referam quantâ siccum jecur ardeat irâ.

Quum populum gregibus comitum premit his spoliator, &c.

And Horace, lib. i. carm. 25.

*Quum tibi flagrans amor et libido,
Quæ solet matres furere equorum,
Sæviet circa jecur ulcerosum
Non sine questu.*

And in lib. iv. carm. 1. he commands Venus,

*Abi
Quo blandæ juvenum te revocant preces.
Tempestivius in domo
Paulli, purpureis ales odoribus,
Comessabere Maximi,
Si torrere jecur quæris idoneum.*

But in lib. i. carm. 13. he has given us a most complete description of the symptoms of melancholy in its early stages, when induced by thwarted love, or some other trivial source of jealousy and disappointment, namely, 1st, a disordered liver, swelled and dense with bile not secreted into the duodenum: 2dly, the hypochondriac feelings, and loss of mental vigor: 3dly, the metastasis, or change of color in the face; now flushed, now pale: and 4thly, the flow of tears, often without assignable cause. Thus,

* Some more modern writers, yet impressed with the visceral nature of melancholy, have called it the *spleen*; as if, because they could find no other use for that viscus, they must needs give it one of their own. Others, deluded by the whimsical humoral pathology, have called this state of mind the vapors.

Quin tu, Lydia, Telephi
 Cervicem roseam, cerea Telephi
 Laudus brachia, ræ meum
 Ferrans difficili bile tumet jecur.
 Tunc nec mens mihi, nec color
 Certa sede manet : humor et in gens
 Furtim labitur, arguens
 Quam lentis penitus macerer ignibus.

The peevish and irascible tempers and feelings of many, who have nervous irritability from disorders of the liver, and which become a source of real and continual torment to themselves, are alluded to by Persius; who contrasts the trivial nature of maladies from external causes with those hypochondriacal feelings in Sat. v. verse 126.

I, puer, et strigiles Crispini ad balnea defer,
 Si increpuit : cessas, nugator ? servitium acre
 Te nihil impellit ; nec quicquam extrinsecus intrat,
 Quod nervos agitet : sed si intus et in jecore ægro
 Nascuntur domini, qui tu impunitior exis
 Atque hic quem ad strigiles scuticu et metus egit herilis ?

I should like to see the etymology of names for these mental affections, in different oriental languages, investigated ; for similar opinions to those advanced may be collected from the writings of much earlier authors. Jeremiah in Lament. ii. 11. says : 'Εξέλιπον ἐν δάκρυσιν οἱ ὀφθαλμοί μου, ἐταράχθη ἡ καρδία μου, ἐξεχύθη εἰς τὴν γῆν ἡ δόξα μου, &c. Conf. Horat. Serm. ii. ii. 25. Ovid. Amor. v. &c.

F. T.

ILLUSTRATION OF ST. GREGORY'S EPITAPH ON ST. BASIL.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I EMBRACE an early opportunity of laying before your readers a discovery, which I lately made respecting one of Nazianzen's poems. In the second volume of this Father's works, p. 152. there is a poem with this inscription,

Εἰς τὸν μέγαν Βασιλεῖον ἐπικήδεια, εἴτε ἐπιτάφια.

It is written in hexameters and pentameters ; the two last of which are as follows :

*Γρηγόριος, Βασίλειε, τῇ κοινῇ ἀνέθηκα
 Τῶν ἐπιγραμματίων τήνδε δωδεκάδα.*

Although I became acquainted with this poem in 1803, and have frequently made it a subject of meditation since, I never

understood, till lately, the concluding words. I knew that no epitaph on Basil, except this, was extant; and I could not bring myself to believe that, while so many of Gregory's epigrams, or epitaphs, on inferior persons have been preserved, eleven to the memory of Basil could have been lost. One day, last week, as I was revolving it in my mind, the following thought suddenly occurred. Gregory may perhaps have written twelve epigrams on his friend, each consisting of four or six lines, like those, which he composed on Euphemius, Casarius, and others; and, after his death, some hasty inconsiderate transcriber may have blended them together, and made one poem of the whole. At first I was charmed with the new idea, but I soon reflected that, if this had been the case, the name of Basil would have been mentioned at least twelve times; for it is an established canon, that, in an epitaph, the deceased must be spoken of by name; and from this rule Gregory never deviates. I immediately ran over the lines in my head, and was gratified on finding that Basil's name is mentioned exactly twelve times.

I think I have said enough to convince any competent judge of the truth of my hypothesis. There is, however, another circumstance, which greatly strengthens it. About the middle of the poem there is a passage of six lines, wherein, not Gregory, but Basil is the speaker; and what he says has little or no connexion with the context. Surely there can be no doubt, that these six lines originally formed a distinct epigram. It may also be observed, that if the poem, as it now stands, had been one continued piece, the name of Basil would not have been so often, and so unnecessarily repeated.

Thus I have made it evident, that Gregory consecrated twelve epigrams to the memory of his friend. Of these the first five contained six lines each; the four next contained four lines each; and the three last had two lines each; making in all fifty-two lines.

It was once my intention to publish an edition of some of Gregory's poems, accompanied by notes. I earnestly wish that some scholar, more competent, and more fortunate, than myself, would achieve what some circumstances did not permit me to attempt. No edition of these poems has been published for more than a hundred years; and all those, which are extant, abound with gross corruptions of the text. That of Aldus, although the first, is the best.

LATIN INSCRIPTION.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE accompanying Inscription has just made its appearance on a monument, erected by a few of his pupils, to the memory of the late Professor James Beattie, on the outside wall of St. Nicholas' Church, in this city. It is understood to be the composition of the Rev. Dr. William Lawrence Brown, Principal and Professor of Divinity in Marischal College, a name not unknown to the literary world, as a theologian and a poet.—The lamented Professor, whose talents it records, was alike eminent as a classical scholar, and a naturalist, and had but a few more years been granted him, would certainly have added not a little to the well earned fame of the name of Beattie.—By its insertion in the *Classical Journal*, therefore, you will oblige your constant Reader,

IV.

Aberdeen, Nov. 18th, 1813.

M S

JACOBI BEATTIE

HIST· NAT· ET· CIV

IN· ACADEMIA· MARISCHALLANA· ABRED

PROFESSORIS

HANC· TABULAM· DISCIPULI· GRATI· MERENTES
POSUERUNT

OBIIT· IV^{TO}· OCTOBRIS· DIE· AN· MDCCCX^{MO}
ÆTAT· XLIII^{TIO}

SI· VIRTUS· PIETAS· DOCTRINA· EXTENDERE· POSSENT

ÆVUM· CARE· TIBI· SERA· SENECTA· FORËT

SED· PIETAS· VIRTUS· DOCTRINA· AD· SIDERA· TENDUNT

HEU· TIBI· PRÆPROPERUM· MORS· PATEFECIT· ITER

LUCTU· OPPRESSA· DOMUS· JACUIT· DUM· PATRIA· CIVEM

FLERET· DOCTOREM· DOCTUS· UBIQUE· CHORUS

SIC· STATUIT· MUNDI· RECTOR· QUÆ· CAUSA· QUERELÆ

ARESCANT· LACRIMÆ· TU· POTIORA· TENES

ACCIPERE· CÆLICOLAS· SI· TALIA· MUNERA· TANGUNT

MARMOR· DISCIPULI· QUOD· VOLUERE· SACRUM

*Critical and explanatory Remarks on the HIPPOLYTUS
STEPHANEPHORUS of Euripides, with Strictures on
some Notes of Professor Monk.*

No. IV.

V. 3. ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν
ναίουσιν εἴσω, φῶς ὁρῶντες ἡλίου.

Prof. Monk here has the following Note: “ πόντου male intelligit Musgravius post Schol. de Pont. Eux. Montem Atlantem fingebant Poetæ et maris, et naturæ finem esse. Infra 1056. πέραν γε πόντου καὶ τόπων Ἀτλαντικῶν, Εἴ πῶς δυναίμην—Æsc. Prom. 355. dixit Prometheus ἐπεὶ με χαί κασιγνήτου τύχαι Τείρουσ' Ἀτλαντος, ὃς πρὸς ἐσπέρους τόπους Ἔστηκε, κίον' οὐρανοῦ τε καὶ χθονὸς Ὡμοιν ἐρεῖδων.” The words of the Scholia are, Τερμόνων δὲ Ἀτλαντικῶν, περὶ τὸ Ἀτλαντικὸν πέλαγος ἤκουσαν· ἔνιοι δὲ τὰ Γάβριζα, ἐνθα ἐστὶν ὄρος ὃ Ἀτλας, ὅπερ ἐστὶ δυτικόν· ὃ δὲ Πόντος, ἀνατολικόν. The words of Musgrave are, “ Pontus hic est pontus Euxinus, ut in versu Aristophanis p. 335.

ἀπὸ τοῦ πόντου μέχρι Σαρδούς.”

The Professor condemns the Scholiast and Musgrave for giving the *right* interpretation of the passage, but at the same time he admits that Mount Atlas is here meant for ‘the boundary of the sea and of nature,’ *finis et maris et terræ*. I should be glad to be informed how the Professor, who understands by πόντου *the sea*, can elicit an intelligible meaning from the words, of which in this case the interpretation runs literally thus—*Whosoever dwell within the sea and the Atlantic boundaries*, (ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν Ναίουσιν εἴσω.) One of the Reviewers seems to have had sufficient sagacity to perceive the absurdity of this interpretation, and proposes to understand πόντου τερμόνων τ' Ἀτλαντικῶν as a hendiadys, and then the words will run literally thus—*Whosoever dwell within the Atlantic boundaries of the sea*. But though we may say that a warrior's conquests may be pushed to the very extremity of the earth, yet it would be a somewhat strange expression to say that *all the inhabitants within the Atlantic boundaries of the sea* had fallen beneath his spear. The fact is that *the Euxine sea and the pillars of Hercules* were used to denote *the two extremities of the world*, and when both the terms are used together, they imply precisely what we mean in English, when we speak of a man's fame resounding *from pole to pole*. Πόντος καὶ τέρμονες Ἀτλαντικοὶ is then manifestly *a proverbial expression*, and this is indisputably proved by the words in the *Hercules Furens* v. 234. cited by Beck, and omitted by Mr. Monk, Ἀτλαν-

τικῶν πέρα φεύγειν ὄρων, and by what Theseus says to Hippolytus in the 1056th verse,

Ιπ. οἱμοι, τί δράσεις; οὐδὲ μηνυτὴν χροῖον
δέξει καθ' ἡμῶν, ἀλλὰ μ' ἐξελάς χθονός;
Θη. πέραν γε πόντου, καὶ τόπων Ἀτλαντικῶν,
εἴ πως δυνάμην· ὡς σὸν ἐχθαίρω κάρα,

(Thus we speak of *sending a man to Jericho*;) and by the fact that Pindar in his third *Olympiac* uses (as is observed¹ by the Reviewer of the Professor's Edition of the *Hippolytus* in the *British Critic* for June 1812, p. 562) ἀπτεσθαι Ἡρακλέος στηλῶν in a proverbial sense, and adds

τὸ πόρσω
ὃ ἔστι σοφοῖς ἄβατον,
κάτοφοις, οὐ μὴν διώξω, κεινὸς εἶην,

and by the well known proverbial verse,

εἰς Φᾶσιν, ἔνθα ναυσὶν ἔσχατος δρόμος,

and by the words of Plato in his *Phædo*, which the Professor does not seem to have noticed, c. ξ. ἡμᾶς οἰκεῖν τοὺς μέχρις Ἡρακλείων στηλῶν ἀπὸ Φάσιδος ἐν σμικρῷ τι καὶ μεγάλῳ, ὥσπερ περὶ τέλημα μύρμηκας ἢ βατραχίους, περὶ τὴν θάλατταν οἰκοῦντας. Hence then we give by such an interpretation a consistent meaning and a great force to the words of Venus in the opening of the *Hippolytus*. She says that her power is acknowledged *both in heaven, and on earth*, (for I have in a former No. remarked that, after οὐρανοῦ τ' ἔσω, the ingenious Mr. G. Burges most properly puts only a comma, so as to connect these words with the subsequent words, as the poet indisputably intended, *οἱ τε πόντου τετραπόρων τ' Ἀτλαντικῶν Νεῖουσιον εἶσα*;) *on earth*, viz. *by all whosoever dwell within the Pontus and the Atlantic boundaries*, viz. by all the inhabitants of the world *from the river Phasis to the pillars of Hercules*, viz. *a Gadibus usque ad auroram*, viz. from the eastern to the western extremity of the world, as the Scholia most properly explain the meaning of the words. I have been led more particularly to examine this passage by having seen this interpretation of it in an admirable note of D. Wytttenbach upon the words of Plato cited above, and which note cannot fail to remove any doubts, which the Professor might be disposed to have, if the matter rested upon my authority, whether my arguments were conclusive, or inconclusive.

¹ I cite the passage of Pindar, as it is there cited, and the writer met with it in J. Windei's *Σπριματιὺς ἱστορικῶς, de Vita functorum Statu, ex Hebræorum atque Græcorum comparatis Sententiis concinnatus, cum Corollario de Tartaro Apostoli Petri, in quem Prævaricatorum Angelos dejectos memorat*. The whole passage from this most erudite dissertation is cited in the *Classical Recreations* p. 346., and by the well-known proverbial verse, the proverb of *sailing to the Phasis* was applied to all dangerous voyages, from the time of the Argonauts.

“P. 84. μέχρις Ἰθακείων στήλων ἀπὸ Θάσιδος. Hi censebantur termini τῆς οἰκουμένης, orbis terrarum nobis cogniti et habitati, nostrumque mare includentis. Animadvertendum in Euripidis *Hippolyto* 3. ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν Ναιύσιν εἶσω, φῶς ὁρῶντες ἡλίον, neque enim simpliciter *maris* est πόντου, sed *Ponti Euxini*, oppositi finibus Atlanticis terminij. Similis caussa est ibidem v. 1350. πέραν γε πόντου καὶ τερμόνων τ' Ἀτλαντικῶν. Cicero *Nat. Deor.* II, 66. *Nam si omnibus hominibus, qui ubique sunt, quacumque in ora ac parte terrarum, ab hujusce terræ, quam nos incolimus, continuatione distantium, Deos consulere censemus ob has causas, quas ante diximus; his quoque hominibus consulunt, qui has nobiscum terras ab oriente ad occidentem colunt. Sin autem his consulunt, qui quasi magnam quamdam insulam incolunt, quam nos orbem terræ vocamus, etiam illis consulunt, qui partes ejus insulæ tenent, Europam, Asiam, Africam.* Postea in Phasidis et Ponti locum successit India: v. c. in illo Juvenalis x, 1.

Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangem, pauci dignoscere possunt
vera bona.

Hæc pro diversa significatione τῆς οἰκουμένης, et ab Herculis columnis ad Indiam definit Aristoteles *De Cælo* II, 14. fin. *Meteorolog.* II, 5. Seneca *Quæst. Nat.* I. Præf. p. 506, *Quantum enim est, quod ab ultimis litoribus Hispaniæ usque ad Indos jacet? Europæ hos fines facit Auctor libri de Mundo c. III. s. 9. Εὐρώπη μὲν οὖν ἐστὶν ἥς ὄρει κύκλῳ, στήλαι τε Ἰθακείους, καὶ μυχοὶ Πόντου, θέλαττά τε Ἰερκανία.”* D. Wyttienbachii *In Platonis Phædonem* Lug. Bat. 1810. p. 299.

In v. 94. of the *Hippolytus* we have

Θη. ἐν δ' εὐπρόσηγίροισιν ἔστι τις χάρις;
Ιπ. πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχέϊ.

The Professor's Note here is as follows:

“πλείστη τε ediderunt Valck. et Brunck. e Flor. male. Postulatur enim altera particula: neque repetita γε cuiquam displicere debet, cum propriam vim utrobique servat. *Veritas, Imo maxima, quin et lucrum cum labore exiguo.* Equidem olim conjiciebam καὶ κέρδος τι: mox conjecturam istam inutilem judicavi; quod nunc moneo, cum eandem lectionem aliis quoque placuisse intelligam. Legit doctissimus Tate, καὶ κέρδος δὲ σὺν μ. β. fortasse recte.”

The Professor would have said not *fortasse recte*, but *omnino recte*, if he had had the good luck to know the precise force of such an elliptical expression, upon which Michaelis thus slightly touches in a Note to L. Bos's *Ælipsis Græcæ*: “Ὁ μόνον subintelligitur in καὶ πάντες δὲ, quippe quod idem est ac οὐ μόνον δὲ, ἀλλὰ καὶ πάντες. Lucas in *Actis Apostol.* c. III, 24. et c. v, 32. Pau-

lus *ad Timoth. Ep. II, c. III, 12.* Thus we have in Demosthenes *Olynth. B.* p. 90. Ed. Mount. καὶ γὰρ εἰπεῖν τὰ δεόντα παρ' ὑμῶν, εἰσὶν, ὧς ἂν. Ἄ., δυνάμενοι, καὶ γινῶναι πάντων ὑμεῖς δεύτατοι τὰ βηθέντα· καὶ πράξει δὲ δυνήσεσθε νῦν, ἐὰν ὀρθῶς ποιήτε, sc. οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ πράξει δυνήσεσθε, *Quin et eadem exequi nunc poteritis*, as Stöcke well translates it. Again περὶ στεφ. c. ιδ. ὑμεῖς δὲ, ὑφορώμενοι τὰ πεπραγμένα, καὶ δυσχεραίνοντες, ἤγετε τὴν εἰρήνην ὁμῶς· οὐ γὰρ ἦν ὃ, τί ἂν ἐποιεῖτε μόνοι· καὶ οἱ ἄλλοι δὲ Ἕλληνες, ὁμοίως ὑμῶν πεφραγίστατοι, καὶ δημαρτηκότες ὧν ἤλπισαν, ἔγον τὴν εἰρήνην ἀσμένιοι, καὶ αὐτοὶ τρόπον τινὰ ἐκ πολλοῦ πολεμουμένοι, that is οὐ μόνον ὑμεῖς, ἀλλὰ καὶ οἱ ἄλλοι Ἕλληνες. Thus too Plutarch in the *Ἐπιτηδεύματα Λακωνικὰ* c. κη. Ἀφροδίτην σέβουσι τὴν ἐνόπλιον· καὶ πάντας δὲ τοὺς θεοὺς θηλεῖς καὶ ἀρρένας λογχοὺς ἔχοντας ποιοῦνται, ὡς ἀπάντων τὴν πολέμικὴν ἀρετὴν ἐχόντων, that is οὐ μόνον δὲ, ἀλλὰ καὶ πάντας κ. τ. λ. Mr. Tate, to whose ingenuity and acuteness I am ever ready to bear my humble testimony, seems to have been guided by the ear alone to this emendation, as he assigns no reason in favor of it. But with respect to the Professor, *Cynthius*, instead of plucking his ear and admonishing him, seems to have run away with the ear, or else he would not have received the double γε into his text.

πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.

The ear is known to have been considered by the ancients as the seal of memory, and the circumstance just mentioned accounts for the Professor's forgetting the dictum of Professor Porson about καὶ-δὲ, (when he so far adopts Mr. Tate's conjecture, as to say of it *fortasse recte*,) *Conjunctiones istas in eodem sententiæ membro haud credo occurrere apud ævi istius scriptores, nisi per librarium errores*; and this forgetfulness is the more remarkable, because this very dictum of the departed Professor is, as Mr. G. Burges observed to me, quoted by Mr. Blomfield on *Prometheus* v. 1009. Ed. 2da, and referred to by him on the *Sev. a. Thebes* v. 469. I doubt whether even Mr. Tate, although the expression is supported by the usage of Demosthenes, the best writers in prose, and the genius of the Greek language, would have ventured upon the conjecture, if he had known that it violates one of Porson's canons, and militates against the supposed practice of the Greek tragedians. Mr. Monk says, as we have seen above: "Equidem olim conjiciebam καὶ κέρδος τις, mox conjecturam istam inutilem judicavi, quod nunc moneo, cum eandem lectionem aliis quoque placuisse intelligam." These *alii* may, as I believe, be meant for G. Burges *solus*, for he has published, as I understood from him, this very conjecture.

E. H. BARKER.

Trin. Coll. Camb. Nov. 27. 1813.

BIBLICAL AND CLASSICAL CRITICISM.

PERMIT me to send you, as a Botanist, two or three critical remarks on mistranslations of the Greek in the New Testament.

1. The first is from the Parable of the Sower, where our Saviour says ἄλλα (σπέρματα) ἔπασεν ἐπὶ τὰς ἀκάνθας. Matt. xiii. 7. ἐν μέσῳ τῶν ἀκάνθων. Luk. viii. 7. In both these passages the word ἀκάνθαι is translated "thorns." Now it is obvious that this is a wrong translation; for the thorns are said "to grow up with the corn." The thorn (or hawthorn it may be supposed) is a shrub of slow growth, requiring six or seven years to arrive at maturity; and, therefore, if sown with an annual plant, not in the least injurious to its growth. The idea of sowing among thorns already occupying the ground is too wild to be admitted by any agriculturist. On consulting Schleusner's Lexicon on the word ἀκάνθα, he says "spina, vepri, sentis:" yet he says afterwards "vox latissime patet apud Græcos, ita ut tam de arbore spinosa, quam de herba aculeata." On consulting, however, the Father of Botany, the species of ἀκάνθα mentioned by him are all herbacious, ποώδεις. He has enumerated seven species, many of them accurately described; as they are likewise by Dioscorides, Galen, and by Pliny, and other writers, under the name *carduus*, a thistle. The hawthorn is thought not to have been known in Greece, but its affinity to the pyracantha is fully described by Theophrastus, under the name Ὀξύακανθα. With this meaning of the word the action of the sower is agreeable to common sense: the sowing among thistles may mean on ground infested with thistles, or with seed not cleaned from thistles; and the natural consequence of such practice would be that the thistles would grow up with the seed, Matt. Mark, that they would grow together, (συμμεῖσθαι) St. Luke, and the beauty of the parable would be preserved without violating probability.

2. Συκαμῖν... Συκαμωγαίαν. Luk. xvii. 6. xix. 4. St. Luke, as it should seem, uses both these words as indicative of the same tree, which is translated *litteratim* in our authorised version, chap. xvii. the sycamine tree, and chap. xix. the sycamore. Schleusner, like a grammarian ignorant of Botany, says, "arbor inter Ficum et Morum media." Now on consulting the Father of Botany, as Linneus in this instance affords no light, we shall find Συκαμῖνες clearly to indicate the mulberry tree.* It is to be noticed that

* The Illustrationes Theophrasti by Stackhouse, being a methodical ar-

Theophrastus describes two distinct trees; the one simply as *Συκαμῖνος*, the other as *Συκαμῖνος Αἰγυπτία*, both which Linneus has confounded under Genus *Ficus*, as *F. Sycamorus*. On considering the extracts from Theophrastus subjoined in a note, it may be looked on as decisive, that according to his account the *Συκαμῖνος* of Book i. was different from the *Συκαμῖνος Αἰγυπτία*, Book iv. which was a native of Egypt, and not met with in Syria or Greece. This matter admits of further illustration by a reference to Athenæus, ii. c. 37, on the subject of the fruits of the ancients. He there expressly says *συκάμινα, οὐ τὰ ἀπὸ τῆς Αἰγυπτίας Συκῆς, ἀλλ' ἃ τινες συκάμινον λέγουσιν*, and afterwards *μόρα δὲ τὰ συκάμινα, παρ' Αἰσχύλῳ ἐν Φρυγίῳ*. They are likewise accurately described by him in another place, as *μελάγχρυμα, μιλτόπρεπτα*, is still more accurately by Sophocles, as *φονίζαντα, γόγγυλα μόρα*. We find by Nicander in his *Georgics*, that he drops the term *Συκο*, and calls the tree simply *Μορέης* or *Μορέα*, in imitation of the Alexandrians of his time. This was adopted by the Romans, and they called the tree *morus*, and the fruit *morum*: as Horace says "*nigris prandia moris*." Phaneas likewise, a disciple of Aristotle, as Athenæus informs us, a native of *Eresium*, calls the fruit of the *ἄγρια Συκαμῖνος, μόρον*, and describes it so as not to be mistaken, as *τὸ μόρον, τὸ βατάδες*, from its likeness to the blackberry *βατὶν*, Salmonius apud Athenæum. It is strange, however, that the name of sycamore should be given to the greater maple tree, which every reader of the New Testament in our version must suppose to be the tree which Zaccheus climbed up.

3. *Κάλαμος*. This word which occurs several times in the New Testament in its more general sense signifies the knotted stalk in the *Gramineæ* of Linneus. In Theophrastus it is appro-

prangement of his history of plants, afford me an opportunity of laying before your readers all that is recorded by him concerning *Συκαμῖνος μήτρα σκληρότατα καὶ ξύλον*. i. c. 8. *arbor decidua sero folloboύται*. i. c. 12. *fructus ἐξ ὕγρου καὶ ἐξερματος*. (i. e. non carnosus) *χύλος οἰνώδης (ὡνὰ similis)* i. c. 16. *ἄνθος χινώδες (filamentis solis constans.)* N. B. This is decisive against its being a *ficus* i. c. 17. *ἄνθος ἔχει ἐν τοῖς ὅλοις περὶ καρτίαις· οὐ μὲν ἰπ' ἀκροῖς, οὐτ' ἐν τοῖς περιελήροσι καὶ ἱμεστοῖς, ἀλλ' ἐν τοῖς ἀνόμεσιν· εἰ μὴ ἄρα οὐ συνήθηται διὰ τὸ χινώδες*. ib. This is a very particular, though very obscure description, arising from our ignorance of the technical language employed. The word *χινώδες*, however, so often occurs in describing flowers that we cannot err in calling it the filamentous part; either the *antheræ* or the *pistillum*. He clearly asserts this *ἄνθος χινώδες* not to be situated in a separate calyx, nor on the summit of the fruit, but in the intermediate parts; and if we look at the generic character of the female flower of *Morus* in the *Genera Plantarum*, &c. we shall find it to be "*flores congesti*." This accurate author in this instance seems to have confounded the *amentum* with the female fructification; but he has in other Monæceous Genera distinctly and accurately described the Catkin, or *amentum*, &c.

priated to the reed, the arundo of Linneus. He enumerates and describes seven species. In Matt. xi. 7. Κάλαμος ὑπ' ἀνέμου σαλευόμενος, it means, probably, that weak grassy species called *A. epigeios*; but in Matt. xxvii. 29. and the parallel passage in St. Mark, it must be referred to *Arundo Donax*, or *Bambusa*. These large growing woody arundines have universally obtained the appellation of canes; these cut to a proper length have, in all ages, from their lightness, been used as canes or walking-sticks. When left to their full length they were used auciently as measuring-rods, as may be observed in many passages of the Old Testament, particularly Ezek. xl. 5. and it must have been a stick of this kind which the soldiers made use of to affix the sponge filled with vinegar at our Saviour's crucifixion. In the former of the passages quoted, the word reed may be properly retained, in the latter, it must be translated cane, which, if not the true botanical term, is, at least, what is used in commerce and in common acceptation.

HIEROBOTANICUS.

P. S. I forgot to mention another species of *calamus* which occurs in the New Testament and the Old, viz. *C. scriptorius*, of Pliny, is probably, *Arundo phragmitis* L. though not enumerated by him. It is, however, Κ. χαράκίης of Theophrastus without any doubt, and though the term χαράσσω to write is lost in modern language, and the instrument κάλαμος passed into Latin as its name; yet the person describing, χαράκτηρ, has obtained in its simple and metaphorical sense among all the languages of modern Europe.

CLASSICAL CONNEXIONS.

NO. I.

SO long as the remains of Greek and Roman genius, involving the history of both nations, shall continue to obtain that rank in the business of liberal education, which has now for ages been allotted to them; the connexion of modern with ancient literature must be valued as contributing not less to the enlargement of mind, than to the cultivation of taste.

Thus, it is obvious to remark, that to the perusal of Phædrus and Horace, there should naturally be added the satires of Boileau and Pope, the fables of Fontaine and Gay.

The sagacious hint of Tacitus, and the profound disquisition of Polybius on a government of balanced powers, cannot but be interesting to the readers of Blackstone and De Lolme.

To him who would understand the nature of language, and of the parts of speech, so called in their origin and their use, may safely be recommended the *Ἑπεα Πτερόεντα* of Horne Tooke. He may consider it as a rich appendix to the poor account given of the matter in the 2d sect. of Dionysius, περὶ συνθέσεως ὀνομάτων, being nearly all which was known at that day.

The proofs of goodness and wisdom (for power at once proves itself) in the works of creation, early occupied the wisest of heathen minds. Whoever will compare on this subject the arguments of Socrates, as recorded by his faithful memorialist, [Xenophon, l. iv. c. 3.] with the Natural Theology of Paley, will witness with delight the simple acorn of truth, risen up and spread out into the full tree of knowledge.

But these, however important, are topics too general and too wide to yield readily either the profit or the pleasure, which instances of a closer and more particular kind may afford. Let us proceed rather to examples of that connexion proposed, specific and individual.

1. While the young scholar is surveying the *Plague at Athens* in the graphic page of Thucydides, which, of course, he will collate with the strong poetical copy by Lucretius; let him be entertained and fascinated with the *History of the Plague in London* by Daniel De Foe. That work, half fable and half true story as it is, in simplicity and pathos, in imposing touches of reality, and interesting detail of fact, even among the large list of his ascertained writings stands unsurpassed.

The effects of this dreadful visitation in destroying whatever of moral, of humane, of religious feeling, adorns or consoles our nature, have been well told by the Greek historian. In a different age, apparently too under far better auspices, similar consequences resulted from a similar situation. The far spreading plague which ravaged Florence in the year 1348, gave occasion to the *Decameron of Boccaccio*; which is itself no small evidence, that what depopulated the city, dismoralised it also. For the licentiousness of some of his tales, this indeed has been expressly urged as the apology: and his own *Introduction*, while it gives a clear and lively narrative of the pestilence, sufficiently shows how misery and vice kept company with each other.

2. Civil discord, like the plague, puts religion and morality too much in abeyance with the greatest as with the lowest of mankind. Of the French Revolution, with its atrocious horrors, it was hardly in the power of declamation, at one time, τραγωδεῖν καὶ διεξιέναι καθ' ὑπερβολήν. Yet amongst all the atrocities of the reign of terror, it would be difficult to find any, perhaps, which had not a parallel in the convulsions of Greece, during the Peloponnesian war,

and particularly in that of Corcyra. From the comparatively narrow scene and scale on which every thing there was carried on, political enmity and personal hatred engendered a yet more hellish animosity between them.

Take one specimen, Thucyd. I. iv. c. 47.

By an act of the foulest perfidy, the democrats then taking their turn of revenge, had got into their power the miserable remnant of the opposite party. What followed? The very bitterness of death.

Παραλαβόντες δὲ αὐτοὺς οἱ Κερκυραῖοι, ἐς οἴκημα μέγα καθείρξαν· καὶ ὕστερον ἐξάγοντες κατὰ εἰκοσιν ἄνδρας, διήγον διὰ θυρίν στοίχων, ὀπλιτῶν ἐκατέρωθεν παρατεταγμένων, δεδεμένους τε πρὸς ἀλλήλους, καὶ παιομένους, καὶ κεντουμένους ὑπὸ τῶν παρατεταγμένων, εἶπου τίς τινὰ ἴδοι ἐχθρὸν ἑαυτοῦ· μαστιγοφόροι τε παριόντες ἐπετάχονεν τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας.

C. 48. Καὶ ἐς μὲν ἄνδρας ἐξήκοντα ἔλαβον τοὺς ἐν τῷ οἴκῳ τούτῳ τῶ τρόπῳ ἐξαγαγόντες καὶ διεφθείραντες. ὦντο γὰρ αὐτοὺς μεταστήσαντάς ποί ἄλλοσε ἀγειν. κ. τ. λ.

3. Our own history is quite stocked enough with bad materials—to show what the weakness and wickedness of human nature in its paroxysms can do.

On the restoration of Charles II. the bodies of the regicides deceased were torn from the sanctity of the grave. In the spirit which gave it birth, this exceeded even that, with which the living were consigned to death or imprisonment.

But even under the mild reign of the Georges, to pass over the punishments after the fight of Culloden, what shall we say to the vengeance on Kennington Common, and the exhibition of rebel heads on Temple Bar? Honest attachment to the cause of fallen royalty is an offence, which Kings, safe on the throne, surely ought to be the first to forgive.

The clemency of Julius Cæsar as a conqueror forms a most valuable part of the historic property of mankind. And since it would be difficult to replace it, if lost, by any other such character equally illustrious at once, and well authenticated; he can be no friend to his species who would now take that character away. So to overcome and so to forgive, is hardly to be paralleled in any hero upon record. But yet how few, how very few Englishmen entertain or express any opinion of that extraordinary man, but what they have gotten from Addison's political tragedy of Cato, or the prologue to it, alike political, of Pope? The tone so given to public feeling is yet discernible in the writings of flashy reviewers and sickly philanthropists.

Well: here is splendid poetry at least.

Ev'n when proud Cæsar 'midst triumphal cars,
The spoils of nations, and the pomp of wars,

Ignobly vain, and impotently great,
 Show'd Rome her Cato's figure drawn in state;
 As her dead father's rev'rend image past,
 The pomp was darken'd, and the day o'ercast:
 The triumph ceas'd, tears gush'd from every eye;
 The world's great victor pass'd unheeded by;
 Her last good man dejected Rome ador'd,
 And honor'd Cæsar's less than Cato's sword.

But for the fact: this is one of the many tricks, which poetry has played, to rob us of real and ascertained examples of worth, and to give us, instead of them, mock pictures of excellence which never existed.

Honest Hooke, who dedicated his Roman History to our great satirist, might have taught him better, if they had been earlier acquainted. But the apocryphal story from Appian, told at some second or third hand, suited the purpose of the day; and Julius Cæsar was gibbeted accordingly.

It is not enough remarked, that the editors of Latin poets, for common use, have shown a plentiful lack of acquaintance with the sources of Greek original, from which their authors either borrowed or stole.

Still less was it for a long time suspected, that those authors knew Grecian history not quite so well, as we do or may do at the present day.

Juvenal, for instance, could insultingly write,

Creditor olim
 Velificatus Athos, et quicquid Græcia mendax
 Audet in historiâ.

Yet to the full as ignorantly, if in so noble a passage one could find any fault, he wrote thus also.

At vindicta bonum vitâ jucundius ipsâ.

* * * * *

Chrysippus non dicet idem, nec mite Thaletis
 Ingenium, dulcique senex vicinus Hymetto,
 Qui partem acceptæ sæva inter vincla cicuta
 Accusatori nollet dare.

Shall we consider what follows as a mere figure of speech, and therefore to be forgiven?

Sævus et illum
 Exitus eripuit, quem mirabantur Athenæ
 Torquentem et pleni moderantem fræna theatri.
 Diis ille adversis genitus, fatoque sinistro,
 Quem pater ARDENTIS MASSÆ FULIGINE LIPPUS
 A carbone et forcipibus gladiosque parante
 Incude et luteo Vulcano ad Rhetora misit.

Every scholar knows, who it was that said, and why he said it :
 οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἔτοιμα
 μᾶλλον τρέπονται.

Feb. 28, 1814.

J. T.

SUETONIUS

COLLATUS CUM MSO. DUNELMENSIS.

CODEX Dunelmensis, cujus varietatem hic habes, in Bibliotheca
 Dec. et Cup. Dun. reservatus, Decimo et Secundo, vel Superiori,
 Seculo adscribitur. Optimus sane liber, ut ex hac collatione, quæ
 olim ab Edv. Rudd, Coll. Trin. Cantabr. Socio, confecta est;
 abunde patet. Nec minimum castigatæ lectionis argumentum,
 quod cum *optima fidei et vetustissimæ manus exemplari*, a Salvasio
 cum Schildio communicato, sæpissime consentit.

M. D. B.

JULIUS.

In Titulo De vita Cæsarum liber primus. Incipit Divus. MS.

Cap. 1. Julius Cæsar Divus annum
 agens sextum decimum *ed. Schild. 1667* :
 Annum agens Cæsar sexdecimum *MS.*
Dunelm.

sequentibus : sequentibusque
 redimere : redimeret
 3. cum ingenio : tum ingenio
 occasione : occasione
 4. Molonis : Miloni
 servosque cæteros initio : servosque
 initio
 quinquaginta : ita *MS. sed quinquaginta a*
recentiore m.

5. Tribunatu : Tribunatum
 auctores : auctoresque
 6. defunctas : defunctam *a pr. m.*
 et in amitæ : sed in amitæ
 sunt reges : sunt Martii reges
 7. prætoris : P. R.
 matri stuprum : 2. 1.
 orbis terrarum : 2. 1.
 8. adiit : *deest.*
 9. obiisse : adiisse (*sed ob pro v. l.*)
 Lambranos : Ambranos
 11. numero habuit — civium Ro-
 manorum : *desunt*
 13. et ætate : et *deest a pr. m.*

14. obtinissetque : quæ *deest*
 sed etiam in : sed et in
 16. administratione : ab ministratione
 18. ornarentur : ordinarentur
 19. conciliavit : reconciliavit
 20. levioribus turbis : levioribus cul-
 pis
 induxit Vettium præmiis : inductum
 præmiis
 auctores : actores *a pr. m.*
 22. ac negante : ab negante *a pr. m.*
 Semiramin : Semiramen
 23. competitoribus : petitoribus
 24. consulatus : consulatu (*olim con-*
sulatum, ut suspicor)
 unam etiam : nam etiam
 ne injusti : ne *deest*
 25. quadringentes : *deest*
 26. nepotem : nepotem
 Inter quæ : Interimque
 quandoque : et quando
 maxima : maxime
 oblocata : ablocata
 lanistas : lanistas (*sed lanistas pro*
v. l.)
 27. prosequabatur : persequabatur
 28. abrogasset : subrogasset *a pr. m.*

50. regnandi gratia : regnandi *deest*
 53. quod visu : quod visum *a pr. m.*
 54. quadringenis : quadragenis
 55. rerum omnium : 2. 1.
 57. cæteri : cæteris (*sed S in rasura*)
 59. donatusque . . . aureo, : donatusque est . . . aureo.
 e scena : e deest
 in minore Codeta : in morem Cocleæ
 40. ætati : ætate
 41. censorio : censorios
 edidisset : dedisset
 42. XL : decem
 deducto summæ : deducta summa
 45. atque militibus : *defuerunt a pr. m.*
 44. Jam de : Nam de
 Facinum : Fulcinum
 45. tonderetur diligenter : diligenter *deest.*
 ferret : ferre (*ferebat superscripto*)
 laureæ : laureæ coronæ
 ad manus : ad minus *a pr. m.*
 46. quia non tota : quia non nota
 49. et vinum : et unum
 50. Postumiam : Postumam
 rummo addixit : minimo addixit
 51. Aurum : Auro *post rasuram*
 effutuisti : stuprum emisti *per rasuram quidem sed eadem manu.*
 52. thalamego : thalamoque
 similem quoque Cæsaris : s. q. Cæsari
 quem Cleopatra dicat : quem de Cleopatra dicant
 flagrasse : flaglasse
 55. militarique re : militari. Quare quam non immerito : quæ non immerito
 exceptam . . . editam : excepta . . . edita
 esse vix ipsius : esse ipsius
 56. volunt calamistris : valent c.
 Cujus tamen rei — emendate : *desunt*
 Nos etiam : Nam etiam *a pr. m.*
 59. eludendas : deludendas
 Salutioni : Salvitoni
 60. cunctantior : cunctatior
 auferre — unquam : *desunt*
 quin castris : qui in castris
 62. aquilifer : aquilifero
 moranti cuspidē : moranti secus cuspidē
 63. vectoria : victor
 68. dimicaverint : dimicarint
 superaverunt : superarunt
 transiit : transiivit
 71. stipendiarium : stipendium *a pr. m.*
 72. valetudine et in : et *deest*
 73. nullas : nullos
 libens : lubens *a pr. m.*
 consueverat : persueverat
 74. in ditionem : in deditionem *a m. correctoris*
 75. rebellaverant : rebellaverunt
 Cæsar : Cæsaris *per rasuram a sec. m.*
 contrucidaverat : contrucidaverant *a sec. m.*
 permisit : permiserat
 76. cæsus : census
 nullos non : nonnullos *a sec. m.*
 patriæ more : patrio more
 Rufini : Rusioni
 77. T. Ampius : Titus Amprius *per rasuram*
 exta sacro quodam : exacta sacra quodam
 79. cum sacrificio : cum in sacrificio ut ferebat : ut referebat
 plebei : plebeo (*i superscripto*)
 80. curia : curiam
 Cæsaris statuæ : Cæsaris (*statua superscr. pro glossa*)
 vocantem : vocante
 81. capua — coloni : *desunt.*
 ad extruendas : destruendas
 Iulo : Illo
 82. Conspirati : compirati (*consp. pro r. l. superscr.*)
 gestu : gestum
 adversum : aversum *a pr. m.*
 Cassii : Cascae
non sibi est inscribitur : desunt
 84. intraque lectus : intra quam lectus
 Men' me servasse : me *deest*
 Attii : Acilii
 instrumento triumphorum : 2. 1.
 86. sectantium : adinspectantium
 semel confessum satius esse, quam cavere semper.
 Alii ferunt dicere solitum, non : semel, quam cavere solitum ferunt non

AUGUSTUS.

Incipit Divus Augustus (*et sic in Claudio, Tito, et Vespasiano.*)

Cap. 1. cavebatur : cavetur *a pr. m.*

2. magno intervallo : magna vi

quam equestri : quam interlincare est

3. Thurinum : Thuringum

- M. Tullii Ciceronis : M. Ciceronis
 4. M. Antonius : idem Antonius
 siquidem ex : si ex
 5. Sacrarium habet : sacrarium habetur
 Lectorius : Lectorius
 se esse : esse se
 8. hostibus infestas : 2. 1.
 9. summa, partes : summa parte,
 Ex quibus : E quibus
 adversum : adversus
 10. et vi : et vim
 prævium : pervisum
 obtigerat id munus : obtigerat. Id munus
 candidatum se : candidatum petitorē se a rasura
 ac Reip. : aut Reip.
 eum fugisse : 2. 1.
 12. ornandum : ordinandum
 Nursiones : Nursinos
 egit oppido : 2. 1.
 13. in volucrum : in deest
 dimicare : micare
 voluntaria . . nece : voluntariam . . necem
 14. eruperat : erumpebat
 15. conspecto : consulto *pro v. l.*
 16. Bellum Siculum : 2. 1.
 lacum mari : 2. 1.
 devinctus : devictus
 in conspectum fuisse : in c. venisse
 Item cum : Iterum cum
 17. Cleopatraz : Cleopatra
 iudicato : indicato
 seditione militum : militum deest
 repetit Italiam, tempestate : repetit.
 Alia tempestate
 trajectory bis : trajectory a *pr. m.*
 Simulque ejus : que deest
 18. aspersis : aspersum
 19. ac etiam rerum : et rerum
 Egnatii : Genati
 item Asinii : Temasini
 Parthynia : Parthyna
 rapere ad exercitus : rapere. Ad extremum
 destinaverant : destinarent
 20. excepit una acie : excepit. Una acie
 21. Inalpinas : Alpinas
 22. Curules : curules *pro v. l.*
 23. et a peritis : et deest
 Adeo namque : Adeo denique
 24. delictorum : deest
 25. aliter appellari : aliter deest
 Sicilia : Cilicia
 26. et ante tempus : sed ante tempus
 præditus : præditus *pro correctione*
 cæteros autem sex : autem sex *desunt*
 27. Toranium : Torannum
 eundemque : eundem
 decoravit : honoravit
 perterrituit : conterrituit
 tabulas : tabellas
 dimissum : admissum
 cooptavit : coaptavit
 28. præ se identidem : præsidens
 idem
 29. Urbem neque : Urbem namque
 festinatus : festinatus
 Marti . . . ultione : Martis . . visione
 desiderari : de abest *per rasuram*
 Lucii et Caii : Caii et Lucii
 a multis exstructa : a multis tunc exstructa
 30. viciniæ : vicinia
 31. ordinatione : ordinationem
 ornare : ornari
 supposuit : superposuit
 32. exussit : excussit
 honorariis : honoratis
 vocatio : vacatio
 33. signatores : senatores
 delegavit : delegabat
 34. quam ceteras severius : 3. 1. 2.
 35. Orcinos : Orcivos
 excusantibus : excusantes
 36. deposito : disposito
 quæstura : quæsturam a rasura
 38. virilem togam, latum clavum induere : virili togæ latum clavum inducere
 eum nollent : eum vellent *pro v. l.*
 39. ex improbatis : in exprobatīs
 40. Comitibus : Ac comitis
 avocaretur : vocaretur
 tribulibus : tribubus
 civitatem Romanam : civitates Romanas
 se facilius : 2. 1.
 a libertate et multo pluribus : *desunt*
 At visa : Ac visa
 41. quadragenos : quadragenos a *pr. m.*
 nonnisi ab undecimo : nisi deest
 42. destinaret. Nec : destinaret ne quondam sterilitate : quadam sterilitate
 cessaret : cesserat
 43. nec Amphitheatro : nec in A.
 majorum : magnorum
 moris : maris
 C. Nonium : C. deest
 etiam equitibus : et equitibus
 44. quid spectandum : quid spectaculi
 senatoribus : Romæ legatos : senatoribus Romæ. Legatos
 45. fingerentur : fingeretur
 præmia alienis : præmia in alienis
 certantium quemque : 2. 1.

et loco : et longo
 Hylam : Ylan
 46. sua... colonia : suam... coloniam
 sub diem : sub die
 47. alias aut ære... levavit : *desunt*
 48. Regna : Regnorum
 solitus est : est *deest*
 ac mente : aut mente
 49. qui à loco eidem : quia loco idem
 exigenter : exigant
 50. perseveraverunt : perseverarunt
 51. inquisivit : inquisit
 violentius : lentius
 52. exque iis aureas : exque quis aureas
 53. ludo : ludos
 huiusmodi blanditias : ejusmodi bl.
 vespere : vespera
 valedicebat : valere dicebat
 grandior jam natu : grandi jam ornatu
 in turba quondam : quondam *deest*
 ob id inedia : ob inediam
 54. altercationes disceptantium :
 2. 1.
 vir virum : triumvirum
 55. cuiquam fuit : cuiquam defuit.
 56. a stantibus : adstantibus *a pr. m.*
 quid officii : quod officii
 57. quæ possunt : quia possunt
 consensu : consensu
 strenam : strenuam (*sed pro v. l. strenam*)
 sigillatim : singillatim *a m. sec.*
 58. vitæ finem : 2. 1.
 62. et postulantiibus : expostulantibus
 exorta : orta
 Cum hac etiam : Cum hac quoque
 64. Caium, Lucium : Caium, et Lucium
 diurnos : diurnos
 laboravit : elaboravit
 65. Phæbe... Phæbes : fæde... fædes
 quopiam libero, servove : quoquam
 I. servoque
 agnosci : ac cognosci
 66. Salvidienum : Salvidenium
 sui quisque : suæ, quisque *et pro v. l. cuiusque*
 contulisset : hic : contulisset : et hic
 69. familiariter adhuc, nec : familiariter, adhuc nec
 in quam arrigas : in qua arrigas
 70. istorum conduxit : justum c.
 71. retractus est : retractum est
 scribit ad filiam : *desunt*
 72. in ædibus : in *erusa est*
 73. quorum pleraque : quarum pleraque
 74. et assidue : et *deest*

trinis ferculis : ternis ferculis
 ludios : ludos
 75. forcipes : forcipes
 adversas : aversas
 picturas : plicturas *pro v. l.*
 76. ne hoc quidem : ne hæc quidem
 bubulum : bibulum
 balineo : balneo
 77. acidumve : aridumve *sed a rasure, ut videtur*
 78. lucubrationem se in lecticulam :
 3. 4. 2. 1.
 79. si sibi quis : si quis sibi
 leniter : leviter
 in memoriam : in *deest*
 80. stellarum cælestis Ursæ : *a rasure sunt*
 inde claudicaret : inclaudicaret
 82. peristilio : peristilo
 calefacta : tepefacta
 manus ac pedes : manus ac pedes
 84. deficeret : deficeretur
 86. inconcinnitate : concinnitate
 verbis : urbibus
 Exagitabat : Exagitabatque
 Annus : Anneus
 aut loquaris : et loquaris
 87. et notabiliter : *interlin.*
 coquantur : coquantur
 dividit verba : dividit et verba
 88. pro z autem : pro x autem
 89. etiam eruditione : 2. 1.
 contubernium : contubernio *pro correctione*
 Nam et quid : Nam et si quid
 spectabatur : sectabatur
 exercituum : exercitum
 90. ut supra diximus : ut prædiximus
 92. quædam et omnia : 2. 3. 1.
 93. paulum deflectere : paulo deflectere
 94. Velitri : Veliterni
 belligerant : belligeraverant
 quo ad se : quod ad se
 eximi : exigi
 unique olim omnium : olim *deest*
 nocte statim : 2. 1.
 et diu : dique
 velasset : evolasset
 quod manu .. at : quam manu .. atque
 Capitolini : Capitolini Jovis
 demissum cælo : demissum e cælo
 adhuc plerisque avunculis : plerisque
 adhuc avunculus
 94. verum etiam obtegeret : verum et obt.
 exsilivit : exiluit
 96. ac exitum præsagiente. In Philippis : at exitum præsagiente Philippo
 Entychus, homini : homini Beythicus

97. morarentur : morerentur *a pr. m.*
 evectus est : est *deest*
 98. Per illum vivere : Per illum se
 vivere
 missilium : missilia
 Masgabam : Masgabam
 conditiorem : conditorem
 quauquam et tum : quanquam etiam
 tum
 99. Ecquid iis : Et quid his (*et his*
ubique fere pro iis in hoc MSto.

mimum : minimum
 ab urbe : ad urbem
 diminutio : deminutio
 100. ædium sacrarum : æde sacrarii
 legenda ossa : 2. 1.
 natali : natalis
 honoribus modo : modo *deest*
 sub veteribus : sub *deest*
 ac in Mausoleo : ac Mausoleo
 101. Polybii : Polipi
 ad vicena : at vicena

TIBERIUS.

cap. 1. Atta : Tatío
 cooptata : coaptata
 locumque : lucumque
 e duobus . . præditis : et duobus . .
 prædictis
 quo significaret : quod significaret
 2. Caudex : Claudus
 Claudius Nero : Tiberius Nero
 asserere : *deest*
 rursum : rursus
 Ilyciam : Ilycian
 Exstant fœminarum : Exstant et fœ-
 minarum
 optaverit : optaverat
 notissimum : notatissimum *pro correc-*
tione
 Tribunos plebis : Tribunos plebi
 3. Tiberio Nerone : timore N. (Ti-
 berio *pro v. l. supraposito.*)
 ut fama : ut fama est
 4. Pater vero Tiberii : Pater Tibe-
 rii Nero
 5. in fastos Actaque publica : in fas-
 tis actisque in publica
 6. ac Lacedæmoniis : a Lacedæmo-
 niis
 demandatus : demandati
 Baiis : *deest*
 7. centenum millium : c. m. dedit
 cuncta : agnita
 M. Agrippa genitam : *desunt*
 vulgo etiam : 2. 1.
 8. Trallianos : Trailinos
 9. Exhinc : Exin
 Breucos : Brenæos (*erasure facta,*
sed n supraposito.)
 10. ne verbo quidem : nec verbo qui-
 dem
 osculatus : exosculatus
 11. gymnasia : gymnasio
 Forte quodam : Forte quondam
 prædixerat : prædixerant
 tandem singulos : tamen s.
 factum etiam : factum *deest*

tantummodo : modo
 exercuisse : exseruisse
 lætus animo : lætus nuntio
 curantibus : tutantibus
 12. Remansit ergo : R. igitur
 13. patrio : pario (*et pro v. l. vario*)
 familiari quodam convivio : familia-
 ris quodam continuo
 statuere : statuerit
 offensior : officio
 Reip. : rei
 14. Syriam : Syrum
 tum Illyricum : cum I.
 professorem : professore
 prævisa : provisa
 15. reversus : reversus est
 ac Pompeiana : a Pompeiana
 adoptione : *deest*
 nec hereditatem : ne h.
 16. in provinciam : in provincia
 Punica : Punicam
 copiam : *deest*
 Italiam : aliam
 17. multique & magni : que *deest*
 18. ratione belli : belli *deest*
 deportarentur : deponerentur
 19. ignominia : ignominiam
 ac majoribus : a majoribus
 ducatu : ducato
 à Bructero : ab Ructero
 20. biennium : biennio
 passus esset : passus est
 21. censum ageret : c. augeret
 tactum : tractum
 virtutibusque Tiberii : 2. 1.
 quid incidit : quid *deest*
 teque rogo : teque oro
 si tu non : ni tu non
 si non populum : si populum
 23. ipso aucta : ipse aucta
 24. tarde polliceri : tardet polliceri
 25. Cunctandi : cunctanti
 prætorianis Germanicis : prætori-
 ani Germanicianis

26. vocaretur: vocarentur
 cognomenque: cognomen quoque
 nullis: nullis
 27. aversatus: adversatus
 adiisse: audisse
 28. prætextu: prætextato
 29. venerandisque singulis: *venerandisque ex singulis*
 neque id dixisse me pœnitet, et: *Meque id dixisse, et*
 30. forma regum: formam legum
 in senatu: in senatum
 31. suam decerni: suam *deest*
 abesse: adesse
 novi theatri: non theatri
 audierint: adierint
 assurgere: et assurgere
 32. ipsi jus habent: ipse jus habet *ret pro correctione*
 deglubere: deglutire
 33. utilitates publicas: utilitatis copias
 rescidit: rescribit
 vel ex adverso: vel adversum
 rescissis: recisis
 prohibuit edicto: 2. 1.
 consueverat et: et *deest*
 reddidit: tulit
 35. Fœminæ famosæ, ut ad vitandas: Fœminæ et ad vitandas
 tenerentur... iudicii: teneretur... inditii
 et quæstura: e quæstura
 sortitionem: sortitione
 37. exortos: et ortos
 dissidebat: desidebat
 Cottii: Cotti
 concinentibusque: continentibusque
 plebis: plebei
 et jus: et vim
 meruerant: meruerunt
 Marabodum: Marabodum
 Archelaum Cappadocem: *desunt*
 39. petiit: petit
 nomen erat: nomen est
 40. obstestatione: obstatione
 42. Sestio Gallo: Sestio Claudio
 43. se coram: se *deest*
 exemplar impetratæ schemæ: exemplarum petratæ schemæ (*ita MS.*)
 habitu: palamque: habituque palam
 44. ore morigeratur: ore *deest*
 45. nec quidquam: nequicquam
 Unde nota: unde mora
 capris: capreis
 46. liberalitate: libertate
 47. peracto: pacto
 48. bis omnino: bis omnino
 nec res expediretur: ac res e.
 ulla liberalitate: 2. 1.
 49. Sat constat: Satis constat

et Græciæ: *desunt*
 Vononem: Vonovem
 50. quibus tantum interdum et ægre
 uti: quibus tamen interdum et egere
 et uti
 a senatu: in senatu
 52. Drusus animi: Druso animi
 erat. Itaque: *desunt*
 elevaret: elueret
 creberrime: celeberrime
 53. existimas: estimas
 accersitum: accersi
 Pandatariam: Pandatarum
 strangulatam in Gemonias abjecerit:
 strangulatam injecerit
 clementia: dementia
 colligi possent: possent *deest*
 55. aut tres: anne tres
 56. Rhodii: Rhodi
 57. Gadarens: Cadareus
 veterumque partim: veteremque
 partium
 58. juberet: deberet *a pr. m.*
 hoc genus: hoc *deest*
 honores: honorem
 59. Rhodos: Rhodus
 Nec non Antoni: Ne non A.
 Nec semel: Non semel
 Romæ dominii: remedium
 Deinde vera: Dein vera
 61. a Sejano: ab Sejano
 Germanici liberos: 2. 1.
 generatim: genera
 accusati: accusanti
 uxoribus: liberis
 est statim: est *deest*
 custodia: custodia
 et ad vexationem: sed ad v.
 in carcerem: adhuc in carcerem
 tractique sunt: sunt *deest*
 Carnulium... Carnulius: Carnulum
 .. Carnulus
 nabo: mano
 copreas: capreas
 Paconius... Paconii: Pauconius...
 Pauconii
 62. evocarat: evocabat
 divulgaret: vulgaret
 ac ne reliquis: ac reliquis
 63. Quam vero inter: Quam inter
 65. assumsit: absumsit
 senem se: 2. 1.
 quæ ne nuntii: quæ nuntii
 foret factum: 2. 1.
 Jovis: Ionis
 66. vel per libellos: per *deest*
 contemneret: contineret
 67. qui aliquo: quia aliquo
 devotoque: de devotoque
 68. et qui, quod mirum est, qui *deest*
 demum rursum: deinde r.

69. persuasione plenus : plenus-
que persuasione

70. Conquestio de morte L. Caesaris
scripta eorum : scripta eorum

Minois : Minonis (sed Minos p. v. l.)

71. alias promptus : alio qui promp-
tus

nisi Latine : nihil Latini (sed nisi su-
p. asc. pro correctione)

72. latere convulso : latere deest
ac ceteras : aut ceteras

Charicleas : Charilem

quin tunc : qui tunc

73. sed et tempestatibus : sed t.

76. ac militibus : sed et m.

[To be concluded in the next No.]

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN the *Classical Journal*, No. VII. of September, 1811, p. 125, J. H. M. S. expressed a wish for some information concerning the difficult text, Gen. xxxvi. 24: and, having waited nearly a year, expecting that some of your learned correspondents would give an answer, and solve some difficulties respecting it, without effect, I ventured to send some cursory remarks, which you obligingly inserted in No. XI. p. 34. In them I endeavoured to show the probability that Anah, while feeding the asses of his father, accidentally, or without any intention of producing it, found a creature among them which, from its appearance, clearly showed his maternal origin, though his father might not be immediately known; that this creature was a male mule, produced by the accidental junction of a strayed horse with one of the asses which Anah fed, as seemed to be supported by the LXX., by Aquila and Theodotion; that the name יִמִּין seemed to be providentially given to him, and to be descriptive of his particular appearance, as the son of his mother, and that this might have some reference to the Jewish law afterwards to be given; and that יִמִּין seemed to be a compound word, formed “of י” as either formative of the proper name, or as the “representative of יצר *formavit*, &c.; or rather of its derivative יִצְרִים, *Jetsurim*, *lineamenta*, or *features*; of the particle מִן *ab*, “or *from*; and of אִם *mater*, or *mother*; importing that the mule, “or new animal, found by Anah, being most probably the offspring “of a she-ass, from the junction of a horse, and which would, “therefore, more particularly bear the lineaments of his mother, “was thus remarkably distinguished as the son of his mother.” ib. p. 35. And I may here observe, that the name יִמִּין-אִם, *Jemin-em*, or, in short, יִמִּין, *Jemin*, might be immediately and naturally pronounced by Anah, by way of exclamation, on first beholding him; just as an Englishman, who, in feeding asses, had found beside a she-ass a mule of this kind, would have exclaimed, “This (or he) is his mother’s son.” And being convinced that יִמִּין

as found in the Sacred Text in this place, was a very different word from אַמִּים of Deut. ii. 10, and from אִמִּים found in the Samaritan text, and that the ideal meaning which I had ventured to give was beautifully descriptive of this kind of geniture, I could not agree with those who rendered it Emims or Giants, as in Deut. ii. 10, 11, however learned they might be, or however respectably supported. It was not therefore to be expected that I should give any quotations from those authors who were of the latter opinion.

In the Classical Journal, No. XIII. p. 140, J. H. M. S. thanked me, and asked the two following questions: "Does not the interpretation of the Septuagint seem to insinuate that they were ignorant of the signification of הִימִם? or, if not, why did they render it by τὸν Ἰαμῖν, and not by τὸν ἡμίονον, in the Greek language?" 2d. "Cannot this word be supposed to be the same with that in Deut. ii. 10 and 11, which would clear up all the difficulty at once?" To the first I answer, that, according to the interpretation I have given in No. XI., the LXX. have given the true name of the animal, only a little altered according to the Greek manner: and though it might be justly called an ἡμίονος, they may not have felt warranted to change the proper name already given to it, and by which it was probably called in their time; or perhaps they were not permitted to do so. But though they seem to have retained the proper name, they may not have known the full import of its etymology, or meaning; like other translators of the Sacred Scriptures in every age, who have translated many passages which they did not understand, sometimes correctly and at other times improperly, as appears evident from some of their paraphrastic translations of them.

The other question, whether הִימִם cannot be supposed the same with הַאִמִּים, found in Deut. ii. 10 and 11, has been fully answered in No. XI. p. 39; first, by showing that the two words are very different; and secondly, by giving what I conceive to be a good interpretation of the former, and thus rendering unnecessary all further suppositions.

I therefore considered that, though I had not fully satisfied J. H. M. S., yet some of your learned correspondents might be able to produce some more satisfactory information on the subject. I accordingly waited, in expectation that some answer would be given. At last, in No. XV. p. 25, appeared J. M. with "Remarks, borrowed and original," upon יַמִּים: he, no doubt, means יָמִים, for it is this word, as thus found in the Sacred Text, concerning which the question is; for it will not be permitted by your learned readers, to J. H. M. S. or J. M., according to the rules of sober criticism, to add one letter to the original word, while a good ideal meaning is so obvious; and much less to suppose that, even

besides the addition of one Hebrew letter, another might be changed; or that יָמִים might be *supposed* to be אָמִים. In the few observations which I ventured to make in No. XI. I only professed to give a "few cursory remarks;" without promising any further particular investigation or discussion of the question: though I was anxious to endeavour to throw some light on the subject. In the course of these remarks I have stated the result of the various collations of De Rossi, &c., and, as I humbly conceive, sufficiently accounted for the erroneous insertion of the second Jod, about or soon after the time of the Jewish Targumists; and shown that this was most probably the reason of its being found in so many MSS. see XI. p. 36. And I called to mind that הַיָּמִים of Gen. xxxvi. 24, and הָאָמִים of Deut. ii. 10, were different words, having distinct significations in the two places mentioned; giving at the same time what I conceived to be the true ideal meaning of that in Genesis, with some quotations which I thought might be illustrative of the subject, in which I considered myself fully supported by the LXX. and other Greek translators, and in some degree by all who rendered the word *mules*, without wishing to make any useless animadversions on any interpreter, or unnecessarily to bring forward their erroneous *suppositions*: and finding him, whom J. M. justly styles the "Prince of Commentators," "the Colossus of Biblical Criticism;" the giant Poole napping on his flowery couch on this occasion, on his sweet bed of Jemims, Eminis, and Aimims, (all fragrant in their season and place,) I did not wish to disturb his repose. And for all this, his learned brother J. M. seems greatly offended with M. S. M., but evidently without cause, as his silence was intended to prevent the exposure of his friend. But as J. M. has thus uselessly brought forth his giant, we may just have a little play with him, without endeavouring to hurt him, or even to pluck a single laurel from his brow. *Palmas qui meruit ferat.*

J. M. proceeds; and with other interpreters asserts, that the Hebrew word יָמִים (meaning יָמִים) cannot signify *mules*, and attempts to support this assertion by the three following arguments, which are stated in Poole, from Bochart and others. 1mo. Quia illa vox nusquam mulos significat: muli autem פָּרָדִים dicuntur. 2ndo. Non diceretur *invenisse* mulos Ana, quia מָצָא, licet in S. S. exstet locis plus 400, nusquam significat *excogitare quod non est, sed reperire rem jam exstantem*. 3tio. Probabile est mulorum usum in illis locis non fuisse tam vetustum, &c. &c. nec ante Davidis tempora, ut docet Bochartus, leguntur mulis usi.

These arguments I shall consider in their order; begging the reader to remember, that I render *Jemim* or *Yemim* as a proper name in the singular number, and consider it a *mule*, and not

mules. On the first argument I observe, that it has been acknowledged by M. S. M. that the word is no-where else rendered *mules*, and that in every other place *mules* are called by different names, as he has fully shown No. XI. p. 40. And he has ventured to assign ideal meanings, formed according to received analogies, to each. I think indeed that the rendering by the proper name *Jemim* or *Yemim* is the most correct, as retaining the original word, with its beautiful ideal meaning. Though as the *Jemim* is, notwithstanding, a *mule*, it may be paraphrastically rendered *the mule*. But though יֵמִיִּם be not rendered *mules* in any other place, and ought not to be rendered *mules* here, these are no good reasons why it may not be rendered *Jemim*, as a singular proper name; nor why this *Jemim* may not be a *mule*. And M. S. M. has shown that this proper name has been retained as a single individual by the LXX., Aquila, and Theodotion. I am aware that Bochart adds the second יֵמִיִּם , and that he is followed by Mr. Poole and others, and that they are supported by the numerous MSS. mentioned by De Rossi, and found in Kennicott and others: but having traced this to its source among the Jewish Targumists, and finding no such letter in the present text, and that the ideal meaning agrees in every respect with the Hebrew context, and with the signification of the Hebrew word מִשְׁכָּב . I cannot but conclude that *Jemim*, or *Yemim*, is the true literal rendering, and that this *Jemim* is a *mule*. The second, being founded on an erroneous interpretation of *Junius, Pater, and Versio Belgica*, proves nothing in favor of the point in question, as their *artem excogitare* must be wholly rejected, as being an interpretation which is contradicted by the 400 instances mentioned, and which מִשְׁכָּב will not bear. But according to the ideal meaning given by M. S. M., Ana found a *rem jam exstantem*, a thing already existing, concerning the production of which he might, and most probably did, know nothing. Therefore this argument will be considered as rather in favor of M. S. M. The third argument, that *mules* were probably not in use in those parts at this early period, will readily be granted, as it is contended that the creature which Ana found was the first *mule* ever seen in that country. Why we hear nothing of *mules* afterwards, until the days of David, may be difficult to determine; unless we suppose that, considering the animal as a kind of useless monster, they immediately put it to death.

J. M. now proceeds to give the extracts from Poole in favor of the rendering *Emim* or *Giants*; but being only supported either by the addition of one or more Hebrew letters, or the addition and mutation of others, and all at best but unnecessary *suppositions*, which are contrary to the Hebrew text; they cannot be considered as proving any thing, however ingenious, however beautiful they

may be. Mr. Poole, beginning with Onkelos, who renders *giants*, and thus sanctions the reading in the plural number, mentions that Bochart also renders *giants*; and the Samaritan version *Emæos*, they being accounted giants: and adds, "Illis itaque *Jemim* iidem sunt qui *Emim*, quorum nomen Hebræi vel cum Jod אִמִּים scribunt, vel אָמִים sine Jod. Prius si sequamur, dicendum, in יָמִים excidisse א," of which he gives some good examples; adding, "At si sequamur posterius, יָמִים erit pro אָמִים, et א permutatis:"

and he notices the reading of the Samaritan text. But as we cannot follow any of these opinions, they being contrary to Scripture, and having alarmed the Giant by showing him this one smooth stone called *Veritas Scripta*, we may now permit him to retire to his couch. And having found a most beautiful ideal meaning of the Hebrew word, as it now exists in the text, agreeing in every respect with the context, we are not warranted in seeking for, or forming a new word. Hence, "Si quid novisti rectius istis candidus imperti; si non, his utere mecum." One word more with my friend J. M. Amice J. M. me graviter reprehendisti; sed immerito. Malè dixisti, imprudenter risisti: sed vale, amice observatissime; fac apud te sis; et sint tibi omnia bona. Amicus Bochartus, amicus Polus, Kennicottus et De Rossi, cum interpretationibus et collationibus: sed magis amica Veritas Scripta. Itaque semper memento, hic יָמִם, non יָמִים, non אָמִים, nec אִמִּים esse: nomenque singulare, nec plurale; ut docent LXX., Aquila, Theodotioque, nec non

15. Nov. 1813.

M. S. M.

EGYPTIAN ETYMOLOGY.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN No. XIII. at p. 116, I have contended for the originality of the Egyptian Language by confirming the derivation of the name of Moses (*Moyseh*), as given by Josephus, who expressly derives it from that tongue, and not like Bochart, from Hebrew; and I added, that many other similar examples may be pointed out, in which ancient names of common objects, may with more plausibility be derived, even still, from the Egyptian, through the assistance of ancient Egyptian words preserved in the modern Coptic, than from Hebrew, or any other language. I will therefore at present mention some such other names,

more especially as their derivation has been altogether omitted by Mr. Barker, in his late collection of quotations from the ancients, relative to their names for Cotton and Silk. The learned German, Reinold Forster, had indeed anticipated this subject, in his *Tract, De Byssu Antiquorum*, London, 1747, yet not, as I conceive, in all cases according to truth and probability. In that Tract he had also anticipated Mr. Barker in collecting together a variety of passages from ancient authors on the above subjects; yet neither Mr. Barker nor Dr. Vincent appear to have any knowledge of that Tract of Forster, in which they would have found much information that both of them have omitted, and in particular, that very passage of Aristotle quoted at p. 12, which Dr. Vincent, at p. 32, No. XIII. allows that he had not before noticed with sufficient attention. Forster, moreover, has there made inquiries concerning another subject, which has been also altogether omitted in the above later papers of these Correspondents, that is, concerning the etymology of the names in use among the ancients for Cotton and Silk, and the languages whence they were derived, which he there shows not to have been from Hebrew, as many had supposed, but from ancient Egyptian words, which are still subsisting in the modern Coptic of that country. "Credo fore quosdam objecturos, quod originem vocis Βύσσος ex Egyptia potissimum lingua investigaverim, cum Ebraei gens antiquissima, et sacer codex complexus historicos longe antiquissimos fideque dignissimos, jam habeant בצ vel בצ, *bytz*, unde Græca vox βύσσος facillime originem traxisse videatur. Sed mihi veritas in omnibus placet, si igitur hic nova protuli, id non ex novandi verum ex veritatis studio profluxisse sincere fateor. Hæc præfatus, imprimis observabo ex loco Genes. 42. 23, linguam Ebraeorum jam tempore Josephi ab Ægyptia prorsus fuisse distinctam, ideoque non mirum, si Hebraei cum re simul nomen ab Ægyptiis acceperint *Byssi*; eo enim tempore Egyptus erat regnum florentissimum scientiis, agricultura, commercii, legibus et artibus. Hebraei vero nomades, nullis scientiis, artibus, legibusque imbuti—Et vestes sine dubio sibi ex pellibus et lana ovilla vel caprarum rudi arte comparabant; hæc diversitas demonstrabit Ebræos Byssi culturam et nomen ignorasse donec tandem in Ægypto rationem tractandi Byssum una cum nomine edocti fuerint." p. 51, &c.—Hoc non solum his vocibus *Shesh* (שש) et *Bytz* (בצ) sed et pluribus aliis ad rem vestiarum spectantibus accidisse persuasum mihi est." p. 56.

But when he proceeds to assign the Egyptian derivations of the above and other words, although he is always ingenious, yet they seem to be rather too subtle and far-fetched to give one perfect satisfaction, especially when other derivations lie nearer to the surface, and more obvious to common apprehension, which, therefore, I will endeavour to point out; and while I omit those of Forster, yet I allow them to contain useful hints, and that I only build upon his foundations, but raise a fabric something different from what he has done, tending however to the same object of proving Egypt to have given origin to all those names, by their being originally significant in that language, before they were used as proper names, and significant moreover of some conspicuous properties of the objects to which those proper names

have been assigned: whereas both in Greek and Hebrew they have no signification whatever, except as unintelligible words to denote foreign objects.

Now one of the first and most obvious circumstances relative to Cotton (Byssus) is, that both Greeks and Romans call it *lana æulina* or *ligna* and sometimes even by the very name of *ξύλον*. This it was by which they always distinguished *byssus* from the wool of sheep, the linen of flax, or the silk of worms. They might indeed arrive at their knowledge of cotton being the produce of shrubs of wood, by the information of travellers who had seen it grow; but they might also have formed the above expression for it merely from the very name itself of *Byssus*, which, as I shall show, means *Lignum* in Coptic; and the above sense of this appellation might have been transmitted to foreigners along with the name and material itself, so as to be called *ξύλον* by the Greeks and Romans, because they heard that it was called in Egypt, from whence they obtained it, by a name which signified *Lignum* (*Boos*). *Bw* and *Bo* still mean *ξύλον* in Coptic, (*Woidé Lex.* 13) but in the dialect of Upper Egypt the long Coptic *ω* is pronounced more like our double *oo*, in *Boot*, and thus approaches nearer to the Greek *υ*. *Boos* is indeed no longer now in Coptic the name for *ξύστος*, but there are still such remains of the word extant, as show it to have been current in former ages in that sense; and even the present current word in Coptic for *Byssus* means the very same, viz. *ξύλον*, and is as frequent in the Hebrew of Scripture in that sense as *Bytz* is, i. e. *שש*, *Shesh*, as it is generally pronounced, but ought rather to be *Sheshe*, for *Tche*, *Tchen*, *Tcheen*, and *Tchetchen* are still names for *Lignum* in Coptic, and in as current use as *βω*; and with the addition of a single letter *s* *Tchens* still in Coptic means *Byssus*. So that of the two names of that material Cotton, employed in Egypt in the most ancient times, and carried by the Hebrews from Egypt into Syria, *Tchens* derived from one of them is still in use, and of the other, *Boos*, there are such remains still current as prove it to have been formerly in use to mean *Cotton*, and thus apparently to have given origin to the Greek *ξύστος*, as well as to the Hebrew *Bytz*. For *Tchens*, Cotton, (*WENC*) see *Woidé*, p. 126. and for its root *WE*, *Lignum*, p. 123; both of them often occur in the Coptic translation of Scripture in those senses, as at other times do *WEN*, and *WUHN*, and *WNN* in Suidic. Thus, *Tchen-Siphi* is the name in St. John for *Cedar-wood*, and *WE* *H'AAOAI* means *Lignum vitis*, in Cantic. Azariæ, v. 27. The same word for *Lignum*, with a duplication of the first letter *W*, occurs often in Scripture, (*Woidé*, 139,) and it was this Egyptian practice of a duplication of that first letter, which I presume to have given origin to the Hebrew word *שש*, *Shesh*, as it is pronounced commonly, but which seems rather to have been copied from the above duplication in *WUHN*, therefore ought to be pronounced *Tchetche*, the vowel *e* being subjoined to each consonant. Forster affirms, that "wherever *Shesh* occurs in the Hebrew, and *ξύστος* in the Septuagint,

there the Coptic always has *Tchens*, (𐤊𐤍𐤊,) p. 47. whence he concludes that *Schesh* in Hebrew always meant *Byssus*, although the later Jews do indeed render it by *linum*, yet erroneously, he says; and indeed the Greeks themselves often give the name *linum* to *byssus* through a similar inaccuracy of expression. But the Coptic has a very different word for *linum*, viz. *ian*, (𐤊𐤍𐤕,) in Hebrew *bad*; but observe that in Forster the word 𐤊𐤍 is in one place, by an error of the press, not noticed among the errata, changed into 𐤊𐤍𐤍, which latter has a very different sense. He observes also, that “Ebræi in primis suæ reipublicæ temporibus usi fuerint voce *Schesh*; at post Salomonis tempora vocem *Bytz* usurparunt, quarum utraque ex mea sententia ab Ægyptia lingua *originem habet*.” p. 49. Whether this remark is supported sufficiently by the Hebrew Scriptures or not, yet his subsequent conclusion seems to be true, “quod byssum Egyptiorum primis temporibus jam fuisse *arboream*; Egyptii enim certe ideo hoc nomen bysso dedere, quia tum temporis, quum apud ipsos primum inventa fuisset byssus, non aliud ejus genus ipsis innotuerat nisi *arboream* vel *lanam xylinam*.” That Cotton was very early known in Egypt, and the names of it invented there, does indeed seem to follow, but I see no evidence for concluding which were the most ancient, woollen, linen, or cotton fabrics; the circumstances, however, of both names for cotton being significative of themselves, and both having the same original sense of *wood*, and that sense denoting the peculiar nature of the material, which distinguished it from all other fabrics for the same uses, prove very strongly that they had their origin in Egypt, and were primæval names there, which both Hebrews and Greeks only borrowed from them afterwards, as foreign proper names, of the original meaning of which they had in general no knowledge, except possibly some few of the etymologists of ancient ages, in Greece and Palestine, who taught the rest to explain the words *Bytz* and *Tche Tchē* by ἔξλον, merely because they found this to be the sense of those words in the Egyptian language, rather than from any knowledge of their own, that cotton was produced from shrubs of wood.

Beside the above word in Coptic (*Tchens*) for byssus, there is preserved also in that scriptural translation the word *Tchentoo*, by which is expressed *Sindon*, wherever this latter word occurs in the Septuagint, and which Forster notices as being formed from the Egyptian word 𐤊𐤍𐤕𐤍, but I believe, that the word occurs only in the New Testament. Now if Isidorus has rightly explained the nature of a *Sindon* it was a kind of large shawl, which women threw over their shoulders, “Anaboladium amictorium lineum fœminarum, quo humeri operiuntur, quod Græci et Latini sindonem appellant.” ig. 25. Pollux and most other Greeks erroneously give the name of *linum*, like Isidorus, to byssus, for that a *Sindon* was made of cotton the word for it in Coptic *Tchentoo* sufficiently shows, and that it was formed from this word, not as Reland supposed from *lind*, because it was supposed to be brought from India. *Dissert.* 6. 213. *τω* is a corruption of *τοι*, which means *pars*, and *portio*, (Woidè 105.) therefore

Tchentoo is literally *a piece of cotton*. In Zephani. 1. 8. the same word occurs in its proper form *Tchens toi hioutou* (byssi portione indu-ti) in the Septuagint it is only *cloathed with a foreign restment*, which the Coptic translator has rendered *with a piece of cotton* (Ⲭⲉⲛⲥ ⲧⲟⲓ ⲉⲓⲱⲧⲟⲩ). The same word *Tchentoo* abbreviated occurs on the inscription on the Rosetta stone, and is there spelt in Greek letters $\Psi\chi\epsilon\iota\tau$, which Mr. Weston in a note on this word in the last volume of *Archæologia* conceived to be a Greek name for Mercury, but it is clearly enough the Egyptian name of a *diadem of cotton*, which the Egyptian kings bound about their heads when they were enthroned, and corrupted in Greek letters from $\pi\iota\chi\epsilon\iota\tau\omega$ the *Sindon of cotton*; the Copts even still pronounce a τ like ξ , hence the Greeks changed the Egyptian word into *Sindon Tchendo a piece of cotton*. Not only the Egyptian priests wore cotton, but also with this they made vestments for their gods, and kings, who were always deified, and it was considered as a sacred covering and pure. (Καθαρά.) Here we find also another example of the Egyptian article *ph'* being expressed by a ψ in Greek just as in the name of Joseph in the Septuagint, $\psi\omicron\upsilon\tau$ instead of *ph'hoat the priest*. This inscription was made five hundred years before the Coptic translation of the bible, which shows the word *Tchens* for cotton not to have been a new word introduced by the later Copts, but to have been of high antiquity, and a true name for it among the *ancient* Egyptians, also an original word quite dissimilar from all other languages, except those which had borrowed the name from Egypt, as apparently had done the Hebrews also by their word *Schesh* or rather *Tchitché*, for *Tché* as well as *Tchen* means *wood*. How the first letter *Tch* (Ⲭ) came to be duplicated, it would be in vain to form any conjectures.

But beside this name for cotton, that the ancient Egyptians gave it, their other name of *boos*, which equally means *wood*, not only appears from the Hebrew word *byta* and the greek $\beta\acute{o\tau\tau\omicron\varsigma$, both derived from the Egyptian *boo*, *wood*, but there are also still remains of the name preserved in the Coptic word *h'boes a garment*, probably formerly made of cotton, the name of the material being transferred to the garment made of it. In ⲉⲃⲱⲥ, *vestimentum*, the first syllable *heb* may have been formed from *hebs*, which means *opening*, to which seems to be added *boos*, the name for cotton, and thus was formed *he-boos* a cotton garment (Woidé 152.) and it is observable, that where this word occurs thrice in St. John 20. ver. 5, 6, 7. the Greek has $\theta\acute{\omicron}\beta\acute{\omicron}\nu\alpha$; concerning which word Forster says, "*Othonia ex India fuerunt petita, ergo non nisi sylina fuere.*" p. 11. In this case an *s* has been added to *boo* in order to distinguish ⲃⲱⲥ the manufacture from ⲃⲱ the material, just as in *Tchens* we saw before, that an *s* was subjoined to distinguish cotton (Ⲭⲉⲛⲥ) from Ⲭⲉⲛ *wood*. It appears hence, that although ⲉⲃⲱⲥ is now lost out of the Coptic in the ancient sense of cotton, yet there is still a relic of it remaining in the name of a cotton garment (ⲉⲃⲱⲥ), sufficient to show that

it did formerly exist in the Egyptian tongue, the place of which is now supplied altogether by that other Egyptian name for *wood* and *cotton*, *Tchens*. Roland seems to confound *bad* and *bytz* in Hebrew, as if they were the same word, others mention the latter as a mere Chaldee word, but Forster, as noticed above, conceives *bytz* to be first introduced into Hebrew after connections of the Jews with the Chaldeans and Persians, because *Tchesh* is only used in scripture before, yet as *bad* is also found in Hebrew as early as in Exodus 28. 42. this proves the two words to have been totally different; and also confirms the antiquity of the Coptic word *Tchens*, and accounts still better for *bytz* being not now found in Coptic; but it is the same thing to my reasoning, if *bytz* was first borrowed from Egypt by the Chaldeans, and from them or the Persians came to the Greeks, who perhaps themselves subjoined the second syllable *σος*, as they often did to other foreign words in their terminations. Upon the whole, then, it appears from these examples still farther, that the Egyptian was an original language, and, moreover, that much of that ancient original language is still preserved in the modern Coptic, which also supplies us with the roots of these Oriental names, as being still significant of themselves in Coptic, while they have only a secondary and adventitious meaning in all other languages, to express the proper names of particular objects and nothing else. In Persian and Arabic the name of *baz* does not seem appropriated either to linen or cotton, it is therefore, doubtful, whether it be most connected with the Hebrew *bad* or *bytz*.

LOCI QUIDAM LUCIANI EMENDATI ATQUE
EXPLANATI:

A JOANNE SEAGER, A. B.

BICKNOR. WALLIÆ, IN COMITATU MONUMETHIÆ,
RECTORE.

No. II.

CHARON, sive Contemplantēs. pag. 507. ἀλλ' ἦν τε χαλκὸν, ἦν τε χρυσὸν ἀναβῆς, ἄλλοις μὲν ποτε κτῆμα καὶ ἔρμαιον ἔσθ' ἀνατεθεικώς, Φωκεύσιν, ἢ Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἢ τινι τυράννῳ ἢ ληστῇ· τῷ δὲ θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν. In Edit. Salmur. legitur ἢ τινι τυράννῳ ληστῇ—recte, ut mea fert opinio. Substantivo sæpe conjungitur substantivum aliud loco adjectivi, ut ΟΛΕΘΡΟΣ ΓΡΑΜ-

MATER, Demosth. De Corona p. 79. edit. Foulkes et Friend.
—Sic: *mihi trama figura Sit reliqua; ast illi tremat omento*
POP A VENTER? Persius vi. 74.

*Thus in successive course the minutes run,
And urge their PREDECESSOR MINUTES on.*

Dryden's Translation of Ovid's Met. b. 15.

Lectori docto sexcenta ejusmodi occurrent. Erat τύραννος ληστής Dionysius; qui (ut verbis utar Ciceronis) cum fanum Proserpinae Locris expilavisset, navigabat Syracusas: isque cum secundissimo vento cursum teneret, ridens: Videtisne, inquit, amici, quam bona a diis immortalibus navigatio sacrilegis detur? Atque homo acutus, cum bene planeque percepisset, in eadem sententia perseverabat: qui, cum ad Peloponnesum classem appulisset, et in fanum venisset Jovis Olympii, aureum ei detraxit amiculum, grandi pondere, quo Jovem ornavat ex manubiis Carthaginensium tyrannus Gelo: atque in eo etiam cavillatus est, aestate grave esse aureum amiculum, hieme frigidum: eique laneeum pallium injecit, cum id esse ad omne anni tempus diceret: idemque Esculapii Epidauri barbam auream demi jussit. Neque enim convenire, barbatum esse filium, cum in omnibus fanis pater imberbis esset. De Nat. Deor. iii. c. 34. τύραννος ληστής erat Sylla: ἐπεὶ δὲ καὶ χρημάτων ἔδει πολλῶν πρὸς τὸν πόλεμον, ἐκίνει τὰ τῆς Ἑλλάδος ἄντλα· τοῦτο μὲν ἐξ Ἐπιδάουρου, τοῦτο δὲ ἐξ Ὀλυμπίας, τὰ κάλλιστα καὶ πολυτελέστατα τῶν ἀναθημάτων μεταπεμπόμενος. ἔγραψε δὲ καὶ τοῖς Ἀμεικτούσις εἰς ΔΕΛΦΟΥΣ, ὅτι τὰ χρήματα τοῦ θεοῦ βέλτιον εἶναι (fors εἴη) κομισθῆναι πρὸς αὐτόν. ἢ γὰρ φυλάξειν ἀσφαλέστερον, ἢ καὶ ἀποχρησάμενος, ἀποδώσειν οὐκ ἐλάττω. καὶ τῶν φίλων ἀπέστειλε Κάριν τὸν Φωκίαν, κελεύσας σταθμῶ παραλαβεῖν ἕκαστον. ὁ δὲ Κάρις ἦκε μὲν εἰς Δελφοὺς, ὤκει δὲ τῶν ἱερῶν θίγειν, καὶ πολλὰ, τῶν Ἀμεικτούσιον παρόντων, ἀπεδάκρυσε τὴν ἀνάγκην. ἐνίων δὲ φατκόντων ἀκοῦσαι φεγγυμένης τῆς ἐν τοῖς ἀνακτόροις κιθάρας, εἴτε πιστεύσας, εἴτε τὸν Σύλλαν βυολόμενος ἐμβαλεῖν εἰς δεσιτδαιμονίαν, ἀπέστειλε πρὸς αὐτόν. ὁ δὲ σκώπτων ἀντέγραψε, θαυμάζειν τὸν Κάριν, εἰ μὴ συνήκτιν ἔτι χαίροντος αὐτοῦ χαλεπαίνοντος εἶη τὸ αἰεῖν. ὥστε θαρρόντα λαμβάνειν ἐκέλευσεν, ὡς ἡδομένου τοῦ θεοῦ καὶ διδόντος.—

Τύραννος ληστής, illud Thomsoni, quod ad sensum attinet haud absimile, in memoriam reducit:—

*Disdainful of Campania's gentle plains,
And all the green delights Ausonia pours;
When for them she must bend the servile knee,
And fawning take the SPLENDID ROBBER'S boon.*
Summer v. 958.

CHARON, sive Contemplantis, pag. 510. Videtur scriptum fuisse: εὖγε, ὦ Κλαβοῖ. γεννικῶς καὶ αὐτοῦ ἀνασκολοπίζε, ὦ βελτίστη, καὶ τὰς κεφαλὰς ἀπότημι, ὡς εἰδῶσιν ἀνθρώποι ὄντες.

DE SACRIFICIIS. pag. 529. ἐπεὶ δ' ὁπαξ τοῦ Ἀπόλλωνος ἐμνήσθην, βούλομαι καὶ τᾶλλα εἰπεῖν, ἃ περὶ αὐτοῦ οἱ σοφοὶ τῶν ἀνθρώπων λέγουσιν· οὐχ ὅσα περὶ τοὺς ἔρωτας ἐδυστήχισεν, οὐδὲ τοῦ Ῥακίνθου τὸν φόνον, οὐδὲ τῆς Δάφνης τὴν ὑπεροψίαν. ἀλλ' ὅτι καὶ κατ'ἀδικασθεὶς ἐπὶ τῷ τῶν Κυκλώπων θανάτῳ, κἄξι' στρακισθεὶς, διὰ τοῦτο ἐκ τοῦ οὐρανοῦ κατεπέμβθη ἐς γῆν, ἀνθρωπίνῃ χρηστάμενος τῇ τύχῃ. ὅτε δὲ καὶ ἐθήτευσεν ἐν Θετταλίᾳ παρ' Ἀδμήτῳ, καὶ ἐν Φρυγίᾳ παρὰ Λαομέδοντι. Legi debet: ὅτε ΔΗ καὶ ἐθήτευσεν ἐν Θετταλίᾳ—*Quo quidem tempore, &c.*

DE SACRIFICIIS. p. 559. ἔστι δὲ ὁ Ἄπις ἐξ ἀγέλης θεός, ἐπὶ τῷ προτέρῳ χειροτονούμενος, πολὺ καλλίων καὶ σεμνότερος τῶν ἰδιωτῶν βοῶν. *Scribendum puto*: ἐπὶ τῷ ΠΡΩΤΕΙΩ χειροτονούμενος.

VITARUM AUCTIO. p. 544. Forte: πρὸς δὲ τοῖσδε τι, τοῖσιν εἰρημένοισι, καὶ σεωπτόν, ἓνα δοκέοντα, ἄλλον ὀρόμενον καὶ ἄλλον ἔοντα εἰσεαί.

VITARUM AUCTIO. p. 551. ναύτης δ' ἂν ἴσως, ἢ κηπαρὸς, ἐν καιρῷ γένοιο. *Male vertitur ἐν καιρῷ Opportune, cum valeat Utilis.* Vid. Steph. Thesaur. Ling. Græc. tom. II. 10. G.—Euripid. Troad.

ἢ τοῦ πατρὸς δέ σ' εὐγένει' ἀποκτενεῖ,
ἢ τοῖσιν ἄλλοις γίνεται σωτήρια·
τὸ δ' ἐσθλὸν οὐκ Εἰς Καῖρον ἤλθε σοι πατρός.

VITARUM AUCTIO. p. 558. Epicurus, Mercurii præconis voci subjectus, mercatori cuidam addicitur. *Ερμ. Τίς ὠνεῖται τοῦτον;*—

Αγο. Τίς ἢ τιμή; Ερμ. Δύο μυαί. Αγο. Ἀάμβανε. τὸ δέῃνα δὲ ὅπως ἴδω, τίσι χαίρει τῶν ἐδεσμάτων. Ερμ. τὰ γλυκέα σιτεῖται, καὶ μελιτώδη καὶ μάλιστα τὰς ἰσχάδας.

Τὸ δέῃνα δὲ *quid sibi velint, nondum plane adsequor*, ait Gesnerus.—Τὸ δέῃνα interjectio est, quæ utebantur, quum subito in mentem venisset aliquid, cujus oblivisci periculosum, vel certe incommodum, fuisset. ΤΟ ΔΕΙΝΑ μέντοι—μὴ λαμβανέτωσαν οὗτοι τὸ δικαστικόν. (ita interpretandum.) Lucian. Bis Accusatus p. 822. πλὴν (ΤΟ ΔΕΙΝΑ) ὅρα, ὦ Αυσία, μὴ τινι εἴπῃς τὸ περὶ τῆς κόμης. Lucian Dial. Meretr. p. 745. edit. Salmur.—καίτοι, ΤΟ ΔΕΙΝΑ, ψιάθός ἐστ' ἐξαιστέα. Aristoph. Lysistr. 921.—ἀτάρ, ΤΟ ΔΕΙΝΑ, δεῦρ' ἐπανάγκρυσσαι πάλιν. Aristoph. Aves 648.—Sic distinguendum est igitur: τὸ δέῃνα δὲ ὅπως ἴδω τίσι χαίρει τῶν ἐδεσμάτων.

VITARUM AUCTIO. p. 564. Emendandum: ὁρᾷς δὲ δῆτα καὶ τὸν συλλογισμὸν, ὅτι' αὖ φησιν.—Εἰ τὸν πρῶτον τόκον λήψεται, καὶ τὸν δεύτερον· ἀλλὰ μὴν τὸν πρῶτον λήψεται. ἄρα καὶ τὸν δεύτερον.

VITAR. AUCT. p. 565. Χρύσιππος. Μανθάνεις· οὐ γὰρ ἑμαυτοῦ εἵνεκα λαμβάνω, τοῦ δὲ διδόντος αὐτοῦ χάριν. ἐπεὶ γάρ ἐστιν ὁ μὲν τις ἐκχύτης, ὁ δὲ περιεκτικός, ἑμαυτὸν μὲν ἀσπῶ εἶναι περιεκτικόν, τὸν δὲ μαθητὴν ἐκχύτην. Αγο. Καὶ μὴν τοῦναντίον ἔφη, τὸν νέον μὲν εἶναι περιεκτικόν, σὲ δὲ, τὸν μόνον πλούσιον, ἐκχύτην. Restituo. Αγο. Καὶ μὴν τοῦναντίον ΕΧΡΗΝ· τὸν νέον μὲν εἶναι περιεκτικόν, σὲ δὲ, τὸν μόνον πλούσιον, ἐκχύτην.

VITAR. AUCT. p. 568. Αγο. Ἀλλὰ τί σοι τὸ τέλος τῆς ἐπιστάσεως; Φιλοσ. (Πυθάρωνις) Ἡ ἀμαθία, καὶ τὸ μήτε ἀκούειν, μήτε ὁρᾶν. Αγο. Οὐκοῦν καὶ κωφὸς ἄμα, καὶ τυφλὸς, εἶναι λέγεις. Legendum puto: Οὐκοῦν καὶ κωφὸς ἄμα καὶ τυφλὸς, εἶναι ΘΕΛΕΙΣ.

PISCATOR, seu REVIVISCENTES. p. 586.—Φῆμαι γὰρ ἡμῖν διήγγελλον οἷα ἔλεγεν, ΕΙΠΩΝ ἐς τὰ πλήθη, καθ' ἡμῶν.

PISCATOR, seu Reviviscentes. p. 591. Εἶεν ἡμεῖς μὲν ὑμῖν καὶ δὴ καθήμεθα, ἑτοίμοι ἀκούειν τῶν λόγων—Probam lectionem perperam sollicitavit Marcilius; cui astipulatus est Solanus. Καὶ μὴν μηδ' ἐκεῖνό γε ὑμᾶς, ὧ ἄνδρες Ἀθηναῖοι, λανθανέτω, ὅτι τῶν αἰσχίστων ἐστὶ, πάντα ἀνθρώπους ἰδεῖν καὶ ἀκοῦσαι τὰς μὲν συμφορὰς, αἷς δι' ὑμᾶς ἐχρήσαντο οἱ ἄνδρες οὗτοι, πάντα τὸν χρόνον κυρίας αὐτοῖς γεγενημένας, τὰς δὲ δωρεάς, αἷς ἀντὶ τούτων ἔλαβιν παρ' ὑμῶν, ΚΑΙ ΔΗ λελυμένας. Demosthenes, contra Leptinem.—'Εν ᾧ δὲ ταῦτα ἐβουλευόντο, ΚΑΙ ΔΗ βασιλεὺς, παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα, κατέστησεν ἐναντίαν τὴν φάλαγγα—Xenoph. Anab. Lib. I. cap. x. § 7. Videndus Hutchinsonus ad hunc locum, et Toupius ad Longinum sect. XVI.

PISCATOR, seu Reviviscentes. p. 598. ταῦτα μὲν, ὥσπερ εἰκὸς ἦν, ἀπέφυγον· ἐπὶ δὲ τὰ σά, ᾧ Φιλοσοφία, καλὰ ὠρμήσας, ἤξιον ὅποσον ἔτι μοι λοιπὸν τοῦ βίου, καθάπερ ἐκ ζάλης καὶ κλύδωνος ἐς εὐδιόν τινα λιμένα ἐσπλέεσας, ὑπὸ σοὶ σκεπόμενος, καταβιῶνα. Cum menda tam manifesta sit, miror neminem adhuc restituisse ΟΡΜΗΣΑΣ.

PISCATOR, seu Reviviscentes. p. 600. Οἱ γὰρ ἄνθρωποι, εἴ τινα τούτων ἐώρων, πονηρὸν, ἢ ἄσχημον, ἢ ἀσελγές τι, ἐπιτηδεύοντα, οὐκ ἔστιν ὅστις οὐ φιλοσοφίαν αὐτὴν ἡτιᾶτο, καὶ τὸν Χρύσιππον εὐθύς, ἢ Πλάτωνα, ἢ Πυθαγόραν, ἢ ὅτου αὐτὸν ἐπάνυμον ὁ διαμαρτάνων ἐκεῖνος ἐποιεῖτο, καὶ οὐ τοὺς λόγους ἐποιεῖτο. Conjecit Brodæus καὶ οὐ τοὺς λόγους προσεποιεῖτο; Jacobus Gronovius ἐπονέτο. Quid si legamus καὶ οὐ τοὺς λόγους ΕΜΜΕΙΤΟ?

PISCATOR seu Reviviscentes. p. 609. Βαβαί. ὡς πλήρης μὲν ἦ ἄνοδος ὠθιζομένων, ἐπεὶ τὰς δύο μνᾶς ὡς ἤκουσαν μόνον. Mihi placeret: ἐπεὶ τὰς δύο μνᾶς ΕΙΣΗΚΟΥΣΑΝ μόνον.

PISCATOR, seu Reviviscentes. p. 618. καίτοι γελοῖός ΓΕ εἰμι ἀναγκάζων ἰχθῦν λαλεῖν. Ita scribendum.

PISCATOR, seu Reviviscentes. p. 619. μὴ καί τι σοι, ὅσον πολλοὶ εἰσιν, οἷχεται, ἀποσπάσας τὸ χρυσίον καὶ τὸ ἄγκιστρον. Forsitan ὍΙΟΙ πολλοὶ εἰσιν.

CONJECTURA

In locum Dialogi de causis corruptæ eloquentiæ.

DIALOGUM de causis corruptæ eloquentiæ alii Tacitum, alii Quintilianum scripsisse autumant. De vero auctore nihil certi habent in commentariis suis viri clarissimi. De fructu quem oratori affert extemporalis facundia, ait Marcus Aper. "Equidem ut de me ipse fatear, non eum diem latiores egi, quo mihi latus clavus oblatus est, vel quo homo novus et in civitate minime favorabili natus, quæsturam, aut tribunatum, aut præturam accepi, quam eos quibus mihi præ mediocritate hujus quantulæcunque in dicendo facultatis, aut reum prospere defendere, aut apud centumviros causam aliquam orare, aut apud principem ipsos liberos et procuratores principum tueri, et defendere datur. Tum mihi supra tribunatus et præturas, et consulatus ascendere videor, tum abire, quod si non in alio oritur nec in codicillis datur, nec cum gratia venit." c. 7.

Omnia plana et manifesta, si illud *abire* excipias quod intelligere nequeo; ita omnes iunt, et pro virili locum mutant, corriguntque. Manuscripti nihil hic quidem adjuvant; ergo ad conjecturam recurrendum est. Quæ alii in hunc locum dixerunt, brevi exponam, meamque posthac lectionem subjiciam.

VARIORUM LECTIONES.

'Tum supra me abire'—*Rodolphus Agricola.*

'Tum in cælum abire.'—*Douza ad Petronium.*

'Tum abire'—*Julius Salinerius.*

'Tum habere quod non in alto oritur'—*Petrus Pithæus.*

'Quod non in alto oritur'—Jus ac formulas Prætorum per *in alto* designat—*Justus Lipsius.*

'Tum habere quod non in atrio oritur'—*J. Lipsius.*

Muretus Pithæo et Lipsio consentiens non ulterius progressus est.

'Tum habere quod non in alieno oritur'—*Joh. Clericus.*

Adeant, quibus otium est, ipsos animadversores semet invicem refutantes. (Vide Huetii emendationem, Brot. Tac. Tom. iv. p. 623. Valp. edit.)

Lego, quoniam mihi non satisfaciunt quas laudavi, lectiones, Tum audire, quod si non in alio oritur, nec in codicillis datur, (i. e. principis) nec cum gratia venit (scilicet populi).

Audire, *to get a name, to be called*, Non recte facere, et tamen bene audire vult.—*Cicero.*

The Dialogue quoted above is not positively assigned to Tacitus,

or Quintilian; there is a passage, however, in Pliny's *Epistles*, ix. 20. in which, writing to Tacitus, he says :

“Poemata quiescunt, quæ tu inter nemora et lucos commodissime perfici putas.”

Compare this with some extracts from the Dialogue :

“Poetis si modo dignum aliquid elaborare, et efficere velint, relinquenda conversatio amicorum, et jucunditas urbis, deserenda cetera officia, utque ipsi dicunt, in nemora et lucos, id est, in solitudinem secedendum.”

This is in the person of Aper, to whom Maternus answers :

“Nemora vero et luci, et secretum ipsum, quod Aper increpabat, tantam mihi afferunt voluptatem, &c. Me vero dulces, ut Virgilius ait, musæ remotum a curis in illa sacra, illosque fontes ferant &c. Dialog. de Oratore, c. 9. v. 12.

The passage from Pliny's *Epistles* affords some presumption that Tacitus might have been the author of the Dialogue. Here is, at least, an apparent allusion of the letter-writer to the book ; and slight as the presumption arising from it may be, pretended demonstrations have been built on as weak a foundation. Besides Tacitus has been already named, and is in possession. The proof which would be insufficient to give a title, a great critic has said, may help to confirm one.

S. WESTON.

In confirmation, and illustration, of the opinion that Tacitus is the author of the Dialogue, we subjoin the excellent Introduction to the edition and translation of that work by the learned and elegant Dureau de Lamalle.

REFLEXIONS SUR LE DIALOGUE.

IL me semble qu'on ne doit plus guère douter maintenant que Tacite ne soit le véritable auteur de cet ouvrage. Tous les anciens manuscrits le mettent sous son nom. Pomponius Sabinus, grammairien du moyen âge, rapporte comme de Tacite une phrase assez remarquable qu'on lit dans ce Dialogue. On y rencontre

¹ Calamistros Mæcenatis, etc.

un assez grand nombre de tournures et d'expressions qui se trouvent dans les autres écrits de notre auteur, et plusieurs sont de ces expressions¹ extraordinaires et frappantes, qu'on n'oserait guère emprunter qu'à soi-même. Enfin, M. l'abbé Brotier et M. de Ségrais, deux savants dont l'opinion doit être d'un si grand poids, n'ont point hésité à reconnaître la propriété de Tacite.

En vain quelques critiques ont voulu faire honneur de cet ouvrage à Quintilien, sous prétexte que celui-ci avait en effet jeté quelques idées sur un sujet à peu près pareil, *Les causes de la corruption de l'éloquence*. Un endroit du Dialogue fixe l'âge et l'époque où l'auteur l'avait composé : c'était la sixième année du principat de Vespasien : l'auteur, comme il le dit lui-même, était alors fort jeune, et à cette époque Quintilien était certainement un homme fait.

Il en faut dire autant de Maternus et d'Aper, auxquels on a voulu aussi l'attribuer ; et cette dernière conjecture est encore moins heureuse ; car, outre que leur âge ne s'accorderait pas plus que celui de Quintilien avec la date de la composition du Dialogue, assurément, s'ils en eussent été les auteurs, ils n'auraient jamais eu le front de parler d'eux-mêmes, comme on en parle dans vingt endroits de cet ouvrage.

Ce qui avait donné des doutes, c'est que le style de ce Dialogue semblait s'éloigner des formes ordinaires du style de Tacite : comme si les grands écrivains n'avaient qu'une manière, et qu'ils ne prissent pas toujours la loi de leur sujet ; comme si un dialogue devait être écrit du même ton qu'une histoire ; comme si, en faisant parler des orateurs, on avait pu se dispenser de prendre leur langage, et d'employer les formes nombreuses affectées à l'éloquence oratoire ; comme si enfin, dans les autres ouvrages de Tacite, malgré la sévérité du genre de l'histoire, ces mêmes formes ne se retrouvaient pas encore, et plus fréquemment qu'on ne pense !

Je suppose qu'un homme n'eût jamais lu Tacite, que seulement il fût imbu de ces opinions, beaucoup trop exagérées, sur le laconisme prétendu habituel de notre auteur, et qu'on lui donnât à lire ce passage-ci :

“Ego ut concesserim apud paucos tacito voto quietem pro discordiâ, bonum et innocentem principem pro pessimis ac flagitiosissimis expetitur, ita neque Paullinum, quâ prudentiâ fuit, sperâsse corruptissimo seculo tantam vulgi moderationem reor, ut qui pacem belli amore turbaverant, bellum pacis caritate deponerent ; neque aut exercitus linguis moribusque dissonos in hunc consen-

¹ Egregiam paci famam circumdedit, *Vie d'Agricola*.—Hanc Ciceroni famam circumdedit, *Dialogue des Orateurs*.—Inserere sese fortunæ, *second livre de l'Histoire*.—Nomen inserere possunt famæ, *Dialogue des Orateurs*.

sum potuisse coalescere, aut legatos ac duces, magnâ ex parte luxûs, egestatis, scelerum sibi conscios, nisi pollutum obstrictumque meritis suis principem passuros."

Assurément, après avoir écouté cette lente et majestueuse période, qui semble, comme les belles rivières, s'entrelacer en replis sinueux, où toutes ces particules menagées avec art, en relevant et soutenant le discours, suspendent l'intérêt et attachent l'attention du lecteur ; où l'élégance des formes symétriques et correspondantes ajoute à la beauté du nombre ; où l'on a rassemblé avec soin les mots les plus mélodieux, tous ceux qui se développent par un enchaînement agréable des sons les plus flatteurs ; où la phrase enfin, après s'être enrichie dans sa marche de toute cette variété de nombres oratoires, vient se terminer par une cadence non moins harmonieuse, qui, pareille à ces corps sonores qui résonnent après qu'on a cessé de les frapper, laisse après elle un long et doux retentissement ; assurément, dis-je, après avoir écouté une telle phrase, le dernier des écrivains auquel, d'après les préventions ordinaires, on serait tenté de l'attribuer, serait Tacite : elle est de lui pourtant, et il en a mille de ce genre.

En général on se hâte trop de circonscrire la manière d'un écrivain. Des quatre autres ouvrages que Tacite nous a laissés, il n'y en a pas un seul où l'on n'aperçoive des différences très frappantes. Ce sont, par exemple, les Mœurs des Germains, qui ont ce trait, cette brièveté, cette concision que l'on veut qui soient le caractère distinctif de notre auteur. La Vie d'Agricola, tout au contraire, offre, sur-tout dans l'exorde et dans la péroraison, la rondeur harmonieuse des formes périodiques ; dans les Annales, le style a plus de simplicité ; dans l'Histoire, plus d'audace et de pompe.

Et cette différence, qui se remarque dans l'ensemble de ces ouvrages, vous la retrouverez dans les différentes parties, vous la retrouverez dans chaque détail. Le quatrième livre de l'Histoire traite presque entièrement des guerres de tous ces barbares du nord, Bructères, Bataves, Caninéfates. Dans tout ce livre, c'est à peu près la même manière que dans les Mœurs des Germains. Ce sont des traits détachés ; le style est brusque et heurté. Il semble qu'à force de vivre au milieu de ces hordes de sauvages, l'auteur ait pris, comme à son insçu, leur rudesse et leur âpreté.

S'agit-il de raconter les crimes du palais, l'avilissement des Romains, et la basse adulation du sénat ? alors, comme l'âme de l'auteur éprouve un sentiment profond de douleur et d'indignation, que la modération de l'histoire lui fait un devoir de contenir et de dissimuler, alors vous voyez que son style, par tout le mécanisme de sa phrase, par le redoublement des mêmes consonnes, par l'entassement des mêmes voyelles, par je ne sais quel rythme laborieux et contraint, exprime tout l'effort de cette âme tourmentée d'un sentiment violent, auquel elle craint de s'abandonner.

Ce n'est plus ici de la concision, de la brièveté ; c'est une précision vigoureuse, soutenue d'une harmonie forte. Vous croyez comme entendre les accents sourds d'une rage étouffée, d'où il part de temps en temps un cri terrible.

Mais enfin, lorsque ce cœur vient à se reposer sur des sentiments plus doux, lorsque le récit de quelques vertus peut soulager un moment l'oppression douloureuse qu'il éprouve au milieu de cet amas d'horreurs et de crimes, ou bien lorsque le spectacle de la jeunesse et de la beauté malheureuse dispose son ame à l'attendrissement et à la pitié, alors son style prend une teinte de mélancolie et de sensibilité. Les tours ont plus de mollesse, l'harmonie plus de douceur. Voyez tout ce morceau de Baréas et de Servilie, ce combat si touchant de l'amour paternel et de la piété filiale ; voyez tout ce récit des morts d'Octavie, de Sénèque, d'Othon, qu'on ne peut lire sans verser des larmes ; voyez surtout ce morceau enchanteur de la mort de Germanicus, où ce grand écrivain, par la répétition fréquente des mesures spondaïques, imite si bien les accents de la douleur, et rappelle à l'imagination les sons prolongés de ces instruments funéraires dont les anciens accompagnaient les obsèques de leurs morts : “*Neque multò pòst exinguitur ingenti luctu provinciæ et circumjacentium populorum. Indoluerè exterrè nationes regesque.....lacrymis et conclamationibus dolorem testabantur.*” Qu'on relise tout le discours de Germanicus mourant : “*Referatis patri ac fratri quibus acerbitatibus dilaceratus, quibus insidiis circumventus miserrimam vitam pessimâ morte finierim.*” Et puis tout de suite : “*Si quos spes mœæ, si quos propinquus sanguis, etiam quos invidia erga viventem movebat, inlacrymabant quondam florentem et tot bellorum superstitem muliebri fraude cecidisse.*” Je ne fais qu'indiquer : ce ne sont pas des beautés aussi frappantes qui ont besoin d'analyse. Seulement, je le demande, dans tous ces morceaux et dans une foule d'autres que je pourrais citer, est-ce la brièveté qu'on remarque ?

Souvent la même phrase offre à la fois tous ces différents contrastes. Entre mille exemples, en voici un qui me tombe sous la main :

“*At Agrippina, quanquam defessa luctu, et corpore ægro, omnium tamen quæ ultionem morarentur intolerans, conscendit navem cum cineribus Germanici liberisque : miserrantibus cunctis quòd femina nobilitate princeps, pulcherrimo modò matrimonio inter venerantes gratantesque aspici solita, nunc ferales reliquias sinu ferret, incerta ultionis, anxia suû, et infelici fœcunditate fortunæ toties obnoxia.*”

Remarquez tout l'art de l'auteur, qui d'abord ayant à peindre la langueur et l'abattement d'Agrippine, non content d'employer le rythme lourd de tous ces spondées, “*quanquam defessa luctu,*”

ajoute encore à l'effet par la manière dont les accents, dans ces trois mots, se trouvent tous placés à la pénultième syllabe, ce qui fait que l'harmonie tombant à chacun de ces mots, semble ne se relever qu'avec effort ; et comme si ce double moyen était encore insuffisant, il a soin d'appesantir encore la marche de la phrase par le choc de ces deux voyelles semblables, "*corpore ægro*," qui, par la difficulté qu'on éprouve en les prononçant, semble peindre à l'oreille la respiration pénible et haletante d'un malade exténué. Puis, lorsque le même auteur veut exprimer la violence des ressentiments de cette ame implacable qui lui fait surmonter la faiblesse de son corps, observez que le mouvement de la phrase s'accélère tout à coup par la rapidité de l'iambe et du dactyle, en même temps que l'harmonie de tous les mots se renforçant, semble imiter, par le son de toutes ces syllabes retentissantes, les éclats de la colère et de l'indignation, "*sed omnium tamen quæ ultionem morarentur intolerans*." Dans la seconde moitié de cette magnifique période, les contrastes ne sont pas aussi fortement prononcés. Il est cependant facile d'apercevoir que dans la peinture du bonheur d'Agrippine, sur laquelle l'auteur s'arrête avec complaisance, ces douces images sont développées dans un langage plus harmonieux et plus doux, "*miserantibus cunctis quòd femina nobilitate princeps, pulcherrimo modò matrimonio inter venerantes gratantesque aspici solita*;" et lorsque ensuite il trace la peinture des infortunes d'Agrippine, comme alors à sa pitié se mêlent je ne sais quels mouvements d'indignation, on voit que l'harmonie de la phrase prend un caractère d'énergie et d'âpreté, "*ferales reliquias sinu ferret, incerta ultionis, anxia suù*," jusqu'au moment où tous les sentiments de cette ame ne pouvant se contraindre, éclatent par des accents terribles : "*infelici fœcunditate fortunæ toties obnoxia*."

Je demande pardon à tous les lecteurs instruits de m'être si fort appesanti sur des remarques qu'ils n'auraient pas manqué de faire eux-mêmes ; mais ce n'est pas pour eux seuls qu'on doit écrire. Il est une classe d'hommes peu familiarisés avec les secrets de l'art, pour qui ces détails ne sont pas inutiles. Et d'ailleurs, comme rien n'est plus accrédité que l'opinion qui envisage la brièveté comme la qualité dominante du style de Tacite, et que c'est même cette opinion qui lui a fait contester si long-temps le mérite d'avoir composé son Dialogue, il était à propos de multiplier les preuves et les citations qui peuvent la combattre.

Il s'en fallait que ce fût l'opinion des anciens. Ils disaient, *la brièveté*¹ *de Salluste, la pompe de Tacite* ; et afin qu'on ne croie

¹ Quâ Crispus brevitate placet ;

Quâ pompâ Tacitus nunquam sine laude loquendus.

pas que ce soit un mot hasardé dans la chaleur de la composition, l'auteur de qui j'ai tiré ce passage, Sidonius Apollinaris, y revient encore dans un autre endroit ; et après avoir cité de nouveau la brièveté comme le trait distinctif de Salluste, il loue particulièrement dans Tacite une verve féconde et intarissable.

Je crois avoir trouvé une des raisons de cette différence si sensible dans la manière de ces deux grands écrivains. Lorsque Salluste écrivit son Histoire, il était mécontent du sénat, qui l'avait chassé de son corps. Le sentiment dominant de cette ame était une humeur chagrine : or l'humeur est sèche, elle est brusque. Ce qui dominait dans l'ame de Tacite, c'était cette haine vigoureuse que le vice inspire à la vertu indignée. Or le caractère de l'indignation est l'énergie ; ses accents sont forts et passionnés.

Montagne dit en propres mots *que la manière de Tacite tire à celle de Sénèque*. Assurément il n'y a jamais eu de jugement littéraire plus erroné. Tout le monde sait que Sénèque, d'ailleurs plein de traits brillants, parmi lesquels il se rencontre des beautés fortes et vraies, a trop souvent le tort de découper son style par de petites phrases courtes, qui arrêtent le mouvement de sa pensée, qui détruisent toute liaison, toute harmonie. Tacite, au contraire, procède ordinairement par grandes masses ; et les réflexions même, les maximes, les traits vifs, au lieu de les isoler et de les détacher, comme fait toujours Sénèque, ce qui ôte infiniment de leur poids et de leur force, il a l'art de les enchâsser dans le tissu d'une phrase toujours pleine, quoique serrée, et qui presque toujours joint le nombre à l'énergie. Lors même qu'il est précis dans les détails, il est large dans l'ensemble.

Une chose qui surprendra beaucoup de lecteurs, et qui semble contrarier les idées reçues, c'est que cette forme de style, que j'affirme être souvent celle de Tacite, était, suivant les anciens, la plus propre au genre historique. Cicéron dit en termes² exprès que les formes périodiques et nombreuses conviennent sur-tout au panégyrique et à l'histoire.

Je me flatte maintenant que cette discussion aura fort affaibli l'objection qu'on prétendait tirer de la diversité des styles : car de même que l'Histoire de Tacite offre souvent, comme je l'ai dit, la rondeur et le nombre qui se font remarquer dans le Dialogue,

¹ Et te qui brevitae, Crispe, polles,
Et qui pro ingenio fluente nulli,
Corneli Tacite, es tacendus ori.

² In historiâ, et in eo quod appellamus EPIDEIKTICON, placet omnia dici ISOGRATEO, Theopompeoque more, illâ circumscriptione, ambituque, etc. *Orator.*, ch. 24.

le Dialogue, de son côté, offre quelquefois la précision, l'énergie, et toujours la verve et la chaleur qui caractérisent l'histoire.

Juste-Lipse n'hésite point à mettre ce petit ouvrage au niveau de tout ce que Cicéron et Quintilien ont écrit de mieux sur ce sujet. J'avoue que je suis de l'avis de Juste-Lipse; et ce qui rend cet écrit encore plus intéressant, c'est que l'auteur avait au plus dix-neuf à vingt ans lorsqu'il le composa.

CASIMIR AND BURNS.

———Animæ, quales neque candidiores
Terra tulit, neque quæis me sit devinctior alter.

HORAT.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

BY those, who wish to make any considerable proficiency in the composition of Latin lyrics, it is now pretty generally understood that an acquaintance with the most successful imitators of Horace is nearly as necessary as a knowledge of the Venusian bard himself. A similar rule will hold good with respect to the acquirement of any other species of Latin poetry; and those, who are most familiar with the elegiacs of Sannazarius, of Buchanan, of Milton, and of Bourne, will be found to make the fairest approach to that ease, simplicity and delicate management, which is almost peculiar to the pen of Ovid. It is on this principle that, for the benefit of such of the British youth as are ambitious to excel in the former of these departments, and more especially in the structure and formation of the Alcaic stanza, I should humbly recommend an immediate reprint of the Polish poet Casimir; whose effusions, both in point of sentiment and harmony of language, are, in general, equal, at least seldom inferior, to those displayed by his great¹ prototype and pattern, Horace. I know not how to account for the omission of the name of this celebrated poet in that very able essay, written by Dr. Knox, *On Latin Verse as an exercise at Schools*.

In support of the propriety of my suggestion, I will present your readers with the perusal of one of his Alcaic odes, which, from its extreme beauty as well as brevity, will be every way suitable to the purpose required. To this I shall subjoin two very beautiful stanzas inserted in the collection of poems by the Scotch poet Burns, and known to have been written by him at a very early age. They bear a strong

¹ The title page of an edition of this poet, printed in 1721, begins thus: *Horatius Sarmaticus, sive Matth. Casimiri Sarbievii Lithuani S. T. Theologi et Poetarum omnium faciliè Principis Lyricorum, &c.* So great indeed is the repute in which this work has been held, that, although it has already gone through twenty editions, it is no easy matter to procure a copy even at an extraordinary price. V. L.—There is a Bipontine Edition of *Casimir* in octavo, which we suppose to be cheap, and by no means scarce. EDITOR.

resemblance in certain points to the Latin ode of Casimir, and well deserve being compared with it. In the sentimental part Burns has dilated to a more considerable length. Take away the presence of the lyre with the consequent address to it, and the close of the first stanza, together with the whole of the second and the beginning of the third, of Casimir, will very well accord with the first of Burns. Both the compositions are admirable; and to doubt to which the preference ought to be given is only to bestow praise upon both.

CASIM. LYR. LIB. II. ODE 3.

Ad suam testudinem.

Sonora buxi filia utilis,
 Pendebis altâ, barbite, populo;
 Dum ridet aër, et supinas
 Sollicitat levis aura frondes.
 Te sibilantis lenior halitus
 Perflabit Euri: me juvet interim
 Collum reclinâsse, et virenti
 Sic temerè jacuisse ripâ.
 Eheu! serenum quæ nebuke tegunt
 Repentè cælum! quis sonus imbrium!
 Surgamus.—Eheu! semper fugaci
 Gaudia præteritura passu.

BURNS—SONG.

I dream'd I lay where flow'rs were springing,
 Gaily in the sunny beam;
 Listening to the wild bird's singing,
 By a falling crystal stream.
 Straight the sky grew black and daring;
 Through the woods the whirlwinds rave;
 Trees with aged arms were warring,
 O'er the swelling, drumlie¹ wave.
 Such was my life's deceitful morning,
 Such the pleasures I enjoy'd;
 But lang² or noon, loud tempests storming
 A'³ my flow'ry bliss destroy'd.
 Though fickle fortune has deceiv'd me,
 She promis'd fair, and perform'd but ill;
 Of mony⁴ a joy and hope bereav'd me,
 I bear a heart shall support me still.

1814.

V. L.

¹ Drumlie, muddy. Gloss.³ A', all.² Lang or, long ere. Gloss.⁴ Mony, many.

CLASSICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I beg leave, through the medium of your publication, to submit to the approbation of the future Editors of the *Meditations* of Marcus Aurelius Antoninus, the following Criticism on a passage of that excellent and illustrious author, which I hope will be found as just as it is obvious.

Οὐ βλέπεις τὰ φυτάρια, τὰ στρουθάρια, τοὺς μύρμηκας, τὰς ἀράχνας, τὰς μελίσσας, τὴν καὶ αὐτὰς συγκοσμούσας κόσμον. Lib. V. Sect. 1.

As in a former part of this section the good Emperor addresses himself to man, that he might engage him to perform the various offices of life with willingness and alacrity; so he here endeavours to show that indolence is unworthy of man, since even the birds and insects, as the *sparrows*, the *ants*, the *spiders* and the *bees*, are all employed in their different stations, and perform actively their several duties. This leads me to believe that there is a slight error here, which must be manifest to an attentive reader; for as the reference was made to animated nature, the *shrubs* could not possibly be included.

After these observations, the necessity of an alteration will, I doubt not, be acknowledged, and it will also appear not less striking when I produce the words of Graves's Translation, which is the last and best: *Do not you see the very shrubs, the sparrows, the ants, the spiders, and the bees, all busied, and in their several stations co-operating to adorn the system of the universe?*

I therefore think that before τὰ φυτάρια the preposition κατὰ is not only to be understood, but for the sake of distinctness ought to have been expressed, as all the Translators have been deceived from the want of it. It is indeed surprising to me that not any of them should have hazarded a conjecture on the subject; for the whole context sufficiently demonstrates that the question is not concerning *Shrubs and Trees* as ornamenting this material world, but concerning *living creatures* exerting their active powers: of this a more apposite proof cannot well be given than in the sentences immediately preceding the one already quoted. πρὸς τὸ ἡεσθαι οὐκ ἔγγονας: ὥλως δὲ οὐ πρὸς πικεῖν, ἢ πρὸς ἐνέργειαν; and translated by Graves: *Were you born then only to please yourself; and not for action, and the exertion of your faculties:*

Influenced by all these reasons, I propose to read the passage thus:

Οὐ βλέπεις [κατὰ] τὰ φυτάρια τὰ στρουθάρια, τοὺς μύρμηκας, τὰς ἀράχνας—

and it may then be rendered: "Do not you perceive among the

very shrubs the little birds, the ants, the spiders, and the bees all contribute to enliven and adorn the system of the universe?"

The following citations may be considered as authorities in support of the use of this preposition, in a similar sense to the one which I have chosen, though the word admits of great latitude of interpretation.

καὶ δὴ περὶ ἀνθρώπων τοὺς λόγους ποιούμενον, ἐπισκοπεῖν δεῖ καὶ τὰ ἐπί-
γεια, ὥσπερ πρὸς ἀνωθεν, κατὰ ἀγέλας, στρατεύματα, γεωργία, γάμους,
διαλύσεις, γενέσεις, θανάτους——τὸ πάμμιγες, καὶ τὸ ἐκ τῶν ἐναν-
τίων συγκοσμούμενον·

Plato quoted by Antoninus. B. 7. Sect. 48.

When we are discoursing of the nature of man, we should take a view of these terrestrial affairs, as from a lofty eminence, and observe *among* the various combinations of society (literally *in the herding* of mankind : see also Iliad B. 480) their armies, their agriculture, their marriages and separations, their births and burials, their feasting and their mourning, &c.

Ἰὺτε μυιάων ἀδινάων ἔθνεα πολλὰ,
Αἴτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν.

Iliad. B. 470.

As numerous clouds of flies swarm *around* the peasant's hovel.

κατὰ βρωπῆϊα πυκνὰ——κείμεθα.

Odys. E. 473.

We lay *among* the thick bushes.

Στυγέω μάχας παροίνους
Πολυκώμους κατὰ δαΐτας.

Anacreon, Ode 42.

I detest quarrelling and fighting *among* the festivities of the table.

These are only a few instances which I have produced, as I am willing to leave the emendation to the candid judgment of your readers, who, if they approve it, will readily suggest many other illustrations.

20th Nov. 1813.

J. W.

AN ANSWER
TO
A LATE BOOK,
*Written against the Learned and Reverend
Dr. Bentley, relative to some Manuscript
Notes on Callimachus.*

TOGETHER WITH
AN EXAMINATION OF MR. BENNET'S
APPENDIX TO THE SAID BOOK.

LONDON :
PRINTED IN THE YEAR 1699.

WE were advised by that distinguished ornament of Classical literature, Dr. Parr, to re-publish in our Journal this very scarce and curious Tract upon a controversial subject even at the present day particularly interesting to the Scholar, and by the politeness of Dr. Samuel Butler, the learned Master of Shrewsbury School, to the excellent Library of which School the Book belongs, we are enabled to adorn our pages with it. The original was printed in octavo, and consists of 209 pages. We shall insert a portion of it in every succeeding number till the whole has been included. This Book forms a part of the noble collection of Dr. Taylor, (the well-known Editor of Demosthenes and Lysias,) bequeathed by him to the Library at Shrewsbury School. Dr. Taylor has written in his own fine hand upon the title-page of the Book, *By S. Whately*, and opposite to the title-page appears the following note, in Dr. Taylor's hand—

“ S. Whately.

“ I have seen an English Translation of Phalaris' Epistles (with some things relative to this dispute) by one Whately, A. M. and Fell. of Magdal. Coll. Oxon. Surely y^e same.

Solom. Whately, Magd. Coll.

A. M. 1684. Oxf. Grad.”

Dr. Routh, the President of Magdalen College, Oxford, has added the following Note :

“ This person does not appear to have been either a Fellow or a Demy of Magd. Coll.”

We have to add, that Dr. Taylor, who acknowledges having seen S. Whately's Translation of Phalaris's Epistles, had no occasion whatever to doubt the fact that the writer of this Book was *S. Whately* ; for at the end of the Preface to it appears the following Advertisement—

“Lately published, The Epistles of Phalaris, translated into English from the Original, by the Author of this ANSWER.”

This Translation is also among Dr. Taylor's Books deposited in Shrewsbury Library, and S. Whately's name appears in the title-page of it.

In the 102d page of this able vindication of Mr. Bentley, occur the following words:—“This fragment is part of an *Hexameter*, a sort of metre, which a very moderate Antiquarian would have told you the ancients *never* made use of in Tragedy—

ἐν δὲ ῥάχαϊνε μὲν ἔργα σιδήρου.”

Dr. Butler adds the following remark—“The word *seldom* here is written in the margin by Dr. Parr, and justly. See the first Chorus in the *Œd. Tyr.* and various other passages.” Dr. Parr has subsequently annexed these words:—“In the *Trachinians* there are nine Hexameters: see the 1027th line, Edit. Vauvill. of Sophocles.”

THE PREFACE TO THE READER.

’TIS but a poor invitation to the Reader, and an upon mon way of prefacing, to tell him, that he is presented with a Book not worth the perusal. But as the matter is past denial, and as I am certain to hear of it from other hands, ’tis not so much ingenuity as policy to confess it. Some little account however I think my self obliged to give of the motives that put me upon intermeddling in so insignificant a debate. There is a passion called by the Latins, *invidia*, which of all others my nature hath left it least in my power to resist: one property of which is not to be able to behold with patience those tormented by gnats. If any thing can justify such a Passion in so little a Creature as myself, the rude insults offered to an extraordinary Man, one of whose most impotent Adversaries I have in the following Papers taken upon me to bring under Examination, and the Applause with which the Party received them, I should think, will do it. What drew this Storm of Criticism upon that Reverend Person, the Reader will find not obscurely intimated to him in the Antiparadoxioms I have bestowed upon Mr. Bennet's Appendix. ’Tis no wonder, that a War so unjustly begun should be prosecuted by not much more honourable methods: and the Littleness of the Instruments made use of in executing their Revenge added to the Continuance. The Assurance with which their young Hero took the Field, that Air of Superiority with which he every where treats his Adversary, the Acclamations with which the Party, nay the Applauses with which he himself proclaimed himself Conqueror, made the World begin to look upon the Dr.'s Cause as desperate; and ’twas in every bodies mouth, Mr. Boyle's Book is an unanswerable piece. Nor was it enough, that Mr. Boyle had posted his despised Dr. Bentley at the top of two hundred and ninety Pages; that he had made him the Je t and Sting of I know not how many thousand Periods, the Common Chat of Coffee-houses and Taverns: He threatens him with yet more dismal things to follow: That there should be a

Book written against him in Latin; that Foreign Universities should in due time be informed, what a Man the King of England had to his Library-Keeper; and particularly Monsieur Spanheim, and Monsieur Craylus be instructed how to chuse out some more deserving Person to place their Civilities upon. Nay, and, to put him beyond all Hopes, he plainly tells him, that he was fallen into the Hands of an whole Body of Men, whose Hatreds and Revenges were Immortal; who, when once they begin with a Man, there's no knowing when they will leave him; and who were resolved to use him as unmercifully with their Pens, as ever Phalaris did poor Innocents with his Musical Bull.

Had not the Doctor been either very Conscious to himself of the Goodness of his Cause, or very insensible of Danger, he would tamely have quitted the Field, and have striven by Patience and Silence to have mitigated their displeasure. But to the surprise of the Town it was soon got abroad that the Dr. did not yield; nay, that he did but Laugh at them, and would certainly give them an Answer. This, we may suppose, created them some Disturbance. For I cannot imagine that they did ever in their Hearts believe Dr. Bentley to be so very manageable an Adversary as in their Writings they had every where represented him. However, one considerable Advantage they had gained in their first Adventure. The Town and common Fame were on their side, which when once they have fallen in with a false cry will not easily change their Note. Supported with this Comfort, they were resolved to stand their Ground, and if the Dr. was for answering them, they would be sure to find him work enough. I very well remember, that some Months before the Dr.'s last Book was published, I heard it in these very Words and Syllables from a certain Person, whom I suppose no stranger to the Secrets of the Party; "Let the Dr. come out with his Answer as soon as he will, they are in readiness for him; to my certain knowledge, saith he, they have Rods in Pickle against him." Accordingly, within not many Weeks after the Dr.'s Answer was published (but just time enough for the Club to patch up Mr. Bennet's Appendix) it was followed by this Rod in Pickle of a Vindicator: as indeed well it might, all the Sheets (or I am misinformed) being wrought off before. And here was another piece of work for the Dr. wherein they had him upon an unlucky Dilemma. If he answered it, the Littleness of the Subject, as well as the inequality of the Antagonist, must needs have exposed him to Contempt: If he answered it not; that had been interpreted a submitting to the Charge, and would have kept some Life in the Cause. And again; if he answered This, they might have had another piece against him, and after That another, and so on; verifying Mr. Boyle's Prediction, that there were an whole Body engaged against him, who when once they begin with a Man, there's no knowing when they will leave him. Nay, I have heard it more than once, that they gave out, they would write a Book against him once a Month as long as he liv'd. Nay, and I can produce my Witnesses, to whom Mr. Bennet, hearing, it seems, that there was something of an Answer designed to the Vindicator, said with his own mouth; That they were best let his Appendix alone: If they printed any Reflections upon him, he'd be even with them, and have

them exposed all the Town over, both in Verse and Prose. And these are the Methods by which the Gentlemen of the Half-Moon are resolved to humble the Library-Keeper at St. James's, and terrifie the rest of Mankind from opening their Lips on his behalf.

And must therefore Men and Books, like Dr. Bentley, and Dr. Bentley's Books, be run down merely by noise and numbers? Shall Banter so securely Triumph over Learning, and Phrase and Confidence over Sense and Truth? Must Men of Worth (as I think, I have somewhere or other exprest it in the following Papers) be made the mock of Fools, because they that make them so write things so wretchedly trifling, that a Man who hath any regard to his own Reputation, would be asham'd of having so mis-employ'd his time as to answer them?

As 'twas this Consideration, and this only, drew me into this Dispute; so I must desire the Reader to consider, that 'tis not the Subject-matter of the following Lines which I recommend to his Observation, but the manner of these Gentlemen's managing their Controversie with Dr. Bentley. And because it is scarce to be hoped that many should be found, who will give themselves the trouble of examining every particular, I shall point out some few Instances of our Vindicator's Allegations against the Dr. by which the Reader may give a guess at the whole, which upon Tryal I can assure him, he will find all of a piece. The chief Design of the Vindicator's Book, is to charge the Dr. with Plagiarism, upon account of a certain MS. from whence it is pretended Dr. Bentley borrowed a great part of his Collection of the Fragments of Callinachus, published in Mr. Grævius's late Edition of that Author, and put them off for his own. As I may pretend to have examined this part of his Accusation, more nicely than I can expect many others will do, I sincerely declare, that I see not the least Reason to believe, that the Dr.'s Collection was one line or hint the richer for his having seen that MS. The true State of the Controversie is given in the first Sheet and half, ending at page 23. To which, he that shall have the Curiosity of going to the Half-Moon and collating the Original Evidence itself there to be shewn against the Dr. is desired to add the Cautions laid down, page 51, &c. If he would without losing the time of going over the whole see some particular Exemplifications of our Vindicator's Ingenuity in prosecuting his Charge against the Dr. and of the Validity of his Proofs, he may consult these following Passages. Remark the first upon Proofs 6, 7. p. 25. and p. 33. 62, 63. 116, 117, 118. and especially, p. 79. 80. 81. 86. As for a choice Observation of our Vindicator's (though indeed not his own, but taken up at second hand from Mr. Boyle) upon the Extent of the Dr.'s Reading, I refer him to p. 37, &c. He that would take the measure of his Learning and Judgment, will find it, as in all his most judicious Animadversions upon the Dr.'s pretended mistakes, so more especially in these Observations of his own, p. 88, 89. 91, 92. 102, &c. and in his Supplement, p. 120, &c. 125. 128, &c. And here let me give (which was omitted in its proper place) the English of those two Greek Lines, page 89. by the help of which even the Wits and the Fools of Parts (who are indeed the support of the Cause) may be able, without the help of more Learning

than what their Mother tongue affords them, to give some guess at the profundity of our Vindicator's Judgment, and how proper a Person he is to set up for a Corrector of other Men's Writings; *Kαὶ κρέσσων* &c. According to Stephanus, and Dr. Bentley's emendation in English thus, 'I also, as well as Pythagoras, command you to abstain from the feeding upon Beans, or the Flesh of any living Creature.' But according to our Learned Vindicator's Correction thus, 'I also, as well as Pythagoras, command you to abstain from feeding upon Beans, and that you sit still without speaking a word.'

As for the Veracity of our Honest Vindicator, his whole Book is one continued Proof of it. The very Design of his Book being to prove; that the Dr. stole the best part of his Collection from their MS. But He, having perused and collated that MS. with the Dr.'s printed Collection, could not but know this to be a most notorious Falshood. (vid. p. 64. 118.) And he that shall prefer an Indictment, the very matter of which he knows to be false, cannot design Truth in his Proofs. But to point the Reader to one full, clear, and undeniable Proof of our Vindicator's Veracity, let him turn to page 114. line 15. 'Dr. Bentley to *Conceal*,' &c. and his very next Allegation against the Dr. p. 115, is much of the same stamp.

As for the other part of his Accusation against the Dr. 'Dr. Bentley's *Injustice* and *Inhumanity* to the Authors that lived before him,' I have dispatched the whole in so few words, that the perusing of it will be but little loss of time, p. 133, &c. Which when the Reader shall have done, to his own judgment I leave it, whether I had not Reason to address myself to him in the manner I there do. p. 141.

"Observe it, Reader, and consider the Consequence; when once "Banter hath broken in upon a Man's Reputation, how securely Ignorance will follow its Leader."

Mr. Bennet's Appendix being about that Matter of Fact, which hath fill'd the mouths of the Party with such Clamour, if any thing I have written shall find a Reader, I may presume it will be my Examination of that Appendix; to which therefore I shall not here say any more, than that I am even amazed at Mr. Bennet's confidence in concluding his Appendix with so serious and solemn a Protestation, 'That those things were written by him with the same Sincerity and Care as if he had been upon his Oath; that he had no where made use of any false Colours, nor willingly misled his Reader in any the least trifling Circumstance of that tedious Story.' Which, taking his words in the plain and natural Sense they seem to Design, I dare pronounce to be a most notorious Falshood.

And now upon the whole, after all the Pains these Gentlemen of the Half-Moon have taken upon the Dr. and his Writings, there is not, I think, any thing material advanced against him, either as to matter of Fact or matter of Learning, which hath not received a thorough Examination, that part of Mr. Boyle's Book excepted, which the Dr. hath reserved to his own farther Consideration; though I believe they could be very well content to dispense with him for the performance of his Promise. And all the black Accusations hitherto preferred against him

of Ignorance, Plagiarism, Falshood, &c. appearing upon Tryal (as I think they plainly do) both frivolous, false, and malicious: They may, if they please, still go on with their laudable Design of Printing things upon the Dr. and write a Book against him once a Month as long as he lives: I dare say, they will neither give him any Disturbance in his own Thoughts, nor injure his Reputation with others. Since they stand already convicted of so many notorious Prevarications; whatsoever they may hereafter advance, I shall not scruple to pronounce that Reader, not only Simple and Credulous, but also Partial and Unjust, that shall trust them upon their own bare words, or give any heed to the most specious of their Pages till they have stood a Tryal. And what I assume on behalf of the Dr. the same privilege I think, I have a Right of claiming for myself; who having shewed myself so fearless of their Displeasure, may reasonably expect the worst of Revenges that the Pen can execute: And as for any rougher Instrument, I shall soon be placed out of their reach.

DR. PARR'S *Inscription* FOR SIR J. MOORE'S MONUMENT.

WE rejoice to have it in our power to lay before our readers a correct copy of the following elegant Inscription, written by the Rev. Dr. Samuel Parr, and intended to be engraved on a monument, which is to be erected at Corunna to the memory of Sir John Moore. The officers of our government having been informed that the wooden monument erected by Marshal Soult, and afterwards repaired by the Marquis Romana, was in a state of decay, meritoriously resolved to erect one of marble, of which the expenses are to be defrayed by the Prince Regent, and the members of the cabinet council. Dr. Parr was very properly selected by the Noble Lords, Bathurst, Grenville, Grey, and Holland, to write the Inscription. As to the classical appellation for *Corunna*, Ainsworth gives *Caronium*, which has by a blunder been in some of the copies changed into *Coranium*, but Ainsworth was mistaken, as *Caronium* is a different town. Ptolemy in his Geography calls the place *Flavium Brigantium*, and others call it *Brigantium*, but these appellations would have been too recondite for a popular Inscription, and *Corunna* is sufficiently Latin in the form. Some persons, whose acuteness outruns their learning, have charged the writer of the Inscription with having post-dated Sir John Moore's death by one month. But the said writer merely employs the Roman method of computing time, and states his death to have occurred on the 17th day of the calends of February, which is in English the 16th day of January, the actual day of his death.

H. S. E.

JOANNES · MOORE

ALLECTUS · IN · EQUESTREM · ORDINEM · BALNEI

A · GEORGIO · TERTIO · BRITANNIARUM · REGE

ORTU · SCOTUS

IMPERATOR · FORTIS · IDEMQUE · INNOCENS

ET · REI · MILITARIS · PERITISSIMUS

SCIENTIA · ET · USC

QUI

IN · BATAVIA · CORSICA · ÆGYPTO · INDIA · OCCIDENTALI

HOSTES · FUGATOS · VIDIT

HISPANORUM · TETRA · ET · DEFECTIBILI · TYRANNIDE · OPPRESSORUM

JURA · LEGES · ARAS · ET · FOCOS

SUMMO · QUO · POTUIT · STUDIO · TUTATUS · EST

ET · POST · VARIOS · BELLI · CASUS

CUM · AD · CORUNNAM · ÆGRE · ACCESSISSET

MILITES · SUOS

LONGO · ITINERE · FAME · FRIGORE · ENECTOS

AD · SUBEUNDAM · PRÆLII · DIMICATIONEM

HORTANDO · EREXIT

AUDENDO · CONFIRMAVIT

ET · GALLIS · NUMERO · COPIARUM · FRETIS

ET · FELICITATE · DUCIS · PÆNE · PERPETUA · SUPERBIENTIBUS

VICTORIAM · E · MANIBUS · ERIPUIT

LEGIONI · QUADRAGESIMÆ · SECUNDÆ

SOCIETATE · PERICULORUM · DIU · SECUM · CONJUNCTISSIMÆ

ET · MEMORI · RERUM · IN · ÆGYPTO · PROSPERE · GESTARUM

DE · VIRTUTE · DIGNA · COMMILITONIBUS · SUIS

GRATULATUS · EST

ET · VULNERE · PRO · PATRIA · SOCIISQUE · EJUS · ACCEPTO

VITAM · UTI · MULTUM · ET · SEPE · OPTAVERAT

BENE · CONSUMMAVIT

XVII · KAL · FEBRUAR · ANNO · SACRO · MDCCCVIII

GEORGIUS

GEORGII · TERTII · FILIUS

BRITANNIARUM · REGNUM · UNITUM · REGENS

ET · QUI · REGIÆ · MAJESTATI · A · SANCTORIBUS · CONSILIIS · SUNT

HOC · MONUMENTUM

PONENDUM · CURAVERUNT

ANNO · SACRO

MDCCCXIII.

PÆCIOLOGRAPHIA GRÆCA.

FEW of our readers are unacquainted with Mr. Hodgkin's publications to initiate youth into the knowledge of the Greek Characters, and of Greek Grammar. To make his labors in the former branch more extensively known, he has favored us with his plates for the Classical Journal. We shall insert them gradually, in a manner the most convenient for the size of the work. He will introduce himself to the reader by his own addresses, and by Dr. Young's

letter. We give his Table of the various forms of the *Greek Alphabet* in different ages. The abbreviations and connexions in eleven plates will close the collection, two of which we give in our present No.

Johannes Hodgkin Lectori S.

Hunc libellum, doctissimi illius viri humanitati cui dedicatur, debes; quo enim tempore occupationes meæ, hæc studia, ut constitueram, persequi me prohibebant, ille materiam omnem operi necessariam præbuit. Ejus amicitiam inter ea quæ maxime mihi grata contigerunt habeo; assiduum enim laborem cum magno ingenio conjungit; et præter egregiam aliarum artium scientiam, eam Græcæ linguæ peritiam quam pauci, talem vero in Græcis literis elegantiam formandis, qualem vix alter antehac, assecutus est. Eorum quæ scripserit talis vir ne punctum quidem mutare vellem; ea igitur quæ, in hujus operis usum, mihi amicissime misit, ipsius verbis accipe, et vale.

Dedi Kal. Octob. MDCCXCIV.

“ Thomæ Young Johanni Hodgkin S.

“ Cum primum mihi consilium tuum de literarum Græcarum
 “ exemplaribus parandis edendisque exposuisti, laborem illum
 “ tum viris doctis gratum, tum discentibus et docentibus peruti-
 “ lem fieri posse statim animadverti; teque ad id opus prosequen-
 “ dum magnopere hortatus sum; meamque, quoad mihi per
 “ alias occupationes liceret, opellam tibi non defuturam promisi.
 “ Nunc igitur accipe quæ in hunc finem congeffi, tuoque felici
 “ calamo orna. Mitto tibi specimen tergeminum elementorum
 “ Græcorum, quarum siqua est pulchritudo, eam tu brevi tem-
 “ pore facile vel assequeris vel etiam superabis.¹ Iambos et Hex-
 “ ametros in usum tuum quos maxime idoneos existimavi, secun-
 “ dum ordinem literarum, e Menandro, Euripide, Philemone,
 “ Phocylide, Theognide, Hesiodo aliisque selegi: hæc cum facile,
 “ studiis meis occasionem præbentibus, colligere possem, gratius
 “ id tibi fore credebam quam ut ipse, prout inceperas, hanc ma-
 “ teriam corraderes. Addidi etiam versiculos aliquos, utinam
 “ meliores, quos meministi me rogatu viri omnium disertissimi
 “ Edmundi Burke olim fecisse. Sequitur quod, si auctius esset,
 “ codices præcipue Græcos manu scriptos legentibus magno foret
 “ usui, contractionum quarundam nexuumque literarum exposi-
 “ tio, variarumque ejusdem literæ formarum exempla: hujus
 “ maximam partem debeo liberalitati viri rerum antiquarum peri-
 “ tissimi, Thomæ Astle, qui libellum. titulo ΠΑΛΑΙΟΓΡΑΦΙΑ,
 “ in usum Antonii Askew a Johanne Caravallo Græco conscrip-
 “ tum, humanissime mecum communicavit: reliqua partim ex

¹ We do not insert this part of the work.

“ ejusdem viri clarissimi de arte scribendi, partim ex aliis libris
 “ conquisivi. Multa Caravallus e Pæcilographia Bernardi de
 “ Montfaucon hausit. Qualiscunque autem sit hæc quam ΠΟΙ-
 “ ΚΛΙΟΓΡΑΦΙΑΝ dixi, omnes hujusmodi catalogos antehac editos
 “ magnitudine saltem superat. Restat autem ut pauca de litera-
 “ rum forma rationeque scribendi præcipiam, tibi quidem non
 “ ignota, quæ autem operi tuo utiliter addere poteris. Majus-
 “ culæ vix alio modo quam Romanæ scribuntur; quare has
 “ quidem prætereo; neque de tertii ordinis literis dicere opus est,
 “ ad eas enim proxime accedunt quæ hodie cursivæ seu Italicæ
 “ dicuntur, atque ad eas quibus quotidie in scribendo utimur,
 “ celeritati vulgaris usûs accommodatæ; secunda autem series,
 “ quæ elegantioris formæ, magisque, ut ita dicam, Græcæ spe-
 “ cimen exhibet, alio omnino modo quam quo vulgo scribitur
 “ elaboranda est. Ac primo, penna quidem ita secunda est, ut
 “ fissura sit non longissima, apex nonnihil obliquus; ea parte
 “ quæ pollicem spectat tantillo brevior: deinde ita tenenda est ut
 “ cavum ejus non volæ sed digito medio obvertatur; hinc fiet ut
 “ ascendendo et ad dextram progrediendo crassescat linea. Di-
 “ vidi autem possunt literæ secundum locum unde orditur penna,
 “ in decem ordines, quorum primus literas α β γ δ ε ζ η θ
 “ complectitur, quarum omnium pars prior prope basin initium
 “ habet, crassitudinem maximam prope apicem; posterior pars
 “ ab eodem initio, uno ductu, secundum formas diversas perfici-
 “ enda est, exceptis θ ρ ω, quibus opus est ut tertio applicetur
 “ penna, ε que cui quarto. Sequuntur ε ς: illius prima pars
 “ paulo ante medium arcus inferioris desinit; hæc unico ductu
 “ perficitur: deinde solum ε, e lineis duabus, utrisque e medio
 “ profectis formanda. Uno ductu γ, χ duobus, a sinistra sem-
 “ per ortis, efficietur; hæ latiore longioreque principio gaudent,
 “ quam ordo quintus, literarum nempe sex η ι κ λ ν ψ, quas sin-
 “ gulas penna simul excudit, ψ sola excepta. Vix expositione
 “ egent ζ ξ. A tenui curvaque linea in crassiorem abit θ, dein
 “ attenuatur, atque iterum crassescit. Ascendit primo crassum
 “ λ, lineaque secunda tenui descendente ornatur. A principio
 “ tenui ortum μ duos flexus habet parti posteriori α similes.
 “ Postremæ π ϖ τ ϛ a linea transversa crassa ordiuntur, cætera
 “ tenuia, excepta ϖ, quæ ad ω prope accedit. Quo facilius intel-
 “ ligantur hæc præcepta, adjeci 'exemplar quod locum initii uni-
 “ uscujusque literæ puncto apposito indicat, posterioresque pennæ
 “ ductus a primo linearum diversitate distinguit. Secundum
 “ eadem principia, quorum fundamenta debeo utili libello Am-
 “ brosii Serle de arte scribendi, omnes literarum nexus, accentus,
 “ notæque numerales confici possunt. Vale, vir optime et ami-
 “ cissime, atque hæc in publicum bonarum literarum commo-
 “ dum ornare perge.

Dat. id. Decembr. MDCCXCIII.

¹ Vide Calligraphiam Græcam.

Thomæ Young, Medicinæ Doctori, Regiæ Societatis, necnon et Linnæanæ Socio, Johannes Hodgkin, S.P.D.

"En tibi tandem, Vir doctissime, Pœcilographiam Græcam: quòd citius non acceperis, Sculptoris assignandum est, non dicam negligentia, sed nimia rerum gerendarum copia: à quo, utpote longè omnium artis suæ peritissinio, incæptum opus etiam finiri apprimè cupiebam; multis verò labentibus annis, dum, aliis negotiis impedito, operam meis dare non licebat, eodem tempore contractionum nexuumque literarum catalogum quibusdam exemplis auxi, quæ doctissimus vir Ricardus Porson, A.M. Græcarum literarum apud Cantabrigienses professor, humanissimè mecum communicavit; et omnes contractiones in Apollonii lexico, ab erudito Villoison edito, repertas, hortante viro clarissimo Carolo Burney, LL.D. inserui; varias etiam Græcarum literarum per ætatum ordinem, formas, te probante, disposui.

Vale, vir doctissime, eumque, ex arte medendi, quem, pro ingenio, industriâque tuâ et omnium optimarum artium scientiâ, sperare tuum est, fructum percipe.

Dedi 11 Kal. Aug. MDCCCVII.

BIBLICAL CRITICISM;

On 1 John, v. 7.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I READ in No. XV. of your Journal, p. 92, a Letter from a "*Country Clergyman*," containing some remarks on a paper printed in No. XIV. p. 437, in which, as you may remember, I assumed as generally granted, the spuriousness of the passage, 1 John, v. 7; and perceiving, as I did, the abilities of the writer, I was somewhat astonished at finding in him a defender of the verse. Before I proceed farther in vindicating my essay, (which I doubt not your candor will afford me an early opportunity of doing,) I must state, that I am a member of the Church of England, and a sincere believer of the Trinitarian Doctrine, taught by her Liturgy and Articles. It seemed not unnecessary to make this declaration, that I might obviate, with regard to myself at least, the general opinion, that any one who impeaches, or does not defend, the authenticity of the disputed passage, must be an enemy, either avowed or concealed, of the doctrine it inculcates; and if it be right to form a judgment from the zeal and eagerness with which certain of your Correspondents charge those with Deism, who do not believe the doctrine which may be deduced from the "*absolute integrity of the Hebrew Text*," it seems not to be needless to endeavour to explain our views and motives, when we oppose any particular passage in the New Testament.

It should, however, be confessed, that they who can assert the "integrity" of the Text, which informs us that Ahaziah was "forty and two years old" when he began to reign, whilst his Father was aged only forty years when "he was gathered to his Fathers," may think the passage under consideration genuine, without committing an unusual absurdity. But before I proceed to consider the arguments adduced by the Clergyman in support of his opinion, I request him to accept my sincere thanks for the elegant compliments paid me in the beginning, and continued through every part, of his letter.

I commence then, by considering the testimony of Diodorus Tarsensis. The account given us of this Father by Moreri, ¹ is as follows: "Diodore d' Antioche, prêtre de cette Eglise, et puis Evêque de Tarse Metropole de Cilicie, a vécu dans le IV. Siècle. Il fut accusé, après sa mort, d'avoir été un des maîtres de l' Hérésarque Nestorius. S. Cyrille l' accuse dans l' Epître à Successus, d'avoir distingué le Verbe né de Dieu, du fils de Marie; il le nomme dans celle qu' il écrivit à Jean d' Antioche, et Acace de Militene, ennemi de la gloire de Jesus Christ. Saint Melece, au retour de son exil, apprenant avec quel courage il avoit défendu la Foi Orthodoxe contre les hérétiques dans Antioche, où il introduisit la Psalmodie alternative, le tira d' un Monastère où il étoit Abbé, et il l' éleva à l' Episcopat. S. Athanase, S. Basil, et S. Chrysostome, qui avoient été ses disciples, le louent comme un Evêque très saint, et comme un défenseur invincible de la Foi, &c. Le premier Concile de Constantinople le compte entre les Prélats qu' il propose pour regle de la créance Orthodoxe. Cependant, après sa mort, ses écrits furent trouvés remplis de ces erreurs que j' ay marquées et condamnées." I subjoin some passages from the Ecclesiastical Historians, ² in which he is mentioned. Theodoret ³ speaks of him in the following terms: Διδώωρος—ὁ σοφώτατός τε καὶ ἀνδρείωτατος, οἷά τις ποταμὸς διειδής τε καὶ μέγας, τοῖς μὲν οἰκείοις τὴν ἀνδρείαν (read according to Valesius, *Not. ad Locum*, ὑδρείαν) προσέφερε. τὰς δὲ τῶν ἐναντιῶν βλασφημίας ἐπέκλυζε, καὶ τὴν μὲν τοῦ γένους οὐκ ἐλογίζετο περιφάνειαν, τὴν δὲ ὑπὲρ τῆς πίστεως τολαιπωρίαν ἀσπασίως ὑπέμεινε. To the same purpose we read in the same author, ⁴ that Theodorus, Bishop of Mopsuestia, πάσης μὲν ἑκκλησίας διδάσκαλος, κατὰ πάσης δὲ φάλαγγος αἰρετικῆς ἀριστεύσας, τοῦ βίου τὸ τέλος ἐδέξατο· οὗτος τῆς μὲν Διοδώρου τοῦ πανυ διδασκαλίας ἀπήλαυσεν. Ἰωάννου ⁵ δὲ τοῦ θειοτάτου

¹ Dictionnaire Historique, Tom. ii. p. 359, 1702, fol. au mot *Diodore*.

² In quotations from the Eccles. Historians throughout this paper, the references are made to the excellent edit. by *Reading*, 3 vols. fol. Cantab. 17 20.?

³ *Histor. Ecclesiast. Lib. iv. c. 25*, p. 184. ⁴ *H. E. Lib. iv. c. 40*. p. 242

⁵ The ΙΩΑΝΝΗΣ here spoken of was the great Chrysostom.

γεγένηται κοινωνός τε καὶ συνεργός· κινῆ γὰρ τῶν πνευματικῶν Διοδώρου ναμάτων ἀπήλαυν. Socrates¹ tells us, that, Διοδωρος—ἐπίσκοπος Ταρσοῦ γενόμενος, πολλὰ βιβλία συνέγραψε, ψιλῶ τῷ γράμματι τῶν θεῶν προσέχων γραφῶν, τὰς θεωρίας αὐτῶν ἐκτρεπόμενος. By Sozomen² also, we are furnished with the same account, with merely verbal alterations. Giving an history of the studies of the illustrious Chrysostom, he informs us that he had as masters in philosophy, Καρτέριόν τε, καὶ Διοδωρον, τὸν ἡγούμενον τῆς ἡ Ταρσοῦ ἐκκλησίας, ἐν ἐπιθύμῳ ἰδίῳ συγγραμμάτων πολλὰς καταλιπεῖν βίβλους, περὶ δὲ τὸ ῥητὸν τῶν ἱερῶν λόγων τὰς ἐξηγήσεις ποιήσασθαι, τὰς θεωρίας ἀποφεύγοντα. The account by Suidas it is needless to quote; but I am unable to see how any inference can be drawn from his words, that Diodorus “*had seen* a copy of St. John’s Epistle, which contained the 7th verse of chap. v.” Some fragments of his works, I have been told, are to be found in the *Catena Patrum Græcorum*, which I do not possess, and to which I have no opportunity of referring: the Commentary, however, εἰς τὴν ἐπιστολὴν Ἰωάννου τοῦ Εὐαγγελιστοῦ, I believe, is lost; and it cannot therefore be proved that he ever met with the disputed passage. It may not be improper to state, that the arguments drawn from the Fathers in defence of the verse, scarcely deserve, in general at least, any serious answer: they commonly are such as Patience herself would disdain to refute; and this remark is especially true in the present case. We are told of a book now lost, which appears to have been a commentary on the 1st Epistle of St. John, and contained an explication or defence of the Trinity. This might have afforded a slight degree of preponderance to the balance in favor of 1 John, v. 7. were there no other text in the epistle whence the doctrine could be elicited; but unfortunately, in the 4th century, the Fathers generally made use of the mystical interpretation of the eighth verse. The question then will be most properly decided by analogy; and I shall propose the following questions.

1. Did the Fathers ever make use of the mystical interpretation of the earthly witnesses mentioned, 1 John, v. 8.?

2. Is the seventh verse ever quoted in plain and express terms by any Fathers who lived in the five first centuries? ³ Or is it read without variation in the MSS. of such writers, nearly or entirely in the same state in which it now stands in common editions of the New Testament.

¹ Hist. Ecclesiast. Lib. vi. c. 3. p. 311.

² Hist. Ecclesiast. Lib. viii. c. 2. p. 326.

³ Your Correspondent mentions the year 380, as the period to which Diodorus may be referred: the opinion in itself is probable, and some other circumstances strengthen his conjecture.

The first of these enquiries can be answered only in the affirmative. We have at least one instance in Cyprian,¹ where he explains the 8th verse of the Trinity; and this assertion is founded partly on the authority of *Facundus*.² This happened about the middle of the third century; and the practice certainly grew more common towards the end of the fourth. The reading in the *Text of Cyprian* is, *de Patre, et Filio, et Spiritu Sancto scriptum est, ET HI tres unum sunt*; which, allowing for the difference of idiom, is certainly a close translation of the Greek of verse 7, καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. The reading, however, is not indisputable. In *Fell's* margin, we have the following note: "Et tres *Voss*. 3. *Lam. Ebor.*" *Et tres unum sunt*, is a tolerably accurate version of the final clause of verse 8th, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. Οὗτοι, I believe, is adequately expressed in Latin by *hi*; and the reading in the *Text of Cyprian* was probably altered by some early Editor, who turned to the Latin version, by which he settled the readings in his author. Such a method of editing the Christian writers was not uncommon in the old editions, which were published at a time when no suspicion was entertained of the great importance of the Fathers, in affording various readings of the Scriptures. The reading in the majority of the MSS. of Cyprian probably arose in the same manner: the five MSS. which have the words *et tres*, perhaps escaped any alteration, from their antiquity; or the transcribers might not be disposed to make any alteration in the *Text*. It is much to be lamented that *Fell* did not give any account of the age of his MSS.: it is, perhaps, the most important defect in his edition. On the whole, we may safely assert, that Cyprian quoted only the final clause of verse 8, to prove the unity of the three persons, having tacitly applied to them the mystical interpretation of the earthly witnesses. This was the opinion of *Facundus*.

Secondly, with regard to the passages of the Fathers generally esteemed quotations of 1 John, v. 7; I do not recollect one, which may not be proved either to be interpolated by transcribers or editors, or to be a mystical interpretation of the 8th verse; and sometimes, on a close examination they will be found not to be quotations at all. These points have all been so clearly proved by *Porson*, that it were worse than useless to insist on them in these pages.

The inference, then, which I would draw from these circumstances, is, that *Diodorus* interpreted the 8th verse of the Trinity, as did the other Fathers. It seems most unlikely, as *Porson* has well observed,

¹ De Unitate Ecclesiæ, p. 109, edit. Fell. Fol. Oxon. 1682.

² Porson's Letters to Travis, p. 248, 8vo. Lond. 1790.

that so many Fathers should have written on the Trinity, and in the course of their argument, have so repeatedly used the 8th verse, have taken so much needless trouble to make it useful to their purpose, if immediately before it there had been so complete and convincing a proof of the disputed point. It is not contended that this might not have happened to a single Father, but surely, every one will allow that there is an absurdity in supposing that it could have been overlooked by every writer, both Greek and Latin, from the time of Ignatius to that of Augustine; and that it never should have been¹ quoted, when so many authors appeared in opposition to the Arian heresy; in which controversy, had it existed, it would have been of the most signal service: in all modern disputes concerning the Trinity, it is, *tota in toto, et tota in quâlibet parte*. We must remember also the temper of the Fathers: we must recollect the zeal with which they opposed the heretics: and we must not forget the eagerness with which they brought into the dispute passages of Scripture, which manifestly were nothing to the purpose. For instance, some of the Fathers¹ have proved the divinity and eternal generation of the ΛΟΓΟΣ, from *Psal. xlv. 1. Eructavit cor meum verbum bonum*. If the words could refer to it by any allegory, the translation still is doubtful: דבר may signify *thing* or *matter*; so the whole passage, רחש לבי דבר טוב, may be translated, *Eructavit cor meum REM BONAM*, by which interpretation, the inference drawn from the other rendering *verbum*, must fall to the ground. I would not, however, be supposed to impeach the doctrine alluded to, which unquestionably rests on Scriptural ground; but it will be conceded to me, that any one who could explain such a text of the ΛΟΓΟΣ, might more naturally apply 1 John, v. 8, to the Trinity. It is more likely that *Diodorus* followed the multitude, than that he alone made use of the 7th verse, when his pupils and contemporaries employed the 8th; for it is not improbable that they were eager to use the same arguments which had been managed with adroitness by their teacher. To conclude: I think that your Correspondent will allow, that if the pupils did not call forth the 7th verse, it probably was not cited by the master: with regard to the scholars, I can only refer him to Porson's "Letters to Mr. Archdeacon Travis."

The next testimony adduced by the Clergyman, is from the ἐκλόγαι of *Clemens Alexandrinus*, who lived in the second century, and is pla-

¹ See Porson's Letters to Travis, p. 259.

eed by Professor Porson, ¹ as second in the list of the Greek Fathers, "who cannot be persuaded to quote the three heavenly witnesses." I shall preface any observations which I may find it necessary to make, by stating, that in the *Index locorum scripturæ*, prefixed to the Cologne edition of *Clement's* works, fol. 1688, 1 John, v. 7, is not mentioned; nor does it occur in the index of *Potter*. Considering then the ease with which this marvellous verse was detected in the writings of the Fathers, even where the mystical interpretation was used, or perhaps, the words were not meant as a quotation by the author, the silence of the editors certainly is a proof that they did not believe that our verse was cited by Clemens. Stronger arguments, however, may be drawn from the passage itself; and I believe that the words of the Father do not refer to the Epistle of John: if they do, it can only be in a slight degree, and even then, not to the 7th verse.

The passage referred to by your correspondent is as follows: πάν ῥῆμα ἵσταται ἐπὶ δύο καὶ τριῶν μαρτυρῶν, ἐπὶ πατρὸς, καὶ υἱοῦ, καὶ ἁγίου πνεύματος ἐφ' ὧν μαρτυρῶν καὶ βοηθῶν αἱ ἐντολαὶ λεγόμεναι φυλάσσεσθαι ὀφείλουσιν.² The more I consider these words, the more I am astonished that they should have been urged as a citation of 1 John, v. 7. Potter translates the passage thus: "[*Omne verbum firmatur in duobus vel tribus testibus:*]³ hoc est, in Patre, in Filio, et Spiritu Sancto; quibus testibus et adjutoribus, quæ mandata vocantur, observari debent." I must protest against those who adduce any passages from the Fathers as evidence for this verse, which do not contain something, at least, similar to it. The words of *Diodorus*, indeed, were produced with some appearance of reason: for the expression εἰς Θεὸς ἐν τριάδι, might to an imagination heated with the belief that our verse was genuine have appeared to be an allusion to it; but the Clergyman's present client has not even this circumstance in its favor. If there be any similitude, it is only in the mention of three μάρτυροι, who are ὁ πατὴρ, καὶ ὁ υἱός, καὶ τὸ ἅγιον πνεῦμα, but we are not told that οὗτοι αἱ τρεῖς ἓν εἰσι: they are only μάρτυροι, ἐφ' ὧν πᾶν ῥῆμα ἵσταται. Your correspondent, on considering the passage, will doubtless be convinced, that the expression refers only to the exact fulfilment and confirmation of prophecy, with regard to the divine persons: in this sense,

¹ Letters to Travis, p. 363.

² S. Clementis Alexandrin. Op. Tom. ii. p. 992, edit. Potter, fol. Oxon. 1715. The ἐκλόγαι are not printed in the Cologne edit. 1688.

³ The words which I have enclosed in brackets, are marked by Potter as a quotation of Deut. xvii. 6. But see more of this in the conclusion of this article.

they all were μάρτυροι ἐφ' ὧν μαρτυρῶν καὶ βοηθῶν πᾶν ῥῆμα (τῶν θεῶν γραφῶν) ἴστανται; and by their evidence the truth and divine origin of the Christian Religion is fully proved.

The circumstance on which the usefulness of this passage to the cause of 1 John, v. 7, wholly depends, seems to be the use of the term μάρτυροι: and it must be admitted, that if the words of *Clemens* could not be explained of the μαρτύριον borne by the divine witnesses to the inspiration or truth of Scripture, it would be reasonable to conclude that some allusion was made to the Epistle of John. On the supposition, however, that *Clemens* referred to the Epistle, unless a direct appeal were made to the "three that bear record in heaven," I think it might be concluded that he referred only to the 8th verse, and applied it to the Father, Son, and Holy Spirit, by the mystical interpretation. This, as has been before remarked, was the uniform practice of the Christian writers; and the conjecture is not a little strengthened by the alteration of the reading. The words of our verse are, ὁ Πατήρ, ὁ ΛΟΓΟΣ, καὶ τὸ ἅγιον Πνεῦμα; while *Clemens* reads, ἐπὶ Πατρὸς, καὶ Υἱοῦ, καὶ ἁγ. Πν. If, however, it be contended still, that the contested passage was alluded to or quoted by *St. Clement*, we must believe that he *alone* made use of it, even where he had but little occasion for it, while every other Father most unaccountably preferred the theological chemistry, which with so much labor yielded the doctrine of the Trinity, after an awkward analysis of the 8th verse. Without intending to speak but with the utmost reverence of sacred things, I cannot but rank such a process with the story of *Simeon's* miracles.¹

Again, if the words of *Clemens* were meant as a quotation of the New Testament, they might be taken from the formula directed by our Lord² to be used in the baptismal ceremony: the converts were to be baptized,—εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος: or the reference may be to the benediction of *St. Paul*:³ ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. But it may be the mode in which *Clemens*, an orthodox Father, as appears from a passage in his *Stromata*,⁴ would have expressed himself.

I shall now direct your attention to a passage, which may hereafter, when all other evidence shall have failed, be made use of in defence of the verse: it certainly appears much more like a quotation of the

¹ Evagrii. H. E. Lib. 1. c. 14, p. 268.

² Matth. xxviii. 19.

³ 2 Corinth. xiii. 13.

⁴ Lib. v. p. 598, Ed. Cologne, 1688.

passage than some others which have been cited. It is the epigraph of *Hebediesu's* ¹ *Catalogue of Chaldaic Authors*:

ܐܒܕܝܫܘܢ ܐܬܪܝܢܐ ܐܬܪܝܢܐ ܐܬܪܝܢܐ ܐܬܪܝܢܐ ܐܬܪܝܢܐ

"In the name of the Father, and the Son, and the Holy Spirit, one God." I have too high an opinion of your Correspondent's skill, to suppose that he will ever make use of an argument so feeble; but if it should be esteemed valuable by the "*Country Parish Priest*," who favored us with a defence of the three heavenly witnesses printed in No. IV. of your Journal, or by Mr. C. Butler, I hope that they will not make any scruple of citing it; *καὶ τὰ γὰρ τὰ τῶν φίλων*. I shall state the circumstances which attend it, and the unprejudiced reader will decide whether any credit can be given to such an authority.

Hebediesu, then, lived in the latter end of the xiiith and beginning of the xivth century. He was made Bishop of Sigara and Arabia, about the year of Christ 1295, and died in 1318. He had been by persuasion a Nestorian, and as we learn from *Ecchellensis*, ² wrote many books,—"*ad Nestorianam stabilendam confirmandamque Hæresim; at divinâ tandem affulgente gratiâ, ad meliorem rediit mentem, Romanque jam senex projectus est sub Julio III. summo Pontifice, ubi Nestorianis abjuratis erroribus, Catholicam professus est fidem.*" With his religious opinions we have no immediate concern; but the point under consideration is, can he fairly be made an evidence for the authenticity of 1 John, v. 7.? It is generally conceded, that the passage existed in the Vulgate Version, two whole centuries before the time of *Bernard, Abbot of Clairvaux*, who quotes it in some of his Orationes. It might, then, be alluded to by this *Hebediesu*; and if citations of the verse made in the 14th century can prove it to be genuine, its defenders may proclaim, *Io triumphe*; they may be addressed in the words of the Grecian war song;

—ὦ παῖδες; τῶν Ἑλλήνων, Ὁ καὶ τῆς δόξης ἦλθεν.

I shall not now take notice of the grammatical argument, but consider it in the course of some remarks which I shall proceed to make on the criticism by the "*Country Parish Priest*," in No. IV. of your Journal. It remains, therefore, only to examine the hope expressed by your present correspondent and Mr. C. Butler, ³ respecting the future appearance of MSS. by which "*this important Text may be established.*"

¹ Ed. Rom. 12mo. 1653.

² Præfat. ad Catalog. Lib. Chaldeor. p. 14.

³ Hor. Biblic. vol. ii. p. 283.

It will only be necessary, in order to show how ill founded is this hope, to consider the number of Greek MSS. which contain the Catholic Epistles, and omit the contested passage. Professor Porson¹ says, that "the only genuine words of 1 John, v. 7, 8, are these: ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. This," he adds, "is the reading of all the Greek MSS. above an hundred and ten, and nearly thirty of the oldest Latin." But this, as will be shown hereafter, is *not the whole evidence* against the passage. To "*establish*," therefore, the authenticity of this verse, we must have, at least, twenty MSS. of reasonable antiquity; fewer, perhaps, will not satisfy the opposers of the passage on the heavenly witnesses; and it will not be unnecessary that they should exhibit the words *nearly* in their present state, without many, or at least, important variations from the *received Text*. That this will ever be the case, your learned correspondent will concede, is improbable; and many degrees of improbability are almost equal to an impossibility. We have hitherto found no MSS. (two only excepted, of which I shall speak hereafter,) but such as omit 1 John, v. 7. This has been the case during the greatest part of three hundred years; for the copies used by *R. Stephens*, in his famous Edition of the New Testament printed in 1550, certainly omit the *whole* passage. Among the omitting MSS. we rank the CODEX ALEXANDRINUS, which in the judgment of *Grabe*² was written A. C. 396, or perhaps a short time after that period: the CODEX VATICANUS also rejects it; and I believe that we may refer it to the same time. On the whole, I am content, if any defender of the verse should require it, that the CODEX ALEXANDRINUS should be ascribed to some time about the year 420; but *Grabe*, (*ut supra*) is inclined to doubt, whether it may not be earlier even than the year 396. It should, however, be recollected that he was an author, and edited the MS. and we well know that such men are sometimes apt to exaggerate. Perhaps the COD. VATICANUS, which appears to be more recent, may have been written twenty years afterwards. It will be reasonable, therefore, to require four MSS. of the tenth century, which contain the verse written *à primâ manu*: these may perhaps render the ALEXAND. and VATIC. evidence doubtful in its effect. At any rate, your correspondent's hopes concerning MSS. yet undiscovered, scarcely

¹ Letters to Travis, p. 399.

² Prolegomena, C. 1, §. 5. edit. Oxon. 1707, 8vo.

deserve consideration ; but it should be acknowledged, that he is not the only scholar who has taken refuge in this saving possibility. *Bengelius*, it appears, "had hoped, that in due time, if not *St. John's* own autograph, yet some very ancient Greek MSS. containing the verse, may be found hidden in the shelves of divine Providence." This, it must be admitted, affords high authority in favor of such an argument: I can only reply with *Wetstein*, in the words of *CICERO*: "*Hic tu desideras Tabulas Heracliensium publicas, quas Italico Bello, incenso tabulario, interisse scimus omnes. Est ridiculum ad ea quæ habemus nihil dicere ; quærere quæ habere non possumus.*"

M.

[To be concluded in our next.]

As the Grenville Edition of HOMER is at present scarce, and not accessible to every scholar, we are induced to present our Readers with the COLLATION OF THE HARLEIAN MS. OF THE ODYSSEY, which is annexed to the end of the Second Volume, and which was made by Professor Porson, and enriched with his Observations.

COLLATIO

CODICIS HARLEIANI 5674

CUM

ODYSSEA EDITIONIS ERNESTINÆ 1760.

ANTEQUAM ad varias lectiones enotandas accedemus, non abs re fortasse erit quædam de codicis habitu et indole præfari.

Codex est membranaceus, forma, quam in folio vocant, minori; quod ad altitudinem scilicet et latitudinem attinet, Aldino Herodoto similis. Membrana crassa est et firma, sed aliquando pinguis; unde fit, ut scholia quædam lectu difficiliora sint, quædam minus eleganter scripta. Plerumque vero et textus et scholia nitide sunt exarata. Totus primo, ut opinor, uno tenore textus absolutus est; deinde scholia addita, eademne an diversa manu, non certo dixerim. Neque id sane multum refert, cum satis constet, unius jussu et consilio totum MS. concinnatum esse. Pauca quædam bonæ notæ margini insunt,

ceteris recentiora quidem, ut colligo ex liquoris colore, qui est ruber flavescens, sed exiguo intervallo recentiora. Quotquot vel emendationes vel notæ multo recentiores videntur, de iis, quantum mihi compertum erit, sedulo monebo. Sed imprimis tenendum est, ubi scalpello et rasura textus mutatur, sæpe difficillimum esse emendatoris ætatem dignoscere. Post rasuram enim, fibrarum divortia ita atramentum intercipiunt, ut diversos diversarum manuum characteras prorsus confundant. Quocirca, veniam me impetraturum spero, si ubi primæ manus emendationem recenti, aut recentis interpolationem primæ tribui. Metri peritissimus haud fuisse videtur Scholiastes; is enim præcipuus est emendator; in iis e. g. verbis, quæ vel simplex σ vel duplex $\sigma\sigma$ pro re admittant, is fere semper alterum addit, aliquando quidem postulante metro, sæpius vero respuente. Hunc codicem decimo tertio seculo adscribit CASLEIUS, nec quicquam habeo, quod contradicam. Illud notandum, scriptum esse, cum jam dubitari ceptum esset, utrum iota ad latus an infra poni deberet. Nostri enim textus media quadam via incedit; ejus exempla aliquot in collatione videbis. In scholiis vix usquam iota, quod subscriptum vocamus, ullo modo comparet. Porro aberrationes omnes curiose enotare partium mearum haud duxi; satis vero multas me dedisse reor, unde codicis ingenium perspicere queat. Ubique enim variæ lectioni librarium error adhæsit, corruptelam fideliter servavi. Exempla vide A. 634. M. 54. Hic etiam codex, ut id obiter moneam, collatus est a THOMA BENTLEIO, sed negligenter admodum. Nullas enim, certe rarissimas ejus lectiones, præter eas, quas in textu inveniebat, enotavit. Sed finem præfandi faciam, postquam addidero, longe plura in prioribus libris scholia esse usque ad medium voluminis, pauciora deinde esse in posterioribus; in postremis paucissima.

VARIE LECTIONES.

ΟΔΥΣΣ. Α.

1. πολλὰ] πάντων
6. ἱρύσατο
10. Διό; omittit textus, τοῦ Διό; inter lineas super θύγατερ
15. ἐν σπέσσι γλαυφούσι et sic, sed sine subscripto, infra 73. E. 155.
20. μαινίανεν, sed i supra ai prius
22. μετεκίαθε] Schol. τὸ καὶ διὰ τὸ μίτρον
23. διδάτατε
27. ἄθροοι (Schol. δαυνησίον (sic) τῶν καὶ πρὸ τέλους ἢ ὀξεία ἐπειὴ σημαίνει

ἱμοῦ. Vide Piersonum ad Mærin p. 19. Sed hanc regulam parum constanter servasse videntur antiqui; dixit enim ἀλγος et ἀείρις eam leni. Anibi tamen eandem observationem repetit Scholiastes.)

31. ἵτα περιέτα προσόδα. Sic textus. In marg. γρ. ἐπὶ ἀθανάτοισι μετ' ἡδῶα.

34. ἔχοντες

38. inter lineas ἡ μασσαλιωνική γρ. περιέτατε καλὰς ἐρικυδίας ἀγλαὴν νόον. Solus hic locus est, ubi MS. noster Massiliensem editionem commemorat. Mas-

siliensem Iliadis editionem aliquoties laudat Eustathius; sæpe Scholia a Villosino edita. In v. περιφαντες notat Schol. περιφαντες οὐτως ἀριστοφαντες καὶ γινώσκοντες

39. κτείναν γρ. κτείναι

47. ἀπόλλοιο

49. ita citat Schol. ad init. E. δ' ὅθ' ἔσθ' αὖτις καὶ ἀπὸ τῆς ἀλάληται [ὅς ἔσθ' αὖτις φέρον καὶ ἀπὸ τῆς ἀλάληται N. B. Cum MS. cito, omnia vitia religiose conservo; quicquid corrigendum iudicabo, uinculis includam.]

54. ἔχουσιν Semel monuisse satis sit, nulla certa ant constanti ratione uti codicem in v finali addenda vel omit- tenda. Sæpe, ut hic, eam addit in fine versus, ubi sequens a consonante inchoatur; sæpe addit in casura, ubi liquida vel duæ consonantes sequuntur; sæpe omittit, ubi ad metrum necessaria videtur. τοῖσιν τι mox 101. τοῖσι 151. ἀλλή- λουσιν 209. ἀνδραποισιν 283. πέσι 71. προπάροιθεν 107.

56. αἰὲς δ' ἐν μ. κ. α. λόγους (N. B. Hic MS. nunquam habet quod nos sigma finale vocamus,.)

60. οὐκ ἐπ'

62. ἀλύσας

63. ζεύς

71. κακὰ πεισι mox 76. περιφραζέμεθα et 82. μακάρες 184. αἶθρα. Sed huius- modi errores posthac parcius attin- gam.

82. πρῶτο primo omissum, deinde repo- situm inter lineas.

88. χαίεται καὶ. χαίει τοῦ ἑσ' ἰσχυρὸν σέλιος περὶ

89. γρ. θῆσω

93. 94. numerantur α, β; in margine adduntur, β' καὶ β' δ' ἐκ κρήνης δὲ, παρ' ἰσομενῆα ἀνακταί. Γ' δ' γὰρ οὐκ ἔστιν ἰσθμὸς ἀγλαῖον χαλκόν, τῶναι. Schol. ad Γ. 313. καὶ σὺ φίλος οὗτος ὁ ποταμὸς ἀντιστὶς ζηνό- εστος ἐν τοῖς ποταμῶσι ἀποκρίνας τὸν ποταμὸν διόλου τῆς κρήνης καὶ τῆς σφάρας ποιῶν οὕτως γὰρ ἐκ τούτων τῶν ἰσθμῶν κατὰ τὸ σιωπώμενον ἀνακταί τὸν ποταμὸν παρὰ τοῦ σφαιροειδούς ἐστι καὶ ἀλλοιότος ποταμὸς τοῦ ποταμοῦ πεντήκοντος ταμῶντος πλεονεξία δὲ καὶ ἐν τῇ αὐτῇ ἀνακταί ἰσθμῶς δ' ἐκ κρήνης τε καὶ ἐκ τῶν ποταμῶν καὶ ἡ ἀθήνη ἀνακταί πρῶτα μὲν ἐκ πύλων ἰσθμῶς καὶ ἐκ κρήνης ποταμῶν ἀνακταί ὅς γὰρ οὐκ ἔστιν ἀγλαῖον χαλκόν, τῶναι. Sed scholastes hinc Zenodoti sententiæ adversans ad B. 359. ait, ὅτι οὐδὲ ἐνταῦθα καὶ τῆς ἐστὶ τῆς κρήνης. Et ad Δ. 702. οὐδὲ ἐνταῦθα ἐκ κρήνης οὐδὲ ἰσομενῆος διορίζεται.

95. ἔχουσι. In margine, ἐν τῇ κατὰ μιν γρ. καὶ βησι [Lege βανδ Raiani

editio vel editiones sæpe citantur. Vide ad B. 311. Γ. 24.]

102, 104. οὐκ ἔστιν παλάμη

113. εἶδε

114. ἦτορ (cum spiritu, sed ἦτορ supra 48)

117. ἀνάσσει

130. ἀγών omittit

141. δαιτρός δαιτός; pro v. l.

146. ἔχουαν et ο supra α.

147, 148, 149. hoc ordine, Γ' σῖτον δὲ—α' καὶ οἱ δὲ—δ' οἱ δ' ἐπ'—et in m. β' τὰ μὲν τὰ δ' ἀρα τῶσιν ἰσχυρῶν δαί- εσσι (Hanc lectionem edidit Barne- sius.)

152. τὰ γὰρ ἀναδύματα

158. εἰ κεν a manu prima, εἰ καὶ ex emendatione.

166. ἦτοι

171. ἀριστοφάνης ἀριστοφάνης τε; ἄλλως, οὐ- κείσθ' ἀπὸ εὐμενίου ἢν λέγοντο [λέγοντο] δι' ἡν πρῶτον οὐκ ἐφροντο:—Vide infra ad E. 188-191.

175. μεθίπει; γρ. μεθίπει sed μεθίπει; Schol. infra 255.

176. γρ. ἴσαν ἀντὶ τοῦ ὁμήρου [ἴσαν confiatum est ex duabus lectionibus, ἴσαν et ἴσαν.]

179. ἔγω σοι, et σοι supra σοι, hic et infra 214. In scholio hic σοι legitur solum.

183. πλὴν ἰσθμῶν

Ibid. ἐπ' ἀλλοφρόνους; γρ. ἐκ ἀλλοφρόνους

185. πόλιος et sic Z. 40.

192. εὐτ' ἄμιν κ. κ. γρ. λάβησιν

194. μιν τ' et 198. ἀνδρῶν

203. οὗτοι ἐπὶ ἔργον γρ. φέρον ἀπὸ et sic citat Schol. infra ad Δ. 167.

201. οὐδ' ἔπειρ' τε in textu, et sic Schol. ad Δ. 167. sed in marg. ἀλλ' εἰς τὴν σιδήρεαν δεσμευτά ἔχουσι φράσσεται α; καὶ νήματα καὶ ἔχου [lege ἔχου] ἰμασθῶν ἢ γραβῶν:—

207. εἰ δ' οὐ σοι ex emend. text. sed sine σοι schol.

214. ἀνακταί κατὰ τὴν γρ. ἀγορεύσω

225. τῆς δ' ἡμέρας

229. τοῦ δ' 322. μᾶλλον et 347. ὅρη

233. ἰπ. ἡμέρας

α

234. ἔβησαν, sic textus ab eadem manu, sed longe recentior addidit v post v primum, et fecit ἔβουσαν, quod agnoscit Scholastes, aīdens tamen, τῶν δ' γρ. ἔβουσαν θεῶν ἀντὶ τοῦ μετῆ- βησαν

236. ἰπὶ οὐκ text. ἰπὶ οὐκ schol. (sic)

241. ἀκλῆς ἀρπυιῶν

244. θεοὶ ἄλλα ex emend.

246. ζεύς

248. τρέφουσι

251. διαραΐσουσι et sic sæpe in compositis

255. πρώτοισι text. et marg.

257. ἰγών text. ἰγών schol.

259. τινὲς ἱεροὶ γρ. [lege ἱερῶν. Sequitur verbum, quod legere nequeo] παῖς καὶ πρῶξινος ἐν ἡπειρωτικοῖς; ἱερὸν φησὶ μερμέρων παῖδα.

261. ζηνόδοτος ὄφρ' ἐδασήν· ἐλίγχεται δὲ ἐκ τοῦ ἐπομένου· ἀλλὰ πατήρ οἱ δῶκεν.

265. δημηλόσειεν et 269. οἷσιν ἐνοὶ μεγάροισιν

273. ἐπὶ μάρτυροι

275. μητέρα τῇ ἀρχαίᾳ συνηθεῖα ἐγγραπτο μήρ. τοῦτο ἀγνοήσας τις προσέθηκε τῇ α. [Vide Taylor's Civil Law, p. 554. ed. 3.]

278. ἴσασθαι sed π supra prius σ, et interpretatio ἀκολουθεῖν

285. σπάρτην τε Vide supra ad 91.

286. δεύτερος pro var. lect. ut videtur

287. ἀκούσεις ex emendatione

288. Primo erat ἢ τ' ἂν, nunc est εἰ τ' ἂν ex emend.

289. τεθνηώτος ex emend. Schol. ἐνὰ τοῦ ἡ.

291. κτερεῖζον pro v. l.

297. ὀχεύειν ex emend. sed ὀχέειν schol.

298. ἱλαβε

299. ἐπεὶ ε' ex emend.

303. καταλύσομαι et 304. ἀσχοῦνται

310. τε secundum omittit.

314. τὸν δ' ἀπαμειβόμενη προσέφη γ. α. ex emendatione, sed manus antiquæ.

317. αὐτός

339. παρήμενος

340. ἀποπαῦ

370. τότε γε καλὸν Schol. in marg. ἐνὰ τοῦ Γ' τότε καλὸν:

372. καθίζομεθα

576. ὅμιν

377. ὀλέσθαι

379. αὐ καὶ ποθὶ τε ζῆδς δασι Insertum est τε ab eadem manu ex recensione. Nempe duplex erat lectio, ποθι et ποτε, ut liquet ex v. 144. Adde quod unicus Hesychii codex habet, Αἴκε ποθὶ, ἔαν ποτε, fluctuante, ut videtur, librario.

380. ἐξέμον ἔντοσθεν ὀλυσθαι

383. αὐτ' hic et 399.

387. ὅτι γενεῇ In schol. ὅ τοι

389. περ μοι καὶ sunt ex emendatione. In margine, ἐν ἐνόις νημεσσηται:— In alio Schol. εἰ καὶ μοι νημεσσήσει Et hanc lectionem daturus erat scriba; εἰ καὶ μοι νημεσσήσει

397. ἴσομαι

398. λήισατο

408. γρ. προὶς οἰχομέναι φέρει [sic. tau-tum vult οἰχομένοισι pro ἐρχομένοισι] ἢ τιν' clare

413. ἀγνοοῦντες τινὲς ἐμεῖο γρ. ὁμοίως ἱλιάδι μνήσαι πρ' σείο δῖον ἀπικίως:— [fortasse κτητικῶς]

415. θεοπεπίης In margine, τινὲς φιλοῦσι τὸ ἦν τινα μῆρ' ἢ ἔτινα

418. μέντης δ' sed δ' abstersit, dum madebat atramentum, et punctum addidit.

423. μέλεις δ'

424. ἐνιοι δὴ τότε κοιμήσαιτο καὶ ὕπνο· δῶρον ἔλοιτο

435. τιτθῶν

436. γρ. ὦξε

437. ἐκδυμαι

440. ἐγκρημύσασαι ex emend. ejusdem manus. τηρητοῖσι λεχέεσσι, ubi aut τηρητοῖς, aut λέχεσσι, prout mavis, legere potes.

ΟΔΥΣΣ. B.

6. κέλευε

11. τῶγε κῶνες πόδας ἀργαί

24. in marg. τινὲς τοῖς ὄγε

26. οὔτε bis

30. ἐκλυον

31. γρ. καὶ ὅτι

37. σπῆν δ' ἐν μέσσι, (sic scribitur iota, neque prorsus ad latus, nec prorsus infra lineam.)

40. γρ. τάχα μευθίσῃ

41. ζηνόδοτος ἡγεῖρ. ἐλίγχεται δὲ διὰ τοῦ μέλυσαι δ' ἐμέ· ἐχρήν γὰρ εἰπεῖν αὐτόν:—

42. γελοιο; (lege γελοῖος) γρ. ζηνόδοτος ἦντι (nempe pro ἀγγεῖν) ἀπὸ τοῦ εἶναι ὅ ἐστιν ἀκλύειν.

45. ἀριστοφάνης ὁ μοι κακὰ ἔμπιστο· τὸ δ' ὁ μοι ἀντὶ τοῦ ὅτι μοι

46. ἀρίσταρχος τὸ δοιὲ ἀντὶ τοῦ διχῶς· συναπτέον αὐτὸ τοῖς ἄνω καὶ στικτέον:—

50. ἀριστοφάνης ἐπέχρων:—

53. ὅς et supra γρ. ὥς

η

54. ἐθέλοιη (i. e. ἐθέλοι)

55. ἡμετέρου, et sic ter repetitur in scholiis, bis diserte. Vide Herodotum i. 35. vii. 8, 4. et Wesselingium ad priorem locum.

59. ἀρῆν in textu et schol.

60. οὐ νότοι

65. ἀλλους text. et bis schol. sine τε

67. ἀγασσάμενοι

70. ἀριστοφάνης γρ. μή μ' ὄϊον ἴασατε— ἀρίσταρχος δὲ τὴν γραφὴν οὐκ ἀμειβε.

71. τερεσθ' εἰ μή που τι text. et schol.

73. ἀποσιντόμενοι

76. ἡμεῖς

77. προσηγορευόμεθα text. et schol.

81. θαυρεῖ ἀναπρήσεις· ἀντὶ τοῦ ἀνομβρή-
σας. καὶ θαυρεῖων πλῆθος· προεῖς· ζηνό-
δοτος δὲ γραφεὶν θαυρεῖα θερμὰ χέων, κηλέ-
λωνε τὴν μεγαλειότητα

86. ἰδοὺ τοὺς δὲ καὶ

93. μερμήριζε in textu, μερμήριζε pro
v. l.94. ἐν τῇ μεγάλῃσιν (sic) Infra hoc
libro 338. ἰθ. ἡσθ. habet hanc notam
adscriptam; ἀριστοφάνης ἐκνηπτό· ὡς τὸ
ἐντὶ μεγάροις ἀριστάρχος δὲ οἱ νῦν μῶ.
Unde liquet jam olim in duas sectas
divisos esse grammaticos, quorum alteri
in heroci versus casura semper liqui-
das duplicaverint, alteri non.

ἡ

98. μεταμύνα

105. γρ. κακῶς

115. εἰ δὲ τ' ἀνέσσει schol.

120. γρ. ἐκστέφανος

124. ἔχει

δῆ

128. οὐτε πη

133. γρ. ἰγών

137. ἀθροίζεται μὲν ὑπὸ ἀριστάρχου.

142. ὀλίγη

πῶς

144. αἰκί ποτε ζεῖς ὄψει

148. εἰς μὲν β'

151. πικρὰ et pro v. l. πολλὰ

156. ἐμῆλιν a prima manu MS.
Schol. ἐμῆλιν ἀπὸ τοῦ οἰ· τοῦτο γὰρ ὁμῶ-
ς οὐκ ἔστι.159. αὐτίσιμα Nolim paginas nimis
aptent librariorum erroribus implere,
sed hujusmodi vitia enotata ad similia
tollenda ingenium lectoris aliquando
possunt acuire. Sic in Eurip. Alcest.
1080. Ed. Flor. prave αἰνεσίμους. Æs-
chylus Athenæi xv. p. 667. C. ὕβρις?
ἔβρισμους οὐκ αἰνεσίους ἱμοί. Ubi infe-
liciter ἀνεκτίους Casaubonus: ἀνοιστίους
vel ἀνοισίμους vel ἀνεκτίους Stephanus
Thes. L. G. tom. iii. p. 1717. D. infe-
licius Pauwius. At quid clarius, quam
transpositis vocali et diphthongo, le-
gendum ἡνοισίους?

160. ὅσιν ut et infra 228.

γρ. ἔσται

166. γρ. πόλλισι πολλοῖς et mox ἐσται

167. γρ. νέμισθαι (sic). Fortasse ali-
cubi scriptum erat, οὔτε νέμισθε)

169. καίτερον γρ. καίον

170. μαντιόμαι

180. γρ. ἀμείνω χωρὶς τοῦ ν' ὅπως καὶ
κάλιον:182. οὐδέ τι Schol. οὐδέ τι· περισσος δ'
τε· ἐν δὲ τοῖς εἰκαιστίοις γράσσεται οὐδέ-
τι:185. ὦλοι δὲ καὶ ἑλλάνικος παρὰ τὴν
ἀλκίαν· ἐκδελχόμενος τὸ λυποῦν· εἰ δὲ τοῦτο,
ἔχρη γράσσειν ἀλκίης. (Nempe in accu-
ratis editionibus addiderant spiritum
etiam in media voce, ut ἀνείης, φιλιπ-
πους.)

189. ἱστοῦντες

191. δοκίμαται εἴνεκε τῶν γε

192. γρ. ἐπιθίσσονται

198. παύσασθαι

201. ἦν γρηαὶ σὺ inter lin. ab eadem
manu.206. ἀριστοφάνης ὑπώπτεται τὸν στίχον
κατακεῖν. ἰγών δοκεῖ τῆς ἀρετῆς πιδανὸν
δὲ συνκρίσσειν αὐτὸν καὶ τὸν πρὸ αὐτοῦ καὶ
τὸν μετ' αὐτοῦ:—209. καὶ ἀλλοὶ ὄσει καὶ (sic) Mox γρ.
ἀγνοεῖ· ἀλλοὶ δὲ ἀγνοεῖ.

211. τὰ ἴσασσι a prima manu.

π

213. ἀντρίσσωσι

σ

222. χέων Schol. ποτ' ἡμεῖς δὲ τοῦ
ἀριστάρχου γράσσει καὶ ἀριστάρχος ἡρω-
δικῆς δὲ χέων. ἦν ἡ ἐνδοξὴ ἀντὶ μέλλον-
τος:—

231. μὴ δ' ἐν φρεσὶν

οἰ

232. μέζει In marg. ἢ μέζων

ρ

236. κακορμήθητι Schol. τινὲς δὲ γρη-
φουσι κακορμήθητι.

240. αὐτὰρ et sæpe idem error.

245. τινὲς γρ. ἀνέρισσι καὶ παύρουσιν·
ἀμείνω δὲ πλείονεσσιν γράσσειν· ἦν ἡ ἐπὶ τῶν
καὶ ὄντων.247. ἀγνοεῖς eadem manu, ut vide-
tur, sed postea additum.

248. μαντιόσαι ἐν (i. e. μαντιόσαι ἐν)

250. ἐπιστη ex emend. sed erat ἐπισ-
ποι.

251. εἰ πλείονεσσιν ἔπειτο in schol.

256. ἐν ἰσχυρῇ

257. καίφρη in schol. et ex emen-
dat. in textu.260. ἀπάνευθε κίων a prima m. ut vi-
detur, alterum ex emend. ἰδὼν citatur
in schol. θινί MS. quoque ex em. Schol.
ἐπὶ θινί θαλάσσης. ἰδὼν κατὰ δοτικὴν γράφη-ται τὸ θινί βραχὺ διαστελοῦμεν ἐπὶ τὸ ἰων
καὶ τὰ ἐξῆς συνάπτουμεν. ἰδὼν δὲ διὰ τοῦ
αὐτοῦ ὡς ἀνέμος φησὶ γράσσειν ἀριστάρχον
μετὰ τὸ θαλάσσης διαστελοῦμεν. Alte-
rum schol. ἐπὶ θινί καὶ ἐπὶ θινά διχῶς:—

σ

262. ὁ χθιζός

270. κακῶς MS. sed κακὸς schol.

275. οὐ σ' ἐγ' ἔπειτα (sic) Sch. γρ. οὐ
σ' ἔγ' ἔπειτα χωρὶς τοῦ σ'.

279. οὐδὲ σε γε πάγχυ a prima m.
deinde γε additum post πάγχυ.

281. γρ. καὶ τὸ τῶ μετὰ ὀξείας.

288. μὲν omittit.

292. ἀ† a prima mann.

296. ὡς φάτ'

298. ἵμεναι a pr. m. sed μ erasum et
i accentu notatum.

299. μνηστήρας ἐπὶ μεγέρισιν ἑῶσιν,

300. εὐδοκτας

304. μελίτω

308. ἀγνοῦ

311. ἀκίοντα ξιανὸς γρ. ἀκίοντα sed
ἀκίοντα citatur etiam in scholiis.

320. ὡς νύ περ videtur primo fuisse,
sed eadem manus statim fecit που, ut
plane legitur in schol.

321. σπάσαι in textu, et supra ἀρίσ-
ταρχος σπάσαιτο

330. βάλῃ

334. ὀρέλειεν (sic) et supra γρ. ἱπαιζή-
λ

σαιεν (fortasse voluit ἱπαιζήσει)

338. ἀριστοφάνης θθιννητὸς (vide supra
ad 94.)

339. ἱσθίς a pr. m. sed ἱσθίτ (i. e.
ἱσθίτες) ex em.

343. νοστήσας ex emend. sed supra-

scripto νοστήσει. Omittit καί. (An
voluit νοστήσας κίσι?)

346. πολυδρήνσι Notandum v finale
hunc codicem pro arbitrio vel addere
vel omittere.

350. ὅστις μετὰ τὸν λαρώτερος ὢν et
supra ὢν, ὢν pro var. lect.

σ

354. χεῖον

355. μυλιφάτου

358. μήτηρ δ'

368. φθείης et δάσκονται a pr. m.

372. γρ. μάλ' ἐπεὶ

373. in marg. διὰ τοῦ ε' μυθώσισθαι

382. ἐπ' αὐτ'

383. πόλιν sed πόλιν 397. Hanc
scripturam Cyprii in Salaminie tribuit
Scholiastes Venetus ad Il. Ψ. 1.

390. τά τε a pr. m. τά γε ex em.

391. ἱσχατίη

392. ἄθροοι et supraser. γρ. αὐτῇ

394. βῆ δ' ἵμεναι a pr. m. ἵναι ex em.

In marg. γρ. βῆ δ' ἵμεν

395. αἶνον ex emend. pro ὕπνον

411. ἱμοὶ a pr. m.

414. οἱ δ' ἄρα ἐπὶ νηΐ,

422. ἱποτρύνως a pr. m. ὦν in fine ex
em. Huc etiam pertinet quod mox
supra ὀτρύνοντος scriptum est. γρ. καὶ

σ
ἱποτρύνων διχῶς. Deinde ἐκλείνεν

[To be continued.]

MARATHONIAN ANTIQUITIES.

MR. Gell, the topographer of Troy, Ithaca, and Argolis, during his last visit to the plain of Marathon, procured among other valuable remains of antiquity recently found on that interesting spot, two engraved stones, which from the devices are supposed to have belonged to the Persians slain there in the battle so celebrated in Grecian history. The avidity of some English travellers to possess antiques of this description, so enhanced the value of those gems, that Mr. Gell could not obtain them under a price amounting, as we understand, to nearly twenty-five guineas each. The conjecture above mentioned concerning their origin, is corroborated, and their value consequently raised, by the circumstance of four others of a similar kind being found near the ruins of Persepolis, and in other parts of Persia, by Sir William Ouseley, during his late travels in that country. Among a variety of brass arrow-heads brought also from Persepolis by Sir William Ouseley, some are said to resemble exactly those which have been found on the plain of Marathon.

BISHOP PEARSON'S
Minor Tracts
 CHRONOLOGICALLY ARRANGED.

NO. III.

CLARISSIMI JOANNIS PEARSONI
 EPISCOPI CESTRIENSIS
 PROLEGOMENA,

Secundo Volumini Editionis Londinensis (1655.)
præfixa. NEEDHAM.

[Asterismus, ut vocant, initium cujusque pagine in ed. M. Casaub.
 omisse denotat.]

PROLEGOMENA DE EDITIONE, AUTORE, ET OPERE.

CUM hæc Opuscula, nunquam antehac simul excusa, nunc eodem volumine impressa prodeant, operæ pretium fore videbatur, si ab eo qui edenda curavit, et Editionis, et Auctoris, et Operis ratio aliqua Lectori redderetur. Quamobrem ne vel novitate sua displiceant, vel sub Fragmentorum titulo minus ambizioso vilescent, quod de horum unoquoque scitu necessarium judicavimus, breviter fideliterque trademus.

Cum Typographus ¹ Pythagoræ Fragmenta hinc inde collecta, et in Aurea ejus Carmina Hieroclis Philosophi Commentarium vel auro pretiosiores prælo subjecisset, monui eum extare etiamnum* alia Hieroclis Opuscula, nec ea adeo vulgo nota; addidique, nihil à tanti nominis Philosopho, magis magisque indies inclarescente, scriptum esse, quod omnibus in hoc literarum genere versatis non foret gratissimum, exoptatissimumque. Quo monito, licet ² Facietiarum libellum priori imprudenter affixisset, cœpit tamen de secundo Volumine imprimendo cogitare.

¹ Cum nihil, præter Hieroclis scripta, in lucem iterum dare in animo fuerit, Fragmenta ista et Symbola prorsus eliminanda esse censui. *Needham.*

² Facietias istas, quod a nostri Hieroclis Alexandrini manu non videntur provenisse, rejeci ad calcem *Notarum* p. 460. et hoc tantum consilio adjiciendas curavi, ne aliquid, de quo an Hierocleum sit vel dubitari possit, desideraret Editio nostra; præsertim, cum *Londinenses* exhibeant. *Idem.*

Primum igitur,¹ Compendium de Providentia et Fato Parisiis a Frederico Morello editum ut quæreretur, suasi; quod in Bibliopoliis omnibus, et nonnullis eruditorum hominum bibliothecis frustra quæsitum, tandem vir doctissimus, harumque rerum callentissimus, et, si addere liceat, nostri amicissimus, Mericus Casaubonus communicavit: quod non solum a Morello primo editore, sed ab Hugone Grotio, qui in hac ipsa quæstione plurimum desudaverat, versum habes. Huic² Tractatus duos ex iisdem libris a Photio excerptos, et in Myriobiblo, stupendæ eruditionis opere, extantes, adjiciendos curavi. Et ne quid, quod a tanto viro scriptum est, licet temporis injuria mutilatum, lateret; ejusdem Autoris³ Fragmenta omnia* inter Stobæi *Eclogas* sparsa, et vel sic ab interitu vindicata, ut adjungeret consilium dedi. Præterea, etiamsi paucissima ex iis quæ Hierocles ille⁴ adversus Religionis nostræ cultores scripserat, superessent, eaque sint, quorum a lectione Christianos omnes potius arcendos crediderint forsitan nonnulli; tamen, quoniam apud Eusebium Cæsariensem et edita jam pridem et refutata sunt, censui sine ullo religionis dispendio edi posse, et ne quid deesset, omnino edenda. Denique, cum in priori Libro, inter reliqua Fragmenta, etiam *Symbola* Pythagoræ ex Iamblichio delineata conspicerem, et præclarum⁵ Lillii Gyraldi Commentarium in magno et ingentis pretii Operum volumine quasi latitantem cogitarem, iterum hortatus sum ut non omitteret libellum tam paucis cognitum, a tanto Philologo scriptum, summique Viri Isaaci Casauboni elogio commendatissimum; quem in Notis ad Diogenem Laertium hæc verba habuisse diu est ex quo primum observaverimus. “De Symbolis Pythagoricis multa multi scripsere, ad quos Lectorem rejicimus; imprimis ad Lillium Gyraldum, virum solide doctum,* et in scribendo accuratum.” Hæcque omnia eo lubentius ardentiusque ut fierent urgere visum est, quod⁶ Annotationes Casauboni Filii in Commen-

¹ Compendium istud cum nihil haberet, quod in *Photianis Excerptis*, quæ expressimus, pene ἀπολεῖται non compareat, (nisi ubi Epitomator ea corruptit): imo, sit tantum Epitome *Photianæ Epitomes*, ut recte observat inferius Pearsonus: postquam *Photiana* aliquibus in locis ex *Schedis* istis *Morellianis* emendatam, rejiciendas existimavi, una cum *Morelliana* et *Grotii* versionibus: emendata prius ex eis translatione Photii, quam Schottus dederat, ne Lectoribus nauseam et stomachum moveret repetita crambe, et Libri moles inutiliter aucta. *Needham*.

² Photiana ista ex Hieroclis libris *de Providentia et Fato* excerpta representat Editio Nostra p. 236. 246. *Idem*.

³ Hæc omnia exhibentur p. 280. et sequ.

⁴ Hæc brevissima *Excerpta Eusebiana* ex Hieroclis Nicomediensis *Ἀγὼς Ἀντακί-βης*, qui toto seculo Philosopho Nostro major erat, ut in *Præfatione* ostendimus, cum alibi possint nullo cum negotio inveniri (ad calcem Philostrati *Edit. Paris. &c.*) et prorsus ab instituto nostro aliena sint, omittenda duxi. *Needham*.

⁵ Cum *Symbola* Pythagoræ non recuderem, omnino ἀποσπένδωναι fuisset iste Gyraldi Commentarius: præsertim, cum non ita rarus nunc sit, quippe qui inter cetera ejus opera *Lugduni Batavorum* non ita pridem typis mandata iterum prodierit. *Needham*.

⁶ Ne annotationes istas seorsim positas ut prior. *Editit.* habent, requirat Lector: monitum velim, nostris hinc inde notis ad singulos Hieroclis locos interspersas esse, cum ut plurimum breviusculæ fuerint. *Id.*

tarium Hieroclis prius impressum, imo evulgatum, non sine alio Volumine edendæ viderentur. Hanc Editionis rationem habeant, qui requirunt breviusculam, Auctoris aliquanto ampliori habituri.

Nam cum in omni fere literarum genere, a quo quisque liber, quaque ætate, scriptus sit intelligere plurimum intersit, ne Scriptorem plane alienum pro Nostro substituamus, neu pro mediæ ætatis Philosopho vel recentiore aliquem vel antiquiorem venditemus; veniam postulare visum est, ut de iis omnibus qui sub Hieroclis nomine inter literatos hactenus innotuerunt, et hæc commentanti præsto sunt, paulo diligentius disseramus.

Primus, quantum memoria teneo, qui Hieroclis nomine inter Græcos doctrina celebres insignitus est, fuit Meneclis frater, e regione Caria, ex urbe ¹ Alabandis, ubi Cicerone puero floruit, et Oratoriam professus est. Aliter quidem docere nos nuper voluit vir doctissimus Gerardus * Joannes Vossius libro de Historicis Græcis tertio; qui Hieroclem hunc patria quidem Alabandensem fatetur, sed Rhodum commigrasse tradit, testemque migrationis Strabonem laudat: quod an veritati consentaneum sit videamus. Verba Strabonis lib. 14. in codicibus editis hæc sunt: "Αἰδρες δὲ ἐγένοντο λογοὺ ἄξιοι δύο ἴτερες ἀδελφοὶ Ἀλαβανδεῖς, Μενεκλῆς τε, οἱ ἐμνήσθημεν μικρὸν ἐπάνω, καὶ Ἱεροκλῆς, οἱ μετακινήσαντες εἰς τὴν Ῥόδον, ὃς τε Ἀπολλωνίος καὶ ὁ Μόλων." "Viri memorabiles Alabandenses fuerunt Oratores duo fratres, Menecles, de quo paulo ante diximus, et Hierocles, qui in Rhodum commigraverunt; item Apollonius et Molo." Ita Interpres, et hæc Vossio favent. Sed monuit Criticorum Princeps Isaacus Casaubonus locum esse mutilum, et desse particulam καὶ, legendumque omnino καὶ Ἱεροκλῆς, καὶ οἱ μετακινήσαντες εἰς τὴν Ῥόδον ut illud μετακινήσαντες non ad Meneclum et Hieroclem qui præcedunt, sed ad eos qui sequuntur, Apollonium scilicet et Molonem, referatur. Quam ego correctionem minime contemnendam, potius corroborandam, sentio. Nam primo Apollonium et Molonem* Alabandenses fuisse, et Rhodum postea commigrasse fatentur omnes: deinde cum Geographus ipse, paulo ante, eos qui alibi nati, Rhodi Oratoriam professi sunt, commemorasset, horum quidem diserte meminit, Meneclis autem vel Hieroclis ibidem docentis mentionem nullam facit, Oratores adeo celebres loco tam opportuno nequaquam omissurus, si in eadem urbe cum Apollonio et Molone unquam docuissent.

Ceterum Joannes Meursius, vir diligens et harum rerum præcipue callens, correctionem Casauboni emendatione alia plane evertere in Apollonio suo conatur. Ubi enim nos legimus ὃς τε Ἀπολλωνίος καὶ ὁ Μόλων, ac si duo essent, ut revera sunt: ille levi transpositione in hunc modum restituit, ὃς τε Ἀπολλωνίος, ὃς δὲ Μόλων, atque ita ex duobus

¹ Ita hic et inferius ter rescripsi, pro *Alabandâ*, quod Clariss. Episcopus dederat, dum non advertibat *Alabanda*, Caricæ istius urbis nomen, esse neutrum plurale, non fœmininum singulare. Testes sunt Strabo p. 873. Edit. *Amstelædam*. 'Ο ἱκ Κοσσυῖων εἰς Ἀλάβανδαν' et alibi: Et Juvenalis *Satyr.* iii. v. 70. Hic *Andro*, ille *Samo*, hic *Trallibus*, aut *Alibandis*. Plineus denique lib. xxxvii. c. 7. Adjicit [carbunculos] *Alabandicos*, in *Orthosia* caute nascentes, sed qui perficiantur *Alabandis*. Habemus quidem apud Stephanum Byzantium paræmiam, Ἀλάβαντα Καρῶν ἐντυχισσάτην, sed ibi subintelligitur πόλιν. *Needham*.

unum facit, qui et Apollonius et Molo diceretur. Sed fugit eum ratio, cum diligentissimum Geographum sic emendaret, vel potius corrumpere. Quis enim putabit Strabonem, dum Alabandenses Oratores enumerat, Molonem nominare, Apollonium omittere; et cum ante utriusque ut Alabandis * nati, ut Rhodi profitentis, simul meminisset, nunc in ipsa patriæ descriptione unius tantum mentionem facere voluisse? Quid quod, quicquid alii de Apollonio Molonis, ut Plutarchus et Porphyrius, aut de Apollonio Molone, ut Josephus, Suetonius, et Quintilianus scribunt, Strabo semper Molonem discrete distinguit ab Apollonio? Καθάπερ καὶ Ἀπολλώνιος ὁ Μαλακός, καὶ Μόλων ἦσαν γὰρ Ἀλαβανδαῖς. “Quemadmodum Apollonius cognomento Mollis, et Molo; erant enim Alabandenses,” Meneclis Rhetoris discipuli: non dixit ὁ Μαλακός καὶ ὁ Μόλων, quod certe debuit, si utrumque Apollonium, unum Malacum, alterum Molonem dicere voluisset. Rursus, ἐπεδήμητε δὲ πρότερον * Ἀπολλώνιος· ὁψὲ δὲ ἦκεν ὁ Μόλων. “Prior Rhodum se contulit Apollonius: Postea autem venit Molo.” Si uterque fuisset nomine Apollonius, nunquam scripsisset πρῶτον Ἀπολλώνιος, sed πρότερον ὁ Μαλακός, ὁψὲ δὲ ὁ Μόλων. Certissimum igitur est distingui apud Strabonem Apollonium et Molonem, et correctionem Casauboni emendationi Meursii præferendam. Quare καὶ οἱ μετακινήσαντες εἰς τὴν Ῥόδον, ο, τε Ἀπολλώνιος καὶ ὁ Μόλων, ita apud Strabonem verterem: Memorabiles quidem Alabandenses Meneclis et Hierocles, item Apollonius et Molo, qui (ex Alabandis patria sua, ubi Meneclum audiverant) Rhodum commigrarunt. Habemus igitur tandem Hieroclem Alabandis natum, ibidemque Oratoriam professum. Et scripsisse eum Orationes ex Cicerone constat. Ita enim ille in Bruto: “Genera Asiaticæ dictionis duo sunt: unum sententiosum et argutum, qualis in historia Timæus, in dicendo autem, pueris nobis, Hierocles Alabandeus, magis etiam Meneclis frater ejus fuit; quorum utriusque Orationes sunt imprimis, ut in Asiatico genere, laudabiles.” Quod fuerit judicium hominum de hoc Hierocle, cognoscere licet ex Cicerone lib. 2. de Oratore. “Intelligemus, ut hodie Alabandensem illum Meneclum et ejus fratrem Hieroclem, quos ego audiui, tota imitetur Asia; sic semper fuisse aliquem, cujus se similes plerique esse vellent.” Quæ sententia Ciceronis, docet ipse in Oratore ad Brutum: “Tertium est, in quo fuerunt fratres illi, Asiaticorum Rhetorum Principes, * Hierocles et Meneclis, minime mea sententia contemnendi. Etsi enim a forma veritatis, et ab Atticorum regula absunt; tamen hoc vitium compensant vel facultate vel copia.” Atque hæc de Alabandensi Rhetore, quem Nostrum esse non posse certissimum est, utpote qui pene ¹ quadringentis annis Philosopho antiquior fuerit.

Meminit et Hieroclis cujusdam Scholiastes ad Pindari Pythia, Ode 4. Ἱεροκλῆς δὲ φησι τοὺς ἐκ Λακεδαιμονος ἀποικίσαντας Ἀπολλωνί αὐτὴν (Θήραν) ἀνεγρῆσαι. Et paulo post: Ἱεροκλῆς δὲ φησι κτισθαι τὴν πόλιν ἐπὶ λόφου μαστοιδοῦς λευκογείου. Hunc Hieroclem eundem fuisse cum Alabandensi, unico hoc argumento, nimis fortasse levi, non tamen reticendo, conjicio. Meneclis et Hierocles fratres erant in eodem di-

¹ Imo quingentis, ut in *Prefatione* demonstravimus.

cendi genere versati; Scholiastes autem utrumque simul laudat. Nam cum Meneclum prius ideo nominasset, quod probabiliorem ceteris rationem reddidisset, cur Battus Oraculum consuleret, seditionem nempe in insula Thera ortam: statim subjungit verbis modo prolatis, Hieroclem docuisse, "Eos* qui ex Lacedæmone coloniam in Theram deduxerant, eandem Apollini consecrasse; et urbem Cyrenen in colle, uberis formam referente, collocatam fuisse." Hinc mihi quidem verisimile videtur, fratrem utrumque Historiam illam de adventu Batti in Cyrenaicam oratorio more pertexuisse. Aut si conjectura hæc minus cuiquam arrideat, potiusque ad aliquem, quem Historica scripsisse certum est, referenda hæc esse autumaverit; sit nobis *Secundus* Hierocles ille, cujus Stephanus Ethnicographus meminit, qui libros scripsit, quos Φιλίστορας nominavit. Ita enim ille in Ταρκυναί· Καὶ Ταρκυναῖοι ἔθνος Ὑπερβορείων, παρ' οἷς οἱ γρύπες τὸν χρυσὸν φυλάσσουν, ὡς Ἱεροκλῆς ἐν τοῖς Φιλίστορσιν. "Etiam Tarcynæi gens quædam inter Hyperboreos, apud quos gryphes aurum custodiunt, ut Hierocles in Philistoricis." Insigne Fragmentum ex eodem opere excerptum apud eundem Stephanum extat in Βραχμάνες. Ἱεροκλῆς ἐν τοῖς Φιλίστορσι φησι· Μετὰ ταῦτα σπουδῆς ἄξιον ἐνημισθὲ τὸ Βραχμάνων ἰδεῖν Φῦλον, ἀνδρῶν φιλοσόφων καὶ θεοὺς φίλων, ἡλίῳ δὲ μάλιστα καθωσιωμένων. Ἀπέχονται δὲ σαρκοφαγίας πάσης, καὶ ὑπαίθριοι τὸν αἰε χρόνον βιοτεύουσι, καὶ ἀλήθειαν τιμῶσι. Χρῶνται δὲ ἐσθῆτι λινῇ, τῇ καὶ πετρῶν λίθων τὰ μηρύματα μαλακὰ καὶ δερμάτα ὅσα συνφαίνουσιν· ἐξ ὧν ὑφάσματα γίνονται μὴτε πυρε καίμενα, μὴτε ὕδατι καθαίρομενα, ἀλλ' ἐπειδὴν ῥυτίου καὶ κηλὸς ἐμπλησθῇ, ἐμβληθέντα εἰς φλόγα, λευκὰ καὶ διαφανῆ γίνονται. "Postea operæ pretium videbatur Brachmanas visere, homines philosophi deditos, et Diis charos, Soli vero præcipue dedicatos. Cæterum ab esu carniū prorsus abstinēt; sub Dio totam ætatem degunt, et veritatem colunt." Quæ autem sequuntur cum corrupta sint, prius ut emaculentur, quam vertantur, opus est.

Corrigo itaque et lego: Χρῶνται δὲ ἐσθῆτι λινῇ τῇ ἐκ πετρῶν· λίθων γὰρ μηρύματα μαλακὰ καὶ δερματῶδη συνφαίνουσιν. Correctionem confirmant illa Plutarchi, Libro de Oraculorum defectu p. 434. Τῆς δ' ἐν Καρύστῳ πέτρας, χρόνος οὐ πολὺς ἀφ' οὗ πέπανται μερύματα λίθων μαλακὰ νηματῶδη συνεφέρουσα. Vides ex Petra Carystia λίθων μερύματα, eaque μαλακὰ καὶ νηματῶδη, ut apud Stephanum δερματῶδη reposuimus, νηματῶδη etiam reposituri, nisi quod nimis à veteri lectione recedat, et δερματῶδη ferri possit. Quod autem de lino vivo, sive² asbestino, loquatur Plutarchus, certum est: ex eo enim mantilia, retia, et capitibus involucria confecta esse dicit, ab ignis injuria tuta, iisdem pene cum Hierocle verbis tradens, Οὐτε περικαυόμενος, ἀλλ' ὅς' ἂν ῥυπανθῇ χρωμένων ἐμβαλόντες εἰς φλόγα, λαμπρὰ καὶ διαφανῆ κομίζονται. Atque ita tandem reli-

¹ Vide inter alios Berkelium ad Stephanum Byzantinum v. Κάρυστος, et Notus ad Geoponicorum lib. xv. c. i. p. 402. Editionis Cantabrig. Idem.

² Apud Augustinum de Civitate Dei lib. xxi. c. 5. Asbeston Arcadiæ lapidem propterea sic vocari [perhibent], quod accensus semel jam non possit extinguī. Lepido sane errore; quem tamen Ludovicus Vives non coarguit, qui ad locum hæc habet—Plinius Asbeston in Arcadiæ montibus nasci scribit, coloris ferrei: est ἀσβεστός inextinguibilis, nam σβένναι extingue. Needham.

qua apud Stephanum vertimus. "Utuntur autem veste linea, ex petris facta : lapidum enim filamenta quædam mollia et quasi cutanea contextunt : ex quibus vestimenta fiunt, neque igne comburenda, neque aqua purganda sed cum sordibus scateant, in flammam conjecta, pura et splendida evadunt."

Aliud Hieroclis ejusdem Fragmentum, ex eodemque Opere, conservatum habemus in Tzetzis Chiliadibus. Quod licet ipsissimis ejus verbis conceptum non sit, tamen et Libri Argumento, et ætati Auctoris vix aliunde eruendæ non parum lucis afferet.

Ἱεροκλῆς ἀσπύτως Φιλίστορσιν ἐν λόγοις,
Ἐξῆς δὲ, κίχῳ. εἶδομεν χάσαν ἀρχιμηροτάτην,
Ἥλια φλεγομένην τε, καὶ περὶ ταύτην ἀνδρας
Γυμνοὺς, ἀνεσπύτους τε, πρὸς χάσαν τῆς ἱέρους.
Ὡς οἱ μὲν ἀνεσπύτοι τὸ πρόσωπον ὤτοις,
* Τοὺς πόδας δ' ἀκατείνοντες, τὸ σῶμαν ἄλλο σῶμα.
Τούτων δὲ Στράβων μίμνηται, καὶ γε τῶν ἀκατέλων,
Καὶ τῶν δεκαμενέων τε, καὶ πετραγεροπόδων.
Οὕς περ ἐγὼ οὐκ ὅπωπα, φησὶν δ' Ἱεροκλῆς.
Ταῦτα Ἱεροκλῆς μὲν.

Hierocles similiter in libris Philhistoricis,
Deinde, inquit, vidimus regionem siccissimam,
Soleque exustam, et in ea viros
Nudos atque tecto carentes, locis in desertis :
Quorum quidam obumbrabant faciem auribus,
Pedes autem extendentes, etiam corpus reliquum.
Quin horum Strabo meminit, nec non Acaphorum,
Et decem capita habentium, quatuorque manus atque pedes.
Quos ego nunquam² vidi, inquit Hierocles.
Hæc quidem Hierocles.

Atque ista Joannes Tzetzes Chil. 7. Hist. 144. ex quibus liquet Hieroclem illum quamplurimas regiones peragrasse, resque in itinere visas aut aliunde cognitatas scripto tradidisse, et libros, quibus hæc omnia^{*} complexus est, *Φιλίστορας* nominasse. Patet etiam Strabone Historico, qui sub Tiberio scripsit, juniorem, (illum enim laudat) Stephano autem Ethnicographo, à quo ipse laudatur, antiquiorem fuisse.

Post Oratorem et Historicum, *tertius* nobis erit ex porticu Philosophus, toties Tauro Platonico et cum Stoica disciplina non bene convenienti laudatus, ut tradit in Noctibus Atticis [ix. v.] Agellius. "Taurus autem noster, quoties facta mentio Epicuri esset, in ore atque in lingua habebat verba hæc Hieroclis Stoici viri sancti et gravis : Ἡδονῆς τέλος πόρνης δόγμα οὐκ ἔστιν πορνεία· οὐδὲν πόρνης δόγμα. Ista Agellius de Tauro lib. 9. c. 5. Hæc Taurus ex Hierocle, sed corrupta, et nihili ex vitiosa editione facta, in hunc modum nitori pristino restituenda. Ἡδονὴ τέλος· πόρνης δόγμα. Οὐκ ἔστι πρόνοια οὐδὲν πόρνης δόγμα. Duo nempe Epicuri dogmata jugulat, et ex Philosophorum

¹ Maunum atque pedum. Pearson.

² Nusquam. Ibid.

³ Pro πορνεία, quod certe nihili erat, Gronovius notat scribi recte πρόνοια in aliquibus MS. et Clarissimi Pearsoni emendationem dicti istius Hieroclei in nuperam suam A. Gellii Editionem recepit ; et merito rejicit futilem Gebhardi correctionem, qui e MS. vendidit πόρνης δόγμα ἀπίστον. Gronovii judicium calculo

scholis ad lupanaria amandat *vir sanctus et gravis*: finem omnium seu summum bonum in voluptate situm esse: illud primum. Providentiam, qua regi mundum vulgus autumat, nihil esse: hoc * secundum. Et hic fortasse Hyllarimensis est, de quo Stephanus: Ὑλλάρημα πολίχρινον Καρίας, ὅθεν ἦν Ἱεροκλῆς, ὁ ἀπὸ ἀθλήσεων ἐπὶ φιλοσοφίαν ἀρχθείς. Nullam enim aliam ob rationem, quam quod Philosophus dicatur, nostrum fuisse Hyllarimensem illum conjecit Vossius; nos igitur potiori jure Stoicum hunc fuisse dicamus, quoniam noster non ex Athleta, sed ¹ ex Judice factus est Philosophus, ut mox ostendemus. Utcunque sit, Stoicus ille non potest idem esse cum Eo quem nos edimus, quia Tauro antiquior est, quem Platonice Philosophiam exponentem non solum Agellius, sed et Herodes Atticus, referente Philostrato, sub Hadriano Cæsare audivit.

Alius etiam a Nostro videtur Hierocles, ex quo Athenæus lib. 14. xiv. (616. B.) *refert quid sit σταῖς*, inquit Ger. Vossius. Imo vero, si omnino fuerit Hierocles iste, non modo *videtur alius*, sed ut sit necesse est. Scripsit enim ante Athenæum, qui sub Pertinace *Deipnosophistas* edidit, centum et quinquaginta annis ante³ Libanium et Acacium, quibus florentibus Noster obiit. Neque vero ille apud Athenæum *refert* * *quid sit σταῖς*, sed *quid σταίτις*, placenta scilicet ita Epicharmo nominata, quæ σταῖς ἐστὶν ὑγρὸν εἰς τήγανον ἐπιχέομενον, μέλιτος ἐπιβαλλομένου καὶ σπάρτης καὶ τυρεῶ, ὡς Ἱεροκλῆς φησιν. Σταίτις nempe dictus est, quod sit σταῖς "liquidum sartagini affusum, adjecto melle, cum sesamo et caseo, ut inquit Hierocles." Apertissime autem fallitur *Vir doctissimus Dalechampium sequutus*, cum ita explicat *quid sit σταῖς*, nempe liquor, vinum puta, aqua, vel alius: nemo enim unquam vinum, aut aquam, aut similem aliquem humorem

suo comprobat Dacerius in *Vita Hieroclis*. Mihi tamen, fateor, magis arridet et multo rectior videtur emendatio a Doctiss. Richardo Benneio allata in *secunda Dissertatione de Epistolis Phalaridis* p. 526. [Conf. eundem ad Hor. A. P. 441.] sic enim Vir ille magnus corruptissimum hunc locum restituit. Ἡρόκλης τὸ δὲ πρῶτον λέγει. Οὐκ ἐστὶ προνοία· οὐδὲ πάρος ἔργα. Voluptus finis, vel summum bonum: meretricis dogma. Non est providentia: ne meretricis quidem dogma. Sensum quidem aliquatenus attigit eruditiss. Pearsonus, sed phrasin duriores dedit, οὐκ ἐστὶ προνοία οὐδὲν at οὐκ ἐστὶ προνοία passim occurrit, ut apud Hieroclem nostrum de *Providentiâ et Fato* p. 238. Θέλον οὐκ εἶναι προνοίαν, ἢ εἶναι μὲν, φαύλην δὲ et sic sæpius in *Commentario ad Aurea Carmina*. Needham.

¹ Fallitur hic Vir egregius, ut fasius ostendimus variis argumentis de vera Hieroclis ætate in *Præfatione* prolatis. *Idem*.

² Rectius certe hic Pearsonus, quam Annotator anonymus ad Aulum Gellium lib. ix. c. v. p. 439. Edit. Gronov. qui Hieroclem istum Stoicum incaute cum Platónico nostro his verbis confundit: *Hic idem est, qui in aurea Pythagora (revera Lysidis Pythagorici sunt, qui Epaminondam, test. C. Nepote et Diogene Laertio, instituit) carmina Commentariem auream edidit, et quamvis Stoicus, Pythagoreorum sententiam optime expressit*. Needham.

³ Libanius circa A. C. 360. floruit, sub Imperat. Juliano, sed Noster non ante initium et medium sequentis seculi. Meminit quidem Hieroclis in horrenda Nicomediæ per terræ motum subversione interempti Libanius in *Epistola* ad Acacium, sed Hierocles Bithyniæ et postea Alexandriæ Praefectus vix esse potuit, nisi admodum grandævus obierit; quippe qui claruerit J. D. 302. terræ motus autem iste contigerit A. D. 358. Datiano et Cereale Coss. teste Ammiano Marcellino. *Idem*.

σταῖς nominavit. Revera non quid σταῖς esset, sed quamobrem placenta σταίτις diceretur, scilicet quod ἐκ σταίτῶς ὕγρῳ fieret, docere voluit, quisquis est; non enim Hieroclem, sed Iatroclem nominatum puto; et legendum omnino, ὡς Ἰατροκλῆς φησι, apud Athenæum censeo. Ut enim Harpocration Mendesius, ita et Iatrocles scripsit de Placentis. Κριμνίτης πλακοῦς ποῖος, διὰ κρίμων γινόμενος, ὡς Ἰατροκλῆς ἐν τῷ περὶ πλακούντων ἀναγράφει. Athenæus paulo ante. Et idem rursus, Κοιρίναι· τούτων μνημονεύει Ἰατροκλῆς ἐν τῷ περὶ πλακούντων. Ut igitur alibi, Πάισα, πλακούντια * παρὰ Κωίς, ὡς φησιν Ἰατροκλῆς. Ita hic quid sit Σταίτις ostendens, ὡς Ἰατροκλῆς φησι sine dubio scripsit. Hunc igitur ex numero eorum qui sub Hieroclis nomine innotuerunt expungentes, ad alios et his et Nostro juniores transeamus.

In 16. *Geoponicorum* libro tria capita sunt viz. 9, 10, 11. quæ Φεροκλέους nomen præ se ferunt: sed cum liber ille ad rem veterinariam pertineat, Ἱεροκλέους legendum esse ostendunt *Hippiatrica*. Binos autem libros scripsit Hierocles περὶ τῆς ἵππων θεραπείας, hoc est, de Morbis equorum curandis, ut ipse testatur in Proœmio ad secundum *Hippiatricorum*, capite sexagesimo; eosque a Basso rogatus cum confecisset, eidem postea dedicavit. Suntque hi duo libri quasi fundamenta Collectiones Veterinariæ, ad quorum formam methodumque reliquorum Epistolæ aut ἀποσπασμάτια redigi videantur. Fuit autem Hierocles ille non ἵππιατρός, aut inter equites Cæsarianos in armis versatus, ut Apsyrus, et Theomnestus, sed Jurisprudentiam coluit, et causis agendis in foro operam dedit. Locuples ipse mihi testis in Operis Proœmio: Ἄλλ' εἰ καὶ κατακούειν ἡμᾶς * ἑτέρων τὰ νῦν ἐχρῶν, ἐν τε δικαστηρίοις παρέχειν χρεῖαν τοῖς διομένοις, καὶ σπουδὴν περὶ ταύτας ποιεῖσθαι τὰς διατριβάς· οὐκ ἀτιμαστόν γε ὅμως τὴν σὴν ἀξίωσιν, ἄριστε Βάσσε. “Etiam si nos alios potius audire hoc tempore oporteat, et in judiciis copiam nostri postulantiis præbere, atque hisce exercitiis operam dare; non tamen negligendum fuit, optime Basse, quod tu requiris.”

Præter hunc et alius² Hierocles Grammaticus, qui *Συνέκδημον* sive Notitiam Imperii Constantinopolitani evulgavit, editus ab Episcopo Abrincatensi, sed imperfectus, a V. Cl. L. Holstenio in Corpore Historiæ Byzantinæ perfectior edendus.

Tandem³ aliquando, recensitis illis quos a Nostro plane distinguimus, ad ipsum Philosophum veniamus. Hunc ego pro certo affir-

¹ Hanc Viri Clarissimi Emendationem in textum *Geoponicorum* recepinus, præeuntibus MS. *Fossiano* et Jano Cornario. Hierocles autem iste Veterinarius Apsyrto junior videtur, qui sub Imperat. Constantino in bello Scythico meruit; cum enim laudat in *Hippiatrics* c. 68. Male a Silvatico appellatur Gerodius et Erodus, teste Reinesio *Var. Lect.* p. 532. *Needham*.

² Hieroclis istius meminit Constantinus Porphyrogenetus, qui Imperium Byzantinum capescebat A. D. 912. in *Thematibus* lib. ii. c. 1. et 4. *Idem*.

³ His a Celeberrimo Pearsono recensitis addantur [1] Hierocles, qui à Demosthene memoratur contra Aristogitonem. [2] Hierocles Imperat. Heliogabali παιδιστῆς, cujus meminit *Lampridius* in *Heliogabulo*, et *Theodorus Metochita* in *Histor. Roman. citante Jousio*; et Caricum sive Hyccaricum mancipium vocat Dio in excerptis lib. 79. [3] Hierocles, de quo Grævius ad Justinum xxiii. 2. [4] Hierocles Cassianus in Inscriptione veteri Palmyrena etc. [5] Hierocles *Munychiæ* et *Pirææ* Præfectus, Arcesilai philosophi familiaris, cujus meminit

mare non ausim, negare tamen non possum, fuisse illum ipsum, qui adversus Christianæ religionis symmystas et scripsit mordacia, et acerba gessit.

Primum autem legendo observavi fuisse eum in Bithynia Judicem, ¹ imperante Diocletiano, iudiciumque adversus Christianos, fl grante Persecutione, exercuisse. Auctor est * oculatus Tragœdiæ testis Lactantius. "Alius eandem materiam mordacius scripsit, qui erat tunc è numero Judicum, et qui autor imprinīs faciendæ persecutionis fuit." Ita ille lib. 5. de Justitia. c. 2. de alio ² nescio quo priora, de Nostro hæc certissime locutus. Non igitur, uti alter, *antistitem se philosophiæ* tunc temporis *profitebatur*, sed sub solo Judicis officio Christiano nomini infensus apparuit. "Quo scelere non contentus, etiam scriptis eos, quos afflixerat, insecutus est." Sed quemadmodum inter Græcos rerum naturæ periti primo Σοφοί, postea modestiori vocabulo Φιλοσοφοί dicebantur: ita cum Celsus, qui primus adversus religionem nostram ex professo scripsit, inimicissimum veritati librum Λόγον Ἀληθῆ nuncupasset, Hierocles titulo minus ambitioso suum Φιλαλληθῆ indigitavit.

Diogenes Laertius in vit. Menedemi et Arcesilai. [6] Hierocles Alypii F. Antiochenus, Libanii sophistæ discipulus, de quo Henricus Valesius ad Ammian. Marcellin. xxix. 1. *Albertus Fabricius.*

¹ Vid. Præfationem nostram, ubi fusius demonstravimus prorsus diversos fuisse Judicem et Philosophum. *Needham.*

² Hic dubitat Episcopus, quis fuerit de quo Lactantii priora verba accipi debent. Cardinalis Baronius tom. ii. p. 716. nullum alium esse, quam Porphyrium, opinari potest; quem, contra Eusebii et Hieronymi testimonia, non in Sicilia, sed in Bithynia, impiis suis libris Christianam religionem oppugnasse contulit: quibus tantum in se excitavit odium Porphyrium, ut triginta circiter scriptores Catholici ejus blasphemias refutarent; siqua fides Fl. Lucii Dextri *Chronicis*: et ipsi Imperatores nomen ejus perpetuum suis edictis infame esse vulerant. Baronium sequitur Oxoniensis Lactantii editor, qui ad ista verba, *alter antistitem se Philosophiæ profitebatur*, hæc subnequit—"Verissime est Porphyrium hic indigitari, qui sec. Suidam ab Aureliano usque ad Aureliano usque ad Diocletianum vixit: sub quo, ut infra Lactantius, *finis est edicta crudelitas*. Quod aiat eum Lactantius tres duntaxat Libros scripsisse, non impedit quo minus, crescente cum ætate malitia, quindecim illos postea conscribere, de quibus Suidas mentionem facit." Magis autem ardet Holstenii judicium: qui in *Observat. de Vita et Scriptis Porphyrii*, p. 21. negat hæc Lactantii verba de Porphyrio accipi posse, argumentis ductis ab Eusebio et Hieronymi auctoritate, qui eum in Sicile recessu adversus Christianes scripsisse disertim testantur. [2] A librorum Porphyrii numero non conveniente; xv. enim edidit, ut Hieronymus et Suidas testantur, non iiii. solum ut Lactantius asserit. [3] A temporum vitæque ratione: nam nec ætas, nec vitæ Pythagoricæ institutum cum iis convenire videntur, quæ de Asiatico illo Philosopho prodidit Lactantius. Cum enim *ἀρχή* Persecutionis Diocletiani, in annum Christi 305 incidat, qui fuit 19 imperii Diocletiani, et sexagesimus nonus ætatis Porphyrii; ea, quæ de libidine, luxu, cæterisque vitiis Asiatici illius Philosophi tradit Lactantius, seu decrepito convenire nequeunt. Et præsertim, qui siccom et sobriam Pythagoricæ vitæ institutum semper fuerat sectatus. [4] Contendit Porphyrium non fuisse, quippe qui blasphemias suas necessario ante decimum nonum istum Diocletiani annum ediderit, cum Methodius Patarensis Episcopus Tyrius, qui contra Porphyrium nitido sermone scripsit, ad extremum persecutionis Diocletiani Martyrio coronatus sit. Denique Augustini hæc de re silentium evincit. Porphyrium non esse alterum istum Christianæ religionis hostem, de quo tam multa et acria Lactantius retulit. *Needham.*

Fatetur Eusebius ἀλαζονικώτερον τοῦ Φιλαλήθους ἐπιγεγραμμένον Κέλσον Ἀληθῆ λόγον. Et ut ad Hieroclem hæc pertinere certo constet, qui a Lactantio ¹ nullibi nominatur, ecce quæ Eusebius, post verba ut refutarentur repetita, subiungit: Ταῦτα ῥήμασιν αὐτοῖς Ἱεροκλεῖ τῷ τὸν καθ' ἡμεῶν ἐπιγεγραφότι * Φιλαλήθῃ λόγον. “Hæc,” inquit, “ipsius Hieroclis verba sunt in Oratione contra nos scripta, cui titulus Philalethes.” Ita semper Eusebius, ac si unum tantum librum scripsisset, cum duos fuisse ex Lactantio pateat. “Composuit enim libellos duos, non contra Christianos, ne inimice insectari videretur, sed ad Christianos, ut humane et benigne consulere putaretur.” Integer itaque titulus ita erat conceptus,

Λόγοι Φιλαλήθεις, πρὸς Χριστιανούς.

De binis itaque res est certa. Idem capite sequenti: “Ausus est libros suos nefarios, ac Dei hostes, Φιλαλήθεις, id est, veritatis amatores annotare.” Eusebius autem velut librum singularem nominat, quia ex duobus unum tantum tetigit, nec eum, ut opinor, integrum, sed partem illam tantum, qua ausu plane novo, et reliquis Christianismi hostibus intacto, Apollonium Tyaneum Christo Deo nostro comparavit, æquavit, prætulit. Atqui alia quamplurima, præter infamem illam comparisonem, adversus nos effuderat Hierocles, “in quibus, teste Lactantio, ita falsitatem Scripturæ Sacræ arguere conatus * est, tanquam sibi esset tota contraria. Nam quædam capita, quæ repugnare sibi videbantur, exposuit; adeo multa, adeo intima enumerans, ut aliquando ex eadem disciplina fuisse videatur.” Ut etiam quædam particularia notemus, “Præcipue Paulum Petrumque laceravit, ceterosque discipulos, tanquam fallaciae seminatores: quos eosdem tum rudes et indoctos fuisse testatus est, nam quosdam eorum piscatorio ² officio quæstum fecisse. Ipsum autem Christum affirmavit à Judæis fugatum, noningentorum hominum manu latrocinia fecisse. Item cum facta ejus mirabilia destrueret, nec tamen negaret, voluit ostendere Apollonium vel paria vel etiam majora fecisse.” Reliqua igitur quæ de contrarietate Sacrarum Scripturarum, de Pauli Petrique dissidio, et Apostolorum imperitia effutivit, ex Celso excerpterat, aut etiam ex Porphyrio, qui eadem, teste Hieronymi Procemio Commentarii in Epistolam ad Galatas, in primo Operis sui adversum Christianos libro, copiose tractaverat. Πρὸς μὲν γὰρ τὰ λοιπὰ τῶν ἐν τῷ Φιλαλήθει, οὐδὲν ἂν εἴη σπουδαῖον ἐπὶ τοῦ παρόντος ἵστασθαι, μὴ * αὐτοῦ ἴδια τυγχάνοντα, σφόδρα δὲ ἀναιδῶς ἐξ ἐτέρων, οὐκ αὐτοῖς μονονουχί νοήμασιν, ἀλλὰ καὶ ῥήμασι, καὶ συλλαβαῖς, ἀποσεσυλημένα. “Nam

¹ Imo, disertis verbis nominatur a Lactantio in Libello de Mortibus Persecutorum c. xvi. p. 865. Edit. Oxon. ubi Donatus sic alloquitur: Nam cum incidisses in Flaccinum prefectum, non pusillum homicidam; deinde in Hieroclem ex Vicario Præsidentem, qui auctor et consiliarius ad faciendam persecutionem fuit; quæ cum Lactantii verbis de auctore Philalethis jam citatis apprimè conveniunt. Sed libellum istum nondum viderat Celeberrimus Episcopus, quippe qui Parisiis a Stephano Baluzio in Miscellaneorum tomo 2do primum editus fuit A. D. 1679. Needham.

² In Oxoniensi Lactantii editione repræsentatur, piscatorio artificio quæstum fecisse. Idem.

in reliquis, quæ in Philaethe continentur, non erit operæ pretium impræsentiarum commorari, cum ipsius propria non sint, sed ex aliorum scriptis, iisdem non tantum sententiis, sed verbis etiam, atque syllabis, nimis impudenter sublecta." Eusebius igitur ea tantum in libris Hieroclis refutare aggressus est, quæ de Apollonio scripserat, reliqua vero intacta prætermisit, uti jure quidem ab Origine in libris adversus Celsum refutata, aut a seipso in iis quæ contra Porphyrium meditabatur, propediem refellenda. Nullo igitur modo concedendum est Illust. Cardinali Baronio, "Eusebium omnes impudentis hominis conatus temerarios h. c. Commentario infregisse," cum minimam eorum partem attigisse se fateatur. Et omnino notandum est Eusebii librum contra Hieroclem, pessime a Florentino Interprete versum, nec ut videtur hactenus satis intellectum, vix attigisse ea quæ ab Hierocle sunt profecta, neque comparationi Apollonii cum Christo inhærere; * imo vero ab eo argumento prorsus abstinuisse, et Philostrati libros octo de Vita Apollonii tantum percurrere, et quicquid ei, tanquam Philosopho, tribuitur libenter concedere, quicquid ad eum supra mortalium sortem evehendum comparatum est, excutere, elevare, convellere.

Ceterum Hieroclem illum, de quo hæc diximus, tum ingenii acumine, tum ardore animi, cupidineque persequendi Christianos Diocletiano adeo placuisse probabile est, ut ex Judice Nicomediensi Præfectus Alexandriæ factus esse videatur. Certe Epiphanius de ejusdem temporis inaudita sævitia agens, hæc 68. sive Meletianorum Hæresi habet. Κουλήγιανός μὲν ἦν ἑπαρχὸς τῆς Θεβαΐδος, Ἀλεξανδρείας δὲ Ἱεροκλῆς, "Præerat tum Thebaidi Culeianus, Alexandriæ vero Hierocles." Unde haud difficulter tandem adduci me patiar, ut cum Vossio credam hunc hostem Religionis nostræ Hyllarimensem Hieroclem fuisse. Sed ea lege, ut illa Stephani verba aliter mihi liceat interpretari, non ut ex Poeta, cum Simlero, [Immo, mens Stephani est, Hierocles ex athleta philosophus evasit. Toup. ad Suid. P. III. 106.—v. II. 135. ed. Oxon.] neque ex Athleta, cum Vossio, sed ex Persecutore factus sit Philosophus: ἀπὸ ἀθλησιαν ἐπὶ φιλοσοφίαν ἤχθεις, * inquit Stephanus, aut forte Hermolaus: ἄλλα autem et ἀθλήσεις creberrime dicuntur certamina illa, quæ Christiani cum Ethnicis inierunt, persecutionesque quas perpassi sunt. Unicum Eusebium nominabo hujus ipsius temporis calamitates persequentem. Τί χρὴ πολλὰ λέγειν, καὶ καινότερας ἐπὶ καινότεραις τῶν ἀνὰ τὴν οἰκουμένην θεοπεσιῶν μαρτύρων ἁθλήσεις παρατίθεσθαι; Quidni igitur Hierocles, ἀπὸ τούτων τῶν ἀθλησιαν,² "ab hac ipsa perse-

¹ Huic Eusebii testimonio succinit Photius column. 300. Edit. Rothomag. Μάρτυς δὲ καὶ ὁ Πιέριος ἡμῶν πρὸ ἀδελφῶν Ἰουδαίων τῶν ἀθηναίων ἀξιοθνήσκοντες σφοδρῶν. Nec aliter in Geoponicis p. 9. edit. Cantab. Οἱ τισι μαρτυροῦντι Μάρτυρες, τοῖς Παγανοῖς παραδοθέντες, ἴθλησαν. Needham.

² Hæc verborum Stephani interpretatio, quæ durior sane et longe petita videtur, Dacerio nequaquam aridet, qui in ritu Hieroclis judicium Pearsonianum his verbis perstringit. "Ce scavant Anglois ne s'est pas aperçu qu' ἀθλήσεις peut bien être dit en ce sens, par rapport à ceux qui souffrent, et nullement par rapport à ceux qui font souffrir: car c'est le Martyr qui combat, et le Juge ne combat point." Idem.

cutione," tribunal reliquerit, præfecturam exuerit, præsertim Constantino Magno non tantum lethales illas flammæ extingente, sed veritatis lucem admittente? Quidni ad vitam philosophicam, et studia literarum, quibus etiam antea operam non vulgarem dedisse videtur, insperata rerum mutatione percussus, se contulerit? Quæ si cui satis verisimilia videantur, huic certe non difficulter persuasero, eundem fuisse et Judicem et Philosophum nostrum; qui Epiphanio ἑπαρχος Ἀλεξανδρείας, Suidæ φιλόσοφος Ἀλεξανδρέως. Atque hæc de libris duobus quos Judex scripsit, et Φιλαλήθεις nominavit: Reliqua vero, quæ jam Philosophiam professus edidit, recenseamus.

[*Reliqua continebit partic. seq.*]

THE LANGUAGE OF FLOWERS, FRUITS, &c.

USED BY THE TURKISH LADIES IN THE HAREMS.

BY M. HAMMER.

FEW of our readers, we believe, are ignorant, that there exists a certain mysterious language of love and gallantry, which expresses by means of flowers the most delicate and tender sentiments. All the information which we have hitherto acquired on this subject, chiefly derived from Romances, or Books of Travels much resembling Romances, seemed so vague and imperfect, that we resolved to rectify it by examining its very source. The celebrity which this language has obtained in Europe, is due to Lady Wortley Montague—other travellers had mentioned it, before her, and their accounts of it had excited the curiosity of her correspondent, who requested on this subject the information communicated by her ladyship in the fortieth letter.

Nothing can be more true than the general groundwork of her letter, and the sixteen phrases, which compose the amorous epistle, are translated with sufficient accuracy.

Let us then examine this language of the Turkish HAREMS, and endeavour to appreciate its real merit and its claim to celebrity. We know nothing that resembles it among the other Oriental nations, from Persia to China, or from Tartary to India. The Persians have in their poetry personified the Rose, to make it the Nightingale's mistress; and the enamored bird, on the approach of spring, relates his tale of love to the blushing flower. Among the Indians, flowers are consecrated to the Divinity, and form the attributes of various Gods; but neither the Persians nor the Indians have ever employed these flowers in the composition of a language, although they are so frequently mentioned in the Erotic poems of the former, and the religious hymns of the latter, and although the glowing imagination of the Arabians often personifies them, and supposes flowers to converse with each other in regular dialogues.

It is then in Turkey alone, and even there only in the *Harems*, that we find this mysterious language, which is equally limited in copiousness, as in the sphere where it is used. A little reflection will suffice to show that such an idiom can never be brought to that degree of perfection which Lady Wortley Montague describes, that it must always continue a mystery, and of course that it can never be a sure medium of correspondence between the *harems* and those without their precincts. A language understood by all the world, could not, by any means, answer the purposes of two lovers, whose lives would be forfeited on the slightest discovery of a mutual understanding. So extremely difficult it is for common mortals to hold any communication with the interior of *harems* guarded by eunuchs, that we may class among *Eastern Tales* all the successful adventures of this kind related by vain-boasting travellers. But let us suppose that, by an extraordinary combination of good fortune and discretion, a lover should find means of corresponding, in spite of walls and eunuchs, with the lady of his affections, would he employ a visible language, the secret of which is not only in the porter's hands, but known to all the eunuchs, and all the fair rivals who might see the nosegay?—or, if this language was not generally understood, how could the lover imagine that his mistress, lately arrived perhaps from the frontiers of Circassia, or of Abyssinia, should comprehend his meaning? It appears, then, that this language of Flowers does not constitute, as we have generally believed in Europe, a love-cypher for billet-doux between men and women who wish to carry on a secret correspondence, nor do the females of the harems use it, whenever they risque their lives by forbidden communications. It is almost entirely unknown to men, both to those most devoted to the fair sex, and in other respects of highly cultivated understand-

ings, and those whom a depraved taste renders insensible to the charms of female beauty.¹

This language, however, does exist in a certain degree, and in the *harems* among the women themselves. It has been invented by them in the leisure hours of their solitary life, and they use it either as a mere amusement, or as a cypher to express the violent affections which they frequently entertain for one another. Separated from the world, reserved for the pleasures of a single man, vegetating in the most profound idleness, and tormented with desires which a burning climate and a warm constitution inspire, they have given to objects constantly before their eyes, flowers, fruits, perfumes, and trinkets, significations and meanings, as we have done to simple colors, and by these they are enabled to convey declarations of attachment as glowing and impassioned as that which Sappho expressed for her fair friend to whom she inscribed that inimitable ode,

“Blest as th’ immortal gods is he
The youth who fondly sits by thee,” &c.

It was necessary, therefore, to apply for information on the subject of this language to females—and from the Greek and Armenian women, who have access to the *harems*, we obtained what is now communicated to our readers.

That we may comprehend the genius of this language, we must enter into some details on the idea which forms its principle, and illustrate them by examples. The few, which Lady Wortley Montague has quoted, are not sufficient to give a clear and precise notion of its system. The genius of it does not consist, as one might naturally suppose, in seizing the relations which a fanciful imagination may find between flowers and fruits, and the thoughts or sentiments which it is their object to express. The idea of such perfection never entered the romantic heads of those fair triflers who invented this language.

They contented themselves with employing certain words which rhyme to the names of different fruits and flowers; and the rhyme being once chosen and determined, they have arranged, in their own manner, the whole proposition, ending with the rhyme given, so that this language is not composed of simple words or phrases, but of entire propositions, of which a flower or a fruit recalls the sense by the word which chimes with the name—thus, for exam-

¹ A well-informed Turk at Constantinople, from whom the author of this memoir requested some information on the Flower Language, was extremely offended, and replied with indignation, that he was not a woman's slave.

ple, seeing the pear (*armoude*) they take no trouble in seeking any relation between this fruit and any idea or sentiment whatsoever; but they have chosen, among many words which rhyme to it, *Oroude*, signifying "Hope;" and then filling up the whole phrase, they say "*Armoude, Ver bana bir oroude, or Pear, give me hope,*" and this becomes a received and established sentence in the language. The Turkish tongue abounds in rhymes, and furnishes many for all the names of flowers, or of any other object which may be chosen; but all rhymes are not admitted into the Flower Language, only one or two at most, and it is a knowledge of these rhymes, and of the propositions adapted to them, which constitutes an acquaintance with it. The images which it presents, as well as the rhyme, render this language poetical; and it is hieroglyphical, by the signs which it uses to express not only simple ideas, but a whole series of passionate sentiments. The Dictionary of it cannot be voluminous: in fact we do not know that any exists, although during a residence of several years at Constantinople, we made every necessary inquiry. The whole treasury of this language does not much exceed a hundred signs and received phrases, and we present some of them to our fair readers as we learned them from the Greek and Armenian women who had frequent opportunities of visiting the interior of the Harems.

*Specimen of a Dictionary of the Language of
Flowers, Fruits, &c. &c.*

ايرشيم *Ibrishim, Allaha kaldi ishim.*

Organsin, I have resigned my destiny to God.

اپلك *Iplik, Surgoune dek sana kostik.*

Thread, Faithful even in exile.

ارمود *Armoude, Wer bana bir oroude.*

Pear, Give me hope.

اژدرها قاني *Ezhderha kani, Janimun jani.*

Dragon's blood, Soul of my soul, thou art my flame, my only passion.

اچچه *Aktchè, gorursem seni jureghim oldi baghchè.*

Silver, The sight of thee changes my heart into a flourishing garden.

انجو *Indji, Sen guzellerun gendgi.*

Pearl, Thou art the treasure of fair ones.

پارو *Para, Oldi yureghim yara.*

Money, My heart is all one vast wound.

بال *Bal, Gonulumı al.*

Honey, Take my heart.

پورتقال *Portukal, Boyour bir hafta bizde kal.*

Orange, Remain eight days near me.

بول *Pool, Derdume derman bul.*

Jonquil, Cure me, my dear girl.

چاي *Chai, Gunduzlerumun gunechi ghedja lerimun aji.*

Tea, O thou! my sun, and thou! my moon,
thou hast given light to my days and bright-
ness to my nights.

دارچين *Darchin, Olursen gorurim khardjin.*

Cinnamon, Ah, if thou diest, I bury thee, O
cruel fair.

سلوي *Selvi, Daima severim seni.*

Cypress, I adore thee eternally.

سنبل *Sunbul, Ikimiz bulbul.*

Hyacinth, We breathe out our lamentations
like nightingales.

شاهپوي *Shahpoi, Ikimiz bir boi.*

Violet, We are of the same stature.

شکر *Sheker, Yureghim seni cheker.*

Sugar, My heart sighs for thee.

صاج *Satche, Sen sin bashime taje.*

Hair, Thou art the crown of my head.

صاري *Sari, Chekerim ah ou zari.*

Yellow, I sigh and languish.

قرنفل *Karenfil*, Violet—گل غنچه *Ghanche gul*, Rose-bud.

*Karenfil sin kararun yok,
Ghanche gul sin timarun yok,
Ben seni chokden severim,
Senun benden khaberun yok.*

To the violet we may compare thee,
Or to the rose just ready to blow ;
I have adored thee a long time,
But thou seemest to disdain my love. ¹

قیسی *Kaisi*, *Bulmadim senden ejisini.*
Apricot, 'Thou art the highest prize.

کستانه *Kestanè*, *Gözlerun mestanè.*
Chesnut, Thine eyes are sly thieves.

گل *Gool*, *Ben aglarim sen ghul.*
Rose, I weep, laugh thou !

کهر بار *Kehrubar*, *Sende gozum war.*
Yellow Amber, All looks are directed towards
thy throne.

ماوی *Mavi*, *Hazze ederim Seni.*
Blue, I worship him as a God.

مرجان *Merjan*, *Weririm sana bu jan.*
Coral, My soul is in thy abode.

مرسین *Mersin*, *Mevlam seni bana wersin.*
Myrtle, May Heaven bestow thee on me !

نار *Nar*, *Yureghim yanar.*
Pomegranate, My heart is burning.

هوایی *Havayi*, *Al benden haiati.*

¹ This strophe has been given by Lady Wortley Montague ; there is not any other so long in the language of flowers—a rose-bud and a violet are declarations of love, which has been long slighted.

Aurora colored, Take away this life which distresses me.

ياسمي *Yasemi, Sen sev beni, benda seni.*

Jessamine, Love me truly, my passion equals thine.

BIBLICAL SYNONYMA.

No. II.

But flesh with the life thereof, which is the blood thereof, shall ye not eat. Genesis, 9. 4.

THE North American Indians, through a strong principle of religion, abstain, in the strictest manner, from eating the blood of any animal, as it contains the life and spirit of the beast; and was the very essence of the sacrifices that were to be offered up for sinners. When the English traders have been making sausages with hog's flesh, I have observed the Indians to cast their eyes upon them with the horror of their reputed forefathers. An instance lately happened which sufficiently shows their utter aversion to blood—a Chikkesah woman being ill with a complication of disorders, the Indian physician seemed to use his best endeavours to cure her, but without the least visible effect. To preserve his medical credit with the people, he at last ascribed her ailment to the eating swine's flesh, blood, or other polluted food, affirming that such an ugly, accursed sickness overcame the power of all his beloved songs and physic, and in anger he left his supposed criminal patient to be punished by Loah Ishtohoolo. I asked her some time afterwards what her ailments were, and what she imagined might have occasioned them—she said she was full of pain, and that she had Abeeka Ookproo, “the accursed sickness,” because she had eaten a great many fowls after the manner of the white people, with the Issish Ookproo, “accursed blood,” in them; in time she recovered, and now strictly abstains from tame fowls, unless they are bled to death, for fear of incurring some future evil by the like pollution. *Adair's Indians*, p. 134.

Plato, in lib. 6. De Legibus, mentions that in the early ages men abstained from flesh, thinking it right neither to eat blood, nor pollute the altars of the gods with it.

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man. Genesis, 9. 6.

On arriving at Niagara we found great numbers of the Mississaguis Indians dispersed in knots in different parts of the town, in great concern for the loss of a favorite and experienced chief. This man whose name was Wompakanon had been killed, it appeared, by a white man, in a fray which happened at Torould, near which place is the principal village of the Mississaguis nation. The remaining chiefs immediately assembled their warriors, and marched down to Niagara, to make a formal complaint to the British government. To appease their resentment, the commanding officer of the garrison distributed presents among them to a large amount, and amongst other things they were allowed no small portion of rum and provisions, upon which the tribe feasted according to custom, the day before we reached the town; but the rum being all consumed, they seemed to feel severely for the loss of poor Wompakanon. Fear of exciting the anger of the British government would prevent them from taking revenge openly on this occasion; but I was informed by a gentleman in the Indian department, intimately acquainted with the disposition of the Indians, that, as nothing but blood in their opinion is deemed sufficient to atone for the death of a favorite chief, they would certainly kill some white man, perhaps one perfectly innocent, when a favorable and secret opportunity offered, though it should be twenty years afterwards. *Weld's Travels in America*, vol. ii. p. 84.

The following trait will give an idea of the ferocious disposition of some of these Americans on the frontiers. — One of them belonging to the environs of Fort Blount had lost one of his horses which had strayed from his plantation, and penetrated some distance into the Indian territory. About a fortnight after it was brought to him by two Cherokees; they were scarcely fifty yards from the house when the owner perceiving them, killed one upon the spot with his carbine; the other fled and carried the news to his countrymen. The murderer was thrown into prison, but was afterwards released for the want of evidence, although he stood convicted in the eyes of every one. During the time he was in prison the Indians suspended their resentment, in hopes that the death of their countryman would be revenged; but scarcely were they informed that he was at liberty when they killed a white, at more than 150 miles from the place where the first murder had been committed. To the present moment we have never been able to make the Indians comprehend that punishment should fall only on the guilty. They conceive that the murder of one or more of their people ought to be avenged by the death of an equal number of individuals belonging to the nation of the person who did the deed. *Michaux's Travels*, p. 215.

Among the Circassians all the relatives of the murderers are

considered as equally guilty. This customary infatuation to avenge the blood of relations generates most of the feuds, and occasions great bloodshed, among all the tribes of Caucasus; for, unless pardon be purchased or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations. If the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called Thilil-Uasa, or "the price of blood;" but few accept such a compensation, as it is an established law among them to demand blood for blood. *Pallas's Travels*, vol. i. p. 405.

The law of Solon was in strict conformity with the Jewish law. Numb. 35, 31.—"Ye shall take no satisfaction for the life of a murderer," blood was invariably required for blood; and we may collect from the scriptures that, generally speaking, the retaliative power was vested in the hands of a near relation, such being the meaning of the word ἀρχιστεῖνον, used in the Septuagint, which we translate revenger. "The revenger of blood himself shall slay the murderer, when he meeteth him he shall slay him, and shall not be guilty of blood." Numb. 35, 19. 27.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. Genesis, 9. 13.

The connexion between the rainbow and Noah appears in the Chinese account of the birth of Fohi, whose history is so similar to that of Noah, that there can be no doubt as to their identity. It is said¹ that his mother conceived him encompassed with a rainbow. The account of Homer is almost in the words of Scripture;

The bow which Jove amid the clouds²
Plac'd as a token for desponding man.

In the hymn to Selene, ascribed to him, he says, "it was exhibited to mortals for an intimation and sign." By Hesiod³ it is called, "the great oath," to which the deities appealed.

And the Lord appeared unto Abraham, &c. Genesis, 12. 7.

Mr. Shuckford⁴ conceives that the personification of the deity in the form of idols was never thought of in any nation until after the Lord had appeared unto Abraham, Isaac, Jacob, and Moses, and not until after the fame of these appearances had spread into other countries. From all this he concludes, that not science or speculation, but a belief of facts well attested, led the heathens into this newer theology. Cicero hints at this,⁵ 'sæpe visæ

¹ Martini Hist. Sinica. p. 21.

² Homer, B. 11. l. 27. ³ Hesiod. Theog. l. 780.

⁴ Shuckford's Connexions, v. 3, p. 47.

⁵ Cic. de natura deorum, lib. 2. C. 2, et C. 66.

formæ Deorum quemvis non aut hebetem, aut impium, Deos præsentēs esse confiteri coegerunt.' Again: 'Præterea ipsorum Deorum sæpe præsentia, quales supra commemoravi, declarant ab his et civitatibus, et singulis hominibus consuli.' What was said of the appearance of angels to men amongst the Hebrews, and to some other persons of other nations, was known to have been fact beyond the possibility of contradiction; and hence it came to pass that though philosophy suggested no such innovation, yet the directors of the sacra of the heathen kingdoms could not well avoid an imitation of what, in fact, could not be denied to have happened in the world; and this, by degrees, led them to their new gods.

Now Sarah had an handmaid, an Egyptian, &c. Genesis, 16. 1.

Polygamy was allowed among the Araucanians, with customs very similar to the patriarchal times. The first wife, who was called Unendomo, was always respected as the real or legitimate one by all the others, who were called Inandomo, or secondary wives. She had the management of the domestic concerns, and regulated the interior of the house. The husband had much to do to maintain harmony amongst these women, who were not a little inclined to jealousy — *Molina's Chili*, vol. ii. p. 116.

And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending upon it. Genesis, 28. 12.

In the cave of Mithra, in Persia, there was a representation of a ladder, with seven gates ascending to heaven, alluding probably to the doctrine of the sidereal metempsychosis, or perhaps of the soul through the several gradations to the supreme mansion of felicity. The representation of a ladder, however, as the gate of heaven, was not confined to the Mithraic mysteries of Persia. Mr. Maurice informs us,¹ that there was in the royal library at Paris a book of paintings, entirely allusive to the Indian mythology, in one of which was exhibited a sidereal ladder of seven gates, upon which the souls of men were represented ascending and descending.

And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. Genesis, 28. 18.

From hence, probably, arose the pagan practice of consecrating certain sacred stones, called bætyli, anointing them with odoriferous oils, and venerating them as divine oracles, into which the deity had deigned to descend. The Brahmins extracted from their most precious woods a rich essential oil, with the purest portion of which they anointed the idols they adored.

¹ Maurice, *Indian Antiq.* v. 2. 259.

And this stone which I have set for a pillar shall be God's house.
 Genesis, 28. 22.

It may be reasonably conjectured that the earliest temples or memorials of the Deity were of this description. From Pliny we learn¹ that Mitres, an Egyptian king, called by Isidore,² Mesphres, was the first person who erected obelisks or pyramidical stones in honor of the object of veneration. Tacitus tells us,³ that, "in the temple of Venus, at Cyprus, the image of the goddess is not of human shape, but a circular figure, tapering gradually from a broad base to a point, the reason of which is unknown."⁴ The Apollo, according to Suidas, was nothing more with the Grecians than a column ending in a point. Pausanias informs us, that Jupiter, Melichius, and Diana Patroa were represented in nearly the same manner; and that in the ancient gymnasium of Megara there was a stone in the shape of a pyramid of no great magnitude, called Apollo Carynus.⁵ The idol in the celebrated temple of Jaggernaut is an irregular pyramidical black stone. In the temple of Sumnaut there was an idol composed of one entire stone fifty cubits in height, forty-seven of which were buried in the ground, and on that spot, according to the Brahmins, he had been worshipped between 4 or 5000 years, a period beyond which, it is remarkable, they never venture to ascend; for it is a period at which their Cali, or present age, commences. It is, in short, the period of that flood, beyond which, Mr. Bryant previously observes, human records cannot ascend. On the coast of Canara several thousands of people, we are informed by Captain Hamilton,⁶ assemble in the middle of a grove, around a shapeless block of 3 or 400 weight, offering their vows, and burning incense before it. In the same manner the Arabians of Petra worshipped a black square pillar of a stone, without any figure or representation. This deity was called Theus, probably the same as Theuth, Thoth, or Taut, who was contemporary with Osiris, and to whom Sanchoniatho attributes the highest antiquity.

E. S.

¹ Pliny, lib. 36. c. 8. ² Isid. lib. 18. ch. 31. ³ Tacit. lib. 2. Hist.

⁴ Paus. lib. 1. c. 44. lib. 2. c. 9. ⁵ Maurice, Indian Antiq. v. 3. p. 37.

⁶ Hamilton, Voy. to E. Indies, v. 1. 274.

ON THE CONFORMITY
OF THE
GREEK, LATIN, AND SANSKRITA
LANGUAGES.

INTRODUCTION.

FROM some primeval tongue, as from a centre, the various languages of the earth must probably have arisen, and the original roots of words are often found to have no longer any existence in an insulated state, but wrapped up in a derivation, or swathed in an affix or a suffix. We have an example in the word *anurud*, love, in Sanskrita, where the root is *rud*, and the affix *anu*, and in Greek *ἀνῤῥω* with the preposition, where the root is *ῥω*; and *dipuk* in Sanskrita, of which the root is *dip*, or *dipu*, and with the suffix *k* makes *dipuk*. This word has been a snare to some great men, who have supposed that the Latin term *cupido*, desire, has its origin in the Sanskrita word reversed, which, from the nature of its conformation, could not have been the case, because the two last letters are not necessary to the existence of the primitive, *dip*, inflame, or *dipu*, to which is added *ka* in its silent state, that is, when *a* is not sounded, and *ka* at the end of a word is often redundant. (Vid. p. 548. Wilkins.)

Wheresoever men have been originally dispersed, and in whatsoever direction, thither they carried with them their monosyllables, which soon became polysyllabic; and the original, clouded over like the silkworm, was lost in the obscurity of its own making. The progress of language may be compared to a river broken into streams, in which the contents originally existing in the whole, are no longer found in any one division, but must be looked for in the smaller or greater branches, changed indeed, and diversified by the nature of the soil, through which they have passed, or where they reside. Thus the habitation of a plant will alter its growth, and the sun and air will make a difference in an oriental, or an occidental mineral, as to external appearances, though the form and figure of it remain unchanged. In the Hebrew language, which, with the Arabic, Syriac, Chaldee, and Panic, proceeds from a common stock, as a variety of a primitive tongue, there is a number of words uniformly spelt, which have very opposite meanings, not to be reconciled to the original root, and must be explained by the aid of the sister dialects.

On the dispersion of mankind, the colonies that migrated to the North, East, and South, carried with them the whole collection of words which were required for their wants in their first habitations. These soon grew mightily; as new objects came to view, new names were wanted, and new ideas begat new expressions. Men first began to delineate what they wished to preserve in rude lines on leaves and on stones, which they improved into symbolic and imitative characters, that are still retained by the Chinese, to the perpetual exclusion of alphabetical letters, as yet perhaps undiscovered when the sons of Noah left Shinar.

In reducing languages to regiments, and marshalling them in their order, I should be inclined to bring all those from the same stock, whose letters follow one another in the same uniform series, with a similar identity both of numeral and vocal powers, which may fairly be said to be the case of the Samaritan, Hebrew, Chaldee, Syriac, Arabic, Persian, and Greek alphabets. Should it be objected, that the upsilon of the Greeks, that is next to the tau, with the arithmetic note of 400, ought to have been the sixth letter, according to the Hebrew succession, with the numeral power of 6, and not 600; I answer, that the sixth place was at first filled with the character $\beta\alpha\tilde{\nu}$, which had the numerical power of six; and that this character was not a mere numeral, appears from the distinction given by the Greeks to the letter Υ in the epithet *psilon*, which had been unnecessary, if no other character were set for a different sound of this letter. Now what other is there but *bau* for this purpose? the very form of it is not unlike the Hebrew *vau* reversed ϵ , and its name is nearly the same, so that the Greeks might probably have meant it for the literal as well as the numerical power of *vau*.

The insertion of various letters in the Persian and Arabic alphabets not to be found in the Hebrew, which letters have no numbers assigned to them, proves unequivocally that the numerical powers followed at first in the order of the letters, since of the 28 letters of the Arabians, and the 32 of the Persians, those which agree with the 22 of the Hebrews in their vocal, still correspond in their numerical powers, notwithstanding the difference of their place and situation in the alphabet.

It should appear then, and a conclusion may be inferred without much risk, that the origin of the Greek alphabet is *m. kedem* from the East, and it is said that Cadmus, whose name is made up of *Kdm*, with a Greek termination, at the head of a Phœnician colony, carried letters into Greece one hundred and sixty years before Homer and Hesiod, and about three hundred after the siege of Troy. These dates may be

uncertain, but we have a more fixed point concerning the age of Hesiod, who was not much older than Homer, if he were not his contemporary, and that is from his book of works and days, in which he directs the pruning of vines in Bœotia to be begun upon the rising of Arcturus at sun-set, sixty days after the winter solstice; and again all the grapes to be gathered, and the second vintage ended, when the same star rose at day-break: from which account of the heliacal rising of Arcturus it follows, that Homer and Hesiod flourished about 875 years before Christ.

Although Greece borrowed its letters from Syria and Palestine, yet is its form cast in an Asiatic mould, and derived from the same sources whence the language of the Sanskrita has arisen, that is found every where, more or less, from the China seas to the Persian gulph.

The mythology of the Hindoos agrees in a variety of particulars with the Greek, and the identity of Zeus and Siva, or Trilochan and Jupiter Triopthalmos, is manifest from Pausanias, who tells us, that a statue of the God with three eyes had been found as early as the taking of Troy.

The days of the week are also named from the same Gods in Sanskrita and in Greece. One source of language, customs, and worship, seems to have been common to both.

The Vedas, the oldest of any Sanskrita compositions, that is, the three first, (the fourth, which mentions Krishna, is of a very inferior date,) are in the ancient dialect, and very difficult and obscure. They are allowed, however, by all, to fall short of the age of Moses, and by some to promise small reward to the reader, and less to the translator. The more modern Sanskrita has, indeed, been hammered into shape, pared, as it were, with the knife, and levelled with the ruler, till it has become hard to use, and difficult to acquire from its long trains of exceptions and anomalies. The alphabet of this language is so perfect, that with small practice you may read it; but to speak or write it you must know all the changes of letters that open on one another in forming a single word or sentence, the permutations of all vowels, and the coalition of all consonants; it was thus that Isocrates formed his style, *μόνον οἱ βραστήσῃσι*, as it were, with files and hammers; and so fastidious was he, that vowels opening on one another gave him, like the nervous Sybarite at the sight of a spade, a pain in his side. The ages of the Vedas and Puranas is now no longer considered as unfathomable; the former appear to have existed before the siege of Troy: the latter, in their present state, are probably two thousand years later, if we may judge by an astronomical observation made of the rising of Canopus heliacally in two of them. *As. Res. V. v. p. 244.*

The Sanskrita and the Greek were alike in the early stages of their progress, and seem to have advanced, side by side, with equal steps, and in the third person plural of the substantive verb they are nearly the same in the oldest dialects—

G.	εἰμί.	εἶς.	ἐστί.	ἐσμέν.	ἐστέ.	ἐντί.
S.	asmi.	asi.	asti.	smah.	stha.	santi.
L.	sum.	es.	est.	sumus.	estis.	sunt.

The common termination is εἰσί. The Latins retain the s in sumus and sunt, which the Greeks discard, and for οἱ, ἑξ, ἑπτὰ, *own, six, seven*, write *sui, sex, septem*, and follow the Sanskrit, that has *sava, own, shash, six, sapta, seven*.

From these examples we may fairly collect, that the Greek, Roman, and Sanskrita, are but dialects of an original tongue, which will be shown more at length hereafter; and conclude with a single observation. Whilst the Hindoos were polishing their Vedas, and Menu was composing his Institutes in one quarter of the world, the Greeks, in the person of their bard, Homer, or Man of Song, with the aid of traditional ballads on the Trojan war, went near to exhaust all the powers of the human mind in a single poem. Herodotus, Dionysius, Periegetes, and Eustathius, derive the Latin language from the Æolians, and the Dorians from Tyrrhenus, a Lydian, a son of Atys, and the Pelasgi from Cyllene, in Arcadia, under Evander, who, in the reign of Agamemdes in Arcadia, arrived on the coast of Italy, where he built a fortress for his son Pallas, and called it Παλλάγιον, from whence the Romans dropping the liquids, nu and lamda, called the residence of Princes Palatia.

But that this is not exactly so, we may pronounce even from what we have seen, and of the Romans it may be said, with Lucretius,

————— juvat integros accedere fontes,
Atque haurire. —————

They drank as well as the Greeks from the source, and retained the whole of a word, when the Greeks only took a part, as in serpentes, from ἑρποντες, with the Sanskrita S in sarpa. So in declining the verbs of the first conjugation, jetum, to beat, is declined like Τίπτω, and vivo like jivāmi, which is as much of the Sanskrita inflection as post from poshat, without the aid of Greek. The conclusion, therefore, is what I hinted before, that the Greek, Roman, and Sanskrita, are but parts of a first language.

S. WESTON.

To be continued in our next.

NOTICE OF

Novum Lexicon Græco Latinum in Nov. Test. Congessit et variis observationibus philologicis illustravit Joh. Freder. Schleusner. Recensuerunt Jacobus Smith S. T. P. Joannes Strauchon, et Adamus Dickenson. Editio quarta aliis emendatior. Edinburg. Academ. Typ. Londini apud Lunn. 8vo. 2 vol. in 4 pts. 1814. 3l. 3s. l. p. 6l. 6s.

THE merits of the learned Schleusner are too well known to Biblical Scholars and Philologists to require any encomium from us; his industry is sufficiently proved by the number of works he has published; and the extent of his reading by their erudition. Of all his productions, however, the most valuable, because the most generally useful, is his *Lexicon to the Nov. Test.*: its utility is shown by the great esteem in which it is held by domestic and Foreign Critics; to those engaged in the criticism of the N. T. it is indispensably necessary; while it is extremely useful to the expositor or the commentator; and it may not be too much to affirm, that no Theologian ought to be without it.

Entertaining these sentiments, therefore, of the work, we take an early opportunity of expressing our pleasure at seeing it reprinted in so neat and useful a form. The German edition is in this country extremely scarce; nor can the case well be different during the present war. Besides, although in general very valuable, it has several disadvantages; the English editors profess (*Preface*, p. xvii.) to have corrected more than a thousand errors of the press observable in the last Leipsic edit., and in the Foreign edit. many words are explained by German expressions: these are, of course, useless to such as are not acquainted with the German language; but in the present edition these passages are closely rendered into English, while the German text is also printed for the use of such as may understand it. To the real scholar, who will regard utility more than mere outward appearance, one of the smallest advantages of this edition is, that it is printed with very beautiful types, and on excellent paper; but still this circumstance may be agreeable to the bibliographical epicure, and may induce him to prefer the Edinburgh to the Leipsic edit.

On the merits of the work itself our contracted limits permit us to say but little. In every human performance errors will, of course, be found; that may be reputed best, which is least contaminated with mistakes. It cannot, therefore, be reasonably expected, that even the *Lexicon* of Schleusner should be entirely free from marks of human imperfection: but we may venture to pro-

has he ever asserted any thing which he was unable to defend by ingenious and plausible argument; and the reader, even while differing from him in opinion, must admire and applaud his arguments, or, at least, the manner in which they are brought forward. It were needless to produce examples, in which he displays these qualities; they may be seen in every part of his works; and we desire not by extracts to anticipate or diminish the pleasure our readers will have in perusing the book itself.

Before we part from the author, we cannot but declare our assent to one of his opinions, which appears undoubtedly founded in truth. He expresses his conviction, that in Matt. xxvii. 17. the true reading is *Ἰησοῦς Βαραββᾶς*: and that in that, and the parallel passages, (Matt. xxvii. 16. 20. 21. 26. Mark xv. 7. 11. 15. Luke xxiii. 18. John xviii. 40.) “*Ejectum est a librariis, ne nomen Jesu conveniat alicui iniquorum ut recte monuit Origenes Homil. xxxv. in Matt.*” (*Schleusner in b. Βαραββᾶς.*) We learn from Professor J. G. C. Adler, that the addition *Ἰησοῦν* is found in three MSS. “*Wetsten. 1. a primâ manu, Griesbachian. 118. and Birchian. Venet. 10. a primâ manu.*” (*Verss. Syr. p. 172. 4to. 1789.*) that in many copies the *Scholia* testify that it was found in ancient copies; that the same reading is also met with in the Armen. Vers. according to La Croze; that there is a tradition among the Syrians, that Barabbas was called also Jesus; that this is related by Solomon, Metropolitan of Bassora, who lived in the year 1222: that his words, as preserved in the *Vatic. MSS. CLXXVI.* are

: ܝܫܘܥ ܒܪܐܒܒܐܝܝܐ

And lastly, “*Jesus Barabbas*” is the reading of the *Vers. Syr. Hierosol.* The name Jesus, then, according to Origen, was omitted, lest the name of the Redeemer should appear to be profaned by being given to a murderer; (see Mark xv. 7.) “*En causam, quamobrem in plurimis exemplis expunctum est nomen Jesu.*” (*Adler Verss. Syr. p. 173.*)

LITERARY INTELLIGENCE.

CLASSICAL.

An edition of *Livy* has just issued from the Oxford press under the auspices of an eminent scholar resident in the University. It contains the text of Drakenborch, various readings, &c. and the whole of the notes of Crevier, 4to. and duod. It is printed in 4 vols. oct. pr. 3l. large paper 6l.

Mr. W. HAYGARTH has in the Press a Poem in three parts, descriptive of GREECE. The first part comprises the *Northern parts of*

Greece ; the second, *Athens* ; and the third, the *Peloponnesus*. There will be Notes and Classical Illustrations to each of the parts, and eight Engravings from sketches made on the spot. The subjects of the Engravings are, the Summit of Pindus—Thermopylæ—Delphi—Temple of Theseus—Pnyx and Acropolis at Athens—Sparta—A ruined Temple of Apollo in Arcadia—and Mycenæ.

The *Rape of Proserpine*, with other Poems from *Claudian*, translated into English verse, with Notes and a prefatory Discourse, by JACOB GEORGE STRUTT. In this translation it has been the chief object to display to the English reader, the peculiar beauty and richness of Claudian's muse ; those pieces therefore whose subject is too much debased by adulation and panegyric, are purposely omitted. Elegantly printed in octavo.

The *Latin and Italian Poems of Milton*, complete, translated into English verse, by the same. Elegantly printed in small 8vo.

BIBLICAL.

Just published, a new edition, with considerable additions and improvements, *Novum Lexicon Gr. Lat. in N. Testamentum*, congestit et variis observationibus philologicis illustravit JOH. FRIEDER. SCHLEUSNER, recens. J. SMITH, S. T. D.; J. STRAUCHON; et A. DICKINSON, editio quarta, 4 vol. 8vo. 3*l.* 3*s.* A few copies are worked off on royal 8vo. 6*l.* For an account of this important work see our present No.

ORIENTAL.

A new edition, with additions, *Motives to the Study of Hebrew*; collected by the Rt. Rev. the Ld. Bp. of St. DAVID'S, in 2 parts, 12mo. bds. 4*s.*

Hebrew Elements ; or a Practical Introduction to the Reading of the Hebrew Scriptures : consisting of Four Tracts, viz. A Hebrew Primer,—Syllabarium Hebraicum,—and the Hebrew Reader, Part I. and Part II. for the use of learners who were not taught Hebrew at School, and of Schools where it has not yet been introduced. By the same. 12mo. Third Edition, bds. 6*s.*

Mr. J. F. GYLES, of Bath, is preparing for press the *Elements of Hebrew Grammar*. Part I. will contain the doctrine of the Vowel Points,—the Accidents of Nouns, Verbs, &c. Part II. will contain observations on the structure, genius, and idioms of the language.

Greek and Latin Books lately imported from the Continent.

Erasmi Opera, ex recens. Clerici, 11 vol. folio, chart. max. vellum, 42*l.*

Fabri Thesaurus Eruditionis Scholasticæ, curâ Gesneri, 2 vol. fol. best edit. 3*l.* 3*s.*

Facciolati Lexicon totius Latinitatis, operâ et studio Forcellini, 4 vol. fol. 18*l.* 18*s.*

Herodotus, Gr. et Lat. curis Wesselingii et Valckenaerii, folio, prize vellum, 16*l.* 16*s.*

Haltaus Glossarium Germanicum, Medii Ævi, 2 vol. fol. 4*l.*

Hedwig, Descriptio et Adumbratio Microscopico-Analytica Muscorum Frondosorum, nec non Aliorum Vegetantium e Classe Cryptogamicâ Linnæi, 4 parts in 2, fol. with 160 plates finely colored, new and extra bound in Russia, 28*l.*

Meninski Lexicon Arab. Pers. Turc. adjectâ ad singulas voces et phrases significatione Latinâ, ad usitatores etiam Italicâ, curâ B. de Jenisch, et F. de Klezl, 4 vol. fol. chart. max. 36*l.*

Wachteri Glossarium Germanicum, continens origines et antiquitates totius linguæ Germanicæ, 2 vol. fol. 5*l.*

Cellarii Geographia, curâ Schwartzii, 2 vol. 4to. with Maps, best edition, 3*l.* 13*s.* 6*d.*

Castelli Lexicon Syriacum, curâ Michaelis, 2 vol. 4to. 2*l.* 2*s.*

Castelli Lexicon Heb. 2 vol. cum Michaelis Supplement. ad Lexica Hebraica, 6 vol. in all 8 vol. 4to. 6*l.* 6*s.*

De Bosch (Hieronymi) Observationes et Notæ in Anthologiam Græcam, 4to. 2*l.* 2*s.* Ultraj. 1810.

Groenewoudi Lexicon, Heb. et Chald. pars 2. 4to. 1*l.* 11*s.* 6*d.* Harderov. Gelror. 1810.

N. Testamentum Gr. curâ Griesbachii, 4 vol. 4to. editio splendida, 12*l.* 12*s.* Lips. 1803—7.

Platonis Dialog. Delectus, Gr. et Lat. pars 1, Euthyphro, Apologia Socratis et Crito, curâ Wolfii, 4to. 9*s.* Berol. 1812.

Scriptores Neurologici Minores Selecti, curâ Ludwig, 4 vol. 4to. with plates, 6*l.* 6*s.*

Sestini Descriptio Nummorum Veterum, 4to. with plates, 2*l.* 2*s.*

Zonaræ et Photii Lexica Græca, cum Schleusneri Append. 4 vol. 4to. 10*l.* 10*s.* Lips. 1808—12. 4 vol. 4to. charta opt. 12*l.* 12*s.*

Aristotelis Quæstiones Mechanicæ, Gr. et Lat. curâ Van Cappelle, 8vo. 18*s.* Amst. 1812.

Empedoclis et Parmenidis Fragmenta, Gr. curâ Peyron, 8vo. 7*s.* Lips. 1810.

Hederici Lexicon Græcum, curâ Jo. Aug. Ernesti, 1 very thick vol. in 2 parts, 8vo. edit. opt. 1*l.* 8*s.* Lips. 1796.

Lycophron, Gr. et Lat. curâ Reichard, cum Tzetzæ Scholiis, edit. Muller, 4 vol. 8vo. 4*l.* 4*s.* charta opt. 6*l.* 6*s.* Lips. 1788-1811.

Lexicon Xenophonteum, Gr. curâ Sturzii, 4 vol. 8vo. chart. opt. 4*l.* 4*s.* ib. 1801—4.

Lennepe Etymologicum Ling. Gr. curis Scheidii et Nagel, 8vo. 1*l.* 11*s.* 6*d.* Traj. ad Rh. 1808.

Oppiani Cynegetica et Halieutica, Gr. curâ Schneider, 8vo. 15*s.* Lips. 1813.

Platonis Opera, Gr. et Lat. Studiis Societatis Bipontinæ, 12 vol. 8vo. 10*l.* 10*s.*

Platonis Dialog. IV. Gr. curâ Buttmann, 8vo. 8*s.* Berol. 1811.

Rosenmulleri Scholia in Vetus Testamentum, 13 vol. 8vo. 9*l.*

Terentius, curâ Bruns, 2 vol. 8vo. 1*l.* Hal. 1811.

Xenophontis Opera, Gr. et Lat. ex recens. E. Wells, accedunt dissertationes quædam et notæ doct. viror. curâ Thieme, cum præfatione J. A. Ernesti, 4 vol. 8vo. 3*l.* 3*s.* Lips. 1801—4.

NOTES TO CORRESPONDENTS.

We are obliged to postpone several *Notices* of valuable publications on account of a press of other matter in our present No.

Mr. Hailes' first article shall appear in our next.

Our article on *Classical, Biblical, and Oriental Manuscripts*, is unavoidably postponed till No. XVIII.

We need only refer K. to our *Literaria Adversaria*, which will be continued in our future Numbers.

The conclusion of *Bibliotheca Gossetiana* in our next.

L. D. C. on the Letter Gnain has been received.

Prolusio Mercurialis will appear in some future No.

We have received some articles from an eminent Scholar in Holland, which shall have an early insertion.

We shall not lose sight of REISKE'S *Notes on Sophocles*.

In some future No. we shall reprint KUSTER'S *Historia Critica Homeri*, together with some introductory remarks by Professor Wolf.

T. Y. on *Diacritical points* is unavoidably postponed.

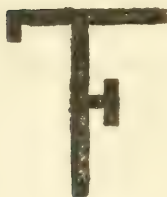
We have just opened a packet from A. F.

END OF No. XVII.

THE
CLASSICAL JOURNAL;

FOR
JUNE, 1814.

NO. XVIII.



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A *Supplementary Number* is published to accompany
Number XVIII. which completes Vol. IX.



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DIRECTION TO THE BINDER.

Put Plates 11, 12, 13, longways opposite p. 411.

THE
CLASSICAL JOURNAL.

N^o. XVIII.

JUNE, 1814.

REMARKS
ON THE
MISCELLANEOUS OBSERVATIONS
UPON
AUTHORS, ANCIENT AND MODERN.
IN SEVERAL LETTERS TO A FRIEND.

O! miseros Scriptores, vel potius, O! misera scripta tot excellentium Poetarum, Oratorum, Historicorum, et aliorum, nisi frænis, nisi catenis furiosa ista audacia compescatur. Quid enim in illis saluum et incolume tandem manebit? Quid integrum, quid impollutum, posteris nostris relinquetur, si cuilibet quæcunque assequi non potest, ea formare transformareque pro arbitrio conceditur?

H. Steph. Ep. p. 333. Hist. Steph.

First printed in 1731.

NO. II.

LETTER IV.

Dear Sir,

I AM glad to find by yours, that you are resolved to be a fair and equal umpire betwixt the observator and the remarker; and after having made this declaration, that you are inclined to think that I have hitherto made good my allegation; this is no less than giving the spur

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NO. XVIII.

Q

to a willing horse; for this foretaste of your approbation, added to the sacredness of our correspondence, which of itself would prompt me to go on, makes me do it with a double ardor.

MIN. FEL. c. 18.

Magnitudinem Dei, qui se putat nosse, minuit: qui non vult minuire, non novit.

The observer here is quite sanguine, he will venture to say that this place is corrupted, and unintelligible; and then he adds, it must be thus; *Magnitudinem Dei, qui se putat nosse, minuit: qui non vult minuire, novit.* Now nothing can be plainer to me than that it must not be thus. The sense is, whosoever thinks he knows the greatness of God, diminishes it; so that he who would not go about to diminish it, does not pretend to know it; that is, he is of that spirit, which was in *Socrates*, and best expresses his reverence to the deity, the immensity of the divine nature, together with his own short-sightedness and insufficiency, by avowing his ignorance; and in this regard, it is a virtue *intelligendo nihil intelligere*; and indeed it is a part of knowledge, a great, and useful part, to know the extent of the human understanding, what is without the reach and compass of the mind, as well as what is within it, *ita confessæ imperitiæ summa prudentia est*; Min. Fel. c. 18. So again, c. 19. *Octavius* mentioning *Xenophon's* and *Aristo's* notions of God, much the same with what himself here advances, adds, *Uterque majestatem Dei intelligendi desperatione senserunt.* And so that prodigious scholar *Petr. Petitus* left behind him a work entitled, *Partem esse humanæ sapientiæ quædam æquo animo nescire velle.* Vide *Nicasii Epist. ad Grævium.* But this sense is confirmed by the context; *Universa quæcunque sunt, verbo jubet, ratione dispensat, virtute consummat. Illic nec videri potest, visu clarior est, nec comprehendi potest, nec æstimari,* (so the manuscript) *sensibus major est, infinitus, immensus, et soli sibi, tantus quantus est, notus: Nobis vero ad intellectum pectus angustum est; et ideo sic eum digne æstimamus, dum inæstimabilem dicimus. Eloquar quemadmodum sentio; magnitudinem Dei, qui se putat nosse, minuit: qui non vult minuire, non novit.* As God is *soli sibi notus*, and *nobis ad intellectum pectus angustum est*, whoso thinks he knows him, makes him to be what he is not, comprehensible by us, that is, degrades or diminishes him; and whosoever consequently would not think meanly of God, neither degrade nor diminish him, readily professes not to know him; and this, I say, is much what was said before, *et ideo sic eum digne æstimamus, dum inæstimabilem dicimus*; and it appears that *St. Cyprian* thought so; for in making use of the passage, he stops here, without going on to what follows. Vide *eum de Idol. Vanit.*

But the observer's version suits this Interpretation exactly, *He who thinks he knows God, knows him not: He who thinks he cannot know him, knows him:* For these words reduced somewhat nearer to the standard of the original make directly against himself, and speak just what I would have them, thus; "He who thinks he knows the majesty of God, degrades it: He who would not degrade it, thinks he cannot

know it." Again by striking out the *non*, you lose the Antithesis betwixt *qui se putat nosse*, and *non novit*; and the passage quoted above from c. 19. does most evidently require *non novit*, and not *novit*: *Tertullian* too, from whom the author has sketched this whole paragraph, seems to require no less, when he says, that God is in one sense to be known by us, *quod vero immensum est, soli sibi notum est. Hoc est quod Deum æstimari facit, dum æstimari non capit, ita cum vis magnitudinis et notum hominibus objicit, et ignotum.* Apolog. c. 18. And so much for the sense of the passage.

Tertullian was an *African*, and it is no wonder if *Minucius*, who, in all probability, was an *African* too, should follow him: that our author has exscribed him, *Havercamp* in his preface to *Tertullian's* Apology gives us a general notice, and *Meursius* upon this place observes it here in particular: *Minucius*, having just been asserting the unity of God, goes on as above; *Tertullian* has it, *Quod colimus, Deus unus est, qui totam molem istam cum omni instrumento elementorum, corporum, spirituum, verbo, quo jussit, ratione, qua disposuit, virtute, qua potuit, de nihilo expressit in ornamentum majestatis sue, unde et Græci nomen mundo ὁμοιωσιν accommodaverunt.* [So *Tertullian* again, c. 21. *Jam ediximus Deum universitatem hanc mundi verbo, et ratione, et virtute molitum*] *invisibilis est, etsi videatur; incomprehensibilis, etsi per gratiam representetur; inæstimabilis, etsi humanis sensibus æstimetur, idco verus, et tantus est.* Cæterum quod videri communiter, quod comprehendendi, quod æstimari potest, minus est et oculis quibus occupatur, et manibus quibus contaminatur, et sensibus quibus invenitur; quod vero immensum est, soli sibi notum est. Hoc est quod Deum æstimari facit, dum æstimari non capit, ita cum vis magnitudinis et notum hominibus objicit, et ignotum.

This passage is out of Chap. 17. of the Apology, and is truly sublime, not to say divine: I have given it you at length, partly because it was so well worth your reading, but principally, because I would demonstrate to you the truth of the observation, that our author has actually made use of this most learned father.

The passage the observer brings from *Arnobius*, which he had from *Ouzelius*, is quite beside his purpose, nor does it serve me.

That from *Lactantius* is quoted in a very unwarrantable manner; he has sadly mangled it; so it runs in the author, *Seneca exhortationes suas mirabili sententia terminavit. Magnum, inquit, nescio quid, majusque quam cogitari potest, numen est, cui vivendo operam damus. Huic nos approbemus, nam nihil prodest inclusam esse conscientiam, patemur Deo. Quid verius dici potest ab eo, qui Deum nosset, quam dictum est ab homine veræ religionis ignaro? nam et majestatem Dei expressit, majorem esse dicendo, quam ut eam cogitatio mentis humane capere posset.* Wherein *Lactantius* and *Seneca* both assert the incomprehensibility of God; but as that is a point taken for granted on both sides, so this passage affects not the reading either way.

In citing the context of *Minucius*, the observer follows Dr. *Davies*, who in his turn has expressed *Meursius's* interpolation; the manuscript reading is as above; *Meursius's* insertion is founded on the supposed want of a reason for God's being incomprehensible, and on the autho-

rity of *Cyprian*: now I appeal to you, Sir, as an equitable judge, whether there is any occasion for it, whether there is reason sufficient for us to depart here from the ancient authorized reading? it is very good sense as it is, and the reason for God's being incomprehensible, is given in *sensibus major est*. Again, admitting the insertion, that second *potest* is a little incommodious, and *Cyprian* accordingly omits it; but why did not *Mcursius* ground it as well on *Tertullian* as on *Cyprian*? was it because he has mutilated *Tertullian's* passage? *Minucius* had undoubtedly an eye to *Tertullian* here, and yet you see above what liberty he has taken; so that *Cyprian* too may reasonably be thought to take the like; it is certain that *Cyprian* has not religiously transcribed *Minucius*, an instance in *potest* we have had already, and I do honestly assure you, upon comparing him with our author, in the case before us, that his omissions are considerable, his insertions not a few, and his alterations no fewer.

The words *infinite*, *incomprehensible*, and *known to himself alone*, are a translation of the context of *Minucius*, and so *immensus* is rendered *incomprehensible*; how justly, see Dr. *Waterland* on the *Athanasian Creed*, p. 248.

I have given you here a notorious instance of a conjecture founded upon a misconstruction or a misunderstanding of the author: I shall now present you with another yet more flagrant, which the observer furnishes, on

Æn. II. ver. 212.

————— *Illi agmine certo*
Laocoonta petunt: et primum parva duorum
Corpora natorum serpens amplexus uterque
Implicat, et miseros morsu depascitur artus.
Post, ipsum auxilio subeuntem ac tela ferentem
Corripiunt, spirisque ligant ingentibus, &c.

There's no fault, he acknowledges, to be found with the present reading here, but *Servius*, he fancies, read it *teneros*, because his note is, *Implicat; hoc ad mollium infantum* [or *infantium*, as *Servius*, vide *Cl. Dausq.* p. 105.] *corporis dixit*. Now here's not one word of *teneros*; but then there's no sense in this note without it; and so at one stroke *teneros* is to be restored to the commentator, and to the author; an easy alteration, and natural enough, there being a very great likeness betwixt *implicat* and *teneros*, almost as great as betwixt *perfidus hic caupo* and *causidicus vafer hic*; an heedless scribe would be prone to mistake the one for the other; but one would think, that after all this chopping and changing, an abundance of light must needs be struck into *Servius's* note, and yet it seems, *that even thus, he is not positive, that there is much sense in it*, though he had but just that moment declared, that *teneros* would make it sense. Vah! 'tis hard such indigested stuff should be thrust upon us.

The poet is particularly exact and nice in this description, the two serpents are separately a match for the two children, and so each of them seizes one; but when they come to assail the father they join issue, and the narration runs in the plural; again, by reason of the

tenderness of the children's bodies, they make no bones of them, as we say, but wreath, and twine, and twist them just as they please, whereas nothing like this happens to the more robust trunk of the parent, they are able only to seize upon that, and to infold it with their volumes;

Corripiunt spirisque ligant.————

In a word, as *Servius* observes, the poet uses *implicat* to denote the pliability of the infants' bodies, in opposition to that of the father, and there is no need at all to suspect the genuineness of a remark so just.

But the observator has not yet done with *Servius*, for he takes him to task once more on

Georg. IV. 415.

———— *liquidum ambrosie diffundit odorem,*
Quo totum gnati corpus perduxit ————

Where *Servius's* note is, “*Unxit eum, quo possit esse VIDENDI numinis capax:*” Upon which he writes, “It should be, I think, *vincendi* or *vinciendi numinis capax*. She anointed him to give him strength to struggle with *Proteus*.” Which is stolen evidently from *Taubman* on the place; “*Ideo autem Aristæus ungitur, ut possit videndi numinis capax esse, autore Servio, vel, ut aliptæ in morem gratior et robustior esset, vel denique, ne offenderetur maris et phocarum fœtore.*” The observator confirms his conjecture by what follows in the author,

Atque habilis membris venit vigor————

And then sends us to *Homer*.

Now by *videndi* here is not meant the bare act of seeing only, though perhaps that might be one reason of this unction. See *Serv. ad Eclog. VI. 24.* but the coming into his presence, which could not be done without great difficulty, as *Taubman* and *Emmenassius* hint, by reason of the abominable stench of the *Phocæ*. So *Homer*, *Od. δ. 441.*

Κεῖθι δὴ αἰνότατος λόχος ἔπλετο· τεῖρε γὰρ αἰνῶς
Φωκάων ἀλυστρῆφῶν ὀλωότατος ὁδμή.
Τίς γὰρ ἂν εἰναλίῳ παρὰ κήτεϊ κοιμηθεῖη;
Ἀλλ' αὐτὴ ἐσάωσε, καὶ ἐφθάσατο μέγ' ὄνειρος,
Ἀμβροσίην ὑπὸ ῥίνα ἐκάστω ὄϊκε φέρουσα,
Ἡδὺ μάλα πνέουσιν ὄλεσσε δὲ κήτερος ὁδμήν.

And so *Virgil*;

————— *at illi*
Dulcis compositis spiravit crinibus aura.

And again, speaking of *Proteus*, he says,

————— *turpes pascit sub gurgite phocas.* Ver. 395.

I don't say that he might not be anointed, for the observator's reason likewise; for indeed the *vis* and the *vincula* and the *manus* spoken of quite through the narration, and especially the *habilis membris venit vigor*, all seem to imply as much. What I say is, that there is no reason to amend *Servius*, who gives one, and equally a true reason.

This attempt of his upon *Servius*, brings into my mind a passage in *Lucian*; *Περὶ τοῦ ἐνυπνίου*. "Ονειρος ἐναργής οὕτως ὥστε μηδὲν ἀπολείπεσθαι τῆς ἀληθείας, ὅτι νῦν καὶ μετὰ τοσοῦτον χρόνον τάτε σχήματά μοι τῶν φανέντων ἐν τοῖς ὀφθαλμοῖς παραμένει, καὶ ἡ φωνὴ τῶν ἀκουθέντων ἑναυλος, οὕτω σαφὴ πάντα ἦν. Where τῶν ἀκουθέντων seems to me to be a mere glossa first put there by some one who could not digest φανέντων φωνή, and afterwards received into the text. The Greek scholiast citing the place has it not, and *St. Matth.* i. 20. says, ἰδοὺ "Ἄγγελος Κυρίου κατ' ὄναρ ἔφανεν αὐτῷ, λέγων, &c. and so ἰδοὺ is frequently met with in authors followed by a sentence which shall have no manner of connection with sight or vision.

I shall close this letter with a passage in *Cicero*, which the inimitable *Grævius* not rightly apprehending, was forced to have recourse to a conjecture.

Cic. de Offic. L. III. c. 15.

Q. quidem Scævola, P. F. cum postulasset, ut sibi fundus, cujus emptor erat, semel indicaretur, idque venditor ita fecisset; dixit, se pluris æstimare: addidit centum millia. Nemo est qui hoc boni viri fuisse neget; sapientis negant; ut si minoris, quam potuisset, vendidisset.

The author says, "There is no one that won't allow this to be the part of an honest and good man: but then they say, it is not of a wise man; as if the seller, forsooth, say they, had sold it for less than he could afford." The Words "*ut si minoris, quam potuisset, vendidisset,*" are what those people say upon the occasion, who would readily acknowledge the honesty, but not the prudence of this action of *Scævola's*; and they say them in order to shew the folly and absurdity of the thing. To act in this manner, say they, is to act upon supposition, that (*i. e.* as if) the seller asked less for the farm, and sold it for less than what he could afford it for: which is absurd and ridiculous to suppose, and therefore *Scævola* acted foolishly. In short, *potuisset* and *vendidisset* relate not to *Scævola*, as thought the learned man above, but to, I don't know who, the seller.

I am, with respects to all friends at college,

Your most Humble Servant, &c.

LETTER V.

Sir,

I HAVE as yet made but little use of the new edition of *Plutarch*, and so don't pretend to have formed a settled judgment upon it; but however, I think I may safely concur with you in saying, that it is little else than pompous, a very meagre jejune performance: another letter or two, I hope, will put an end to the trouble I am giving you about the *observations*, and then I should be glad to have your opinion more at large upon that work.

MIN. FEL. c. 11.

Et cum eximia voluptate molli vestigio cedens arena subsideret.

If this place is to be mended, one might read by a very small alteration, *molle vestigio cedens*; that is, *molliter*, taking the neutral adjective adverbially, as some MSS. represent that line,

— *et lene crepitans vocat Auster in altum.* Æn. III. v. 70.

See *Cunningham* in his *Horace*, vol. ii. And so *lene* is used by *Martial* and *Avienus*; *e* and *i* are easily changed. *Wright's Travels*, vol. ii. p. 386. *Cl. Dausq.* p. 36. *mollis vestigio cedens arena* can never be allowed of, *mollis* and *vestigio cedens* being the same; for though such a tautology might be dispensed with in an author, it is intolerable in a conjecture: see the *Second Letter*; and it is upon this account, that I lay no great stress on my own reading *molle*. But there is no occasion for correction at all, and yet not for that reason which the observator assigns, viz. that *molli vestigio cedens* may stand for *molliter vestigio cedens*, because the same objection lies against this, as against *mollis* above, and *molle*; 'tis true, the diction of this author is florid and abundant, but this I apprehend to be no instance of it; *mollis* is *levis* here, that is, gentle, light; and so the place may be rendered, "And the sand yields to the slightest and most gentle pressure, to the lightest or softest tread," for there is no manner of necessity, with *Dr. Davies*, to expound *vestigium* of the foot itself; it is here, as in that passage of *Curtius*, 4, 7. where speaking of *Libyan Deserts*, he says, *Sabulo, quod præaltum et vestigio cedens, ægre moliantur pedes. Vestigium* is the pressure of the foot, the step; *Apul. Metam.* l. 1. *Dum amenti similis accelero vestigia.* Our language is well acquainted with this sense of *soft*, as, *I hit him but softly*, and in this very case, *tread softly*, i. e. lightly, or gently. But so *Cic. Ep. Att.* 2, 1. p. 1003. *Ed. Verburg.* *Quod me quodammodo molli brachio de Pompeii familiaritate objurgas*, &c. and *Columella* 6, 1. *Sub finem, tactus mollissimus*; and so *mollis*, speaking of climates, is frequent in the sense of *lenis* or *mitis*; and *mitius molliusque* are found joined in *Florus* IV. 12, 27. So *molli fastigio*, *Cæs. B. Civ.* 1, 2. and *Columella* again, *ager mollissime devexus*, 1, 2.

MIN. FEL. c. 8.

Proh! mira stultitia et incredibilis audacia! spernunt tormenta præsentia, dum incerta metuant, et futura: Et dum mori post mortem timent, interim mori non timent, ita illis pavorem fallax spes solatia reditiva blanditur.

All agree, says the observator, that this passage is corrupted; now he has forgot *Rigaltius*. Again he says, that all are agreed that the words are intended to express something about the hopes of future happiness; he may presume this, indeed, but otherwise all the annotators do not say it *totidem verbis*. He offers, *ita illis laborem fallens spes solatia reditiva blanditur*, but this conjecture deviates too far from the MS. and *laborem* is the less happy, because *mori non timent* immediately precedes, and seems to require *pavorem*. This passage in the

mouth of *Cæcilius*, is to contain a sneer; now both in the observator's version, and emendation, the poignancy is quite dropt; for this consisting partly in *Fallax*, it is to be rendered *A foolish delusive hope*. But he owns the uncertainty of his conjecture, and so I am at liberty to enter upon a justification of the MS. reading, against the rest of *Minucius's Aristarchus*.

Rigaltius attempts not the passage indeed, but then his interpretation is unsatisfactory; he ascribes in one breath two different senses to *blanditur*, which you'll scarce think reasonable: in the first case he uses it for *mulcere* or *fallere*, and in the other, for *spondere* or *polliceri*; point the whole thus, *ita illis pavorem fallax spes, solatia reditiva, blanditur*. *Solatia reditiva* is the other part of the sneer, and is in apposition with *Spes*; the sense is, *So does a delusive vain hope, namely, a pleasure which is not to take place till hereafter, lull their fears*. *Cæcilius* professedly, and more directly ridicules the resurrection in chap. II. so that there is the less occasion for him to be full and explicit here, to have specified before, as the observator thinks he should, the happiness as well as the pains of another life; moreover future rewards, and future punishments were things inseparable in the Christian's creed, and they who believed the one, believed likewise the other, and that *Cæcilius* knew this, appears from chap. II. Now mention of future punishments is actually made, insomuch that there is no handle for this objection, no reason to conclude, *that there is a line or two lost*. But allowing of my interpunction or exposition, the hopes of Christians are no less mentioned than their fears, and both the great motives of Christian fortitude are ridiculed alike, and so the very ground-work of the objection is sapped. In short, appositions and redundancies are most frequent in this author; and the sentence receives both considerable light and strength from those words in chap. II. *Omnia ista figmenta malesanæ opinionis, et incepta SOLATIA A POETIS FALLACIBUS in dulcedine carminis lusa, &c.* That blunders and misconstructions have been owing to false punctuations, is very well known; I shall go so far out of my way, as to present you with one very remarkable instance: *Andrew Schott*, in his edition of *Photius's Myriobibl.* and *Meursius, Gronov. Antiq. Gr.* vol. x. exhibit a passage of *Helladius Besantinous*, under this disguise; τῶν δὲ δυσλαβίων [i. e. στοιχείων] ὅσα μὲν ἔχει τὴν παραλήγουσαν μακρὰν, φύσει περισπᾶται, οἷον βῆτα, θῆτα, ἦτα ὅσα δὲ μὴ, παροξύνεται, ἄλφα, κάππα, δέλτα. And their interpretation accordingly speaks the following big nonsense. "*Inter disyllabas vero quædam habent primam longam, quæ NATURA SUA CIRCUMFLECTUNTUR, ut βῆτα, θῆτα, ἦτα: Quæ vero non circumflectuntur, in penultima acuiuntur.*" The alteration of a single comma affords us light, and sense, "Ὅσα μὲν ἔχει τὴν παραλήγουσαν μακρὰν φύσει, περισπᾶται, οἷον βῆτα, θῆτα, ἦτα ὅσα δὲ μὴ, παροξύνεται, ἄλφα, κάππα, δέλτα. Those names of the Greek alphabet, which have their *penultima long by nature*, are circumflexed in that *penultima*, those which have it not so (*but by position*) have an acute accent. We need not doubt of the emendation μακρὰν φύσει. It is *Helladius's* own expression, τὸ δὲ, (i. e. ᾶ adv.) μακρὸν ἔστι φύσει.

As the observator has here mentioned the one manuscript of this

author, I would just observe, that it is a mistake of *Bas. Faber*, v. *Lucifugus*, to cite this manuscript, and then, which is yet worse, to say, that the manuscript reading is *Lucifuga*, and the vulgate *Lucifugar*, when it is just the contrary.

MIN. FEL. c. 20.

Quid illas aniles fabulas, de hominibus aves, et feras homines, et de hominibus arbores, atque flores.

The observator is here again harping upon the old string, and because the passage is, as he thinks, ill worded, and not quite so clear as he would have it, he would strike out a part of it, and would read, *Quid illas aniles fabulas, de hominibus aves, et feras, arbores, atque flores.* Which is as much as to say, with the zany of the age, *Viam aut inveniam, aut faciam.* But Dr. *Davies* too makes a rout about it. The sense is, *Quid morer illas aniles fabulas, scilicet, de hominibus aves factas, et homines factos feras, et de hominibus denique arbores factas atque flores.* *Feras homines*, i. e. *feras, quæ erant olim, et jam nunc in bestiarum formis, homines sunt.* According to that in *Ovid*,

Mens antiqua tamen facta quoque mansit in ursæ.

And below,

Sæpe feris latuit visis; oblita quid esset,

Uræque conspectos in montibus horruit ursos:

Pertimuitque lupos; quamvis pater esset in illis.

by which it appears that these beasts after their metamorphoses, were thought to continue the same persons, men and women still: the author therefore is not speaking, as Dr. *Davies* causelessly fears, of beasts changed into men, by which means, as he rightly observes, the transformation of men into beasts would be carelessly omitted; but he is actually speaking, on the contrary, pertinently, and seasonably, of men changed into beasts, and so all the common and ordinary mutations, which are said to befall men in the mythologic ages are really mentioned; *feras homines* is a locution of the same sort as *diis hominibus*, *Minuc.* p. 101. which expression *Cyprian* likewise retains, p. 12. So *numina lapides*, *Tertull.* Apolog. c. 22. *Jovem lapidem*, *Cic.* Epist. Fam. 7. 12. and *Apulcius* de Deo Socratis; *Sed illi debuerant adorare statim biforme numen, quia et canino et leonino capite commistos, et de capro, et de ariete cornutos, et à lumbis HIRCOS, et à cruribus SERPENTES, et à planta vel tergo ALITES DEOS receperunt.* *Tertull.* eod. c. 16. And again, *Quidam multo securiores totam vim hujus erroris VIRGINE CONTINENTIA depellant, SENES PUERI*, cap. 9. et *Havercamp.* in locum. *Fabulæque manes*, *Hor.* Od. 1. 4. 16. ἀνθρώπος συμπαρῆ, *Herodot.* Clio, c. 32. where *Gronovius* the son brings ἀνθρώπος εὐρώπης, and ἀνθρώπος παμφοῦλος: *Hostis turmæ*, p. 192. of these observations, which it seems he could digest well enough: see also *Is. Voss.* ad *Catullum*, p. 21. In short, in these cases the substantives are either used adjectively, or it is an apposition, and the expression no other than those which are more commonly known, *Admetus rex*, *Homo rex*, *Deus rex*, and the like, or than those mentioned in the second letter, *amnis Tiberinus*, *Nilus amnis*, *Indus flumen*.

As to the change of syntax or phrase in this sentence, I need not inform you, Sir, that it is common in the very best authors, I shall rather chuse to observe upon it, that here it is not, perhaps, without its peculiar beauty; the change of men into beasts is so easy a moral transition, and in the natural way, seemingly so much easier than either into birds or plants, that the author seems to have expressed himself accordingly, and as if there was almost no change at all, as if these *feræ* were not so much *de viris aut feminis factæ*, as *feræ homines, feræ humanæ*.

Your most sincere friend, &c.

LETTER VI.

Sir,

Two or three specimens of recantation shall make the subject of this, to which I shall add an instance or two, wherein I think he bears too hard upon others.

Your most obedient, &c.

MINUC. FEL. c. 21.

Erigone suspensa de laqueo est, ut Virgo inter astra ignita sit.

Methinks I would have *ignita* to be a more significant word than the observator would make it, and that *astra ignita* should mean the summer constellations. See *Rigaltius*; who, by the way, is that ONE person he intimates by SOME. But at last the observator himself says, p. 48. that he is doubtful whether it be a general epithet, or not. *Astra ignita may perhaps mean the summer signs and constellations, of which Virgo is one.* If there is any difference betwixt *igneus* and *ignitus*, so that *igneus* may be that which has heat in itself (as *Virgil* says *igneus Sol*, and *Tertullian*, *ignea Zona*, speaking of the flaming sword that guarded Paradise) and *ignitus* that which is heated by something else; if, I say, there be any such distinction as this to be made, then *astra ignita* must mean the summer signs, as thought to be heated by the sun; but as he has knocked his own observation on the head by an open retractation, I shall be at no further trouble about it: the reading here is *ignata*; now it is true, the alteration into *ignita* is easy, and natural enough, but it is no less so, should you change it into *innata*, that is, *immortalis, ingenita*, in which sense I've observed it often in *Tertullian*, a writer our author is well versed in, and once in *Prudentius*; the epithet upon this supposition has still a greater energy, it makes a pure absurd contrast with *laqueo suspensa est*; and *Octavius* seems to intend it should, for he goes on, *Castores alternis moriuntur, ut VIVANT: Æsculapius ut in DEUM surgat, fulminatur: Hercules ut HOMINEM EXUAT, Oetæis ignibus concrematur.* 'Tis pity St. Cyprian, who has what is here cited, *verbatim*, determines not the reading for us by giving us the other also; the observator testifies that the stars were thought to be gods, and if you want an higher authority, see *Cic. de Nat. Deor.* 2. 16. *Clem. Alex.* p. 22. *ed. Pott.* *Plato in Cratyl.* The letter *g* has so great a share in the compounds of *Nascor*, that the

copyist might easily put *ignatus* for *innatus*; but possibly the old way of writing this word was *ingnatus*; *Dausquius* shews that the *Latins* often dropt the *n*, so that then it will be *ignatus*, and the *g* I suppose to be afterwards softened into another *n*, so as then to be *innatus*; and the like changes we may imagine in *connatus*, and by the same steps, *congnatus*, *cognatus*, *connatus*. The old *Romans* had the *gn* frequently amongst them, as *ignotus*, *ignarus*, *ignavus*, and forty others, but particularly in the branches of this radix, *gnatus*, *gnaturio*, and its compounds, *prognatus*, *cognatus*, *agnatus*; the *g* moreover seems to be an essential part of the radix, at least anciently; for whereas the compounds of *nosco* are supposed to have it, as *ignotus* above, because the radix is originally *Greek*, viz. from γενέσθαι, so *nascor* is probably from some tense of γενάω or γένεσθαι; and so I conceive that those words were anciently read *ingnotus*, *ingnavus*, *ingnarus*, &c. *in* is most certainly part of the composition of these words, as also of *innatus*. *Dausquius* produces an inscription wherein is read *singno v. sum*, p. 45. But be this how it will, *ignata* may as easily be for *innata* as *ignita*.

Æn. IV. 500.

*Non tamen Anna novis prætexere funera sacris
Germanam credit, nec tantos mente furores
Concipit, aut graviora timet, quam morte Sichæi.
Ergo jussa parat.*

Here the observer *propria cædit vineta*, and is at last almost induced by an authority in *Ovid*, to agree with *Servius* in construing *concipit*, *imagine*, *perceive*, with *esse* understood: but otherwise you may represent the place thus,

*Non tamen Anna novis prætexere funera sacris
Germanam credit, (nec tantos mente furores
Concipit,) aut graviora timet, quam morte Sichæi.*

So that *nec* shall be *nec enim*, and *concipit* shall refer to *Dido*, whilst *credit* and *timet* relate to *Anna*, and are joined by the disjunctive *aut*: if you should object that the poet says of *Dido*, ver. 474.

*Ergo ubi concepit furias evicta dolore,
Decrevitque mori:*

I answer, that there the author is rehearsing the matter of fact, namely, how it was with *Dido* in her own breast, whereas here he is speaking of her artifice and dissimulation, and how she appeared to her sister: as to the broken construction, 'tis frequent in the very best writers. So *Luke* ix. 39. where τὸ πᾶσι is to be referred to the child, and the rest to the unclean spirit. See *Raphel*. on the place. Upon the whole, take it which way you will, *concipit* is a very justifiable reading.

Georg. III. 432.

*Postquam exusta palus, terræque ardore dehiscunt;
Exsilit in siccum, et flammantia lumina torquens
Sævît agris, asperque siti, atque exterritus æstu.*

Here we would have read *exercitus æstu*, by conjecture, as we pre-

tended; but lest we should be found out, we were forced to acknowledge after, that it was in a very good manuscript *Ursinus* made use of; the edition of *Virgil* I use, is that *cum Notis Variorum*, *Lugd. Bat.* 1680, and there *Cerda* says expressly, “*Ne abeat inobservatum, in nonnullis legi exercitus, vividior (ut apparet) sententia:*” which note, I presume, is likewise to be found in *De la Cerda*’s own edition. *Cerdanus* you see testifies that *exercitus* is in more manuscripts than one, and seems likewise to approve it; what affected sagacity here is all this while? yea, what pilfering of fame by robbing the annotators? But as the various lections of the *Colotian* manuscript are observed to be generally glosses, and *Lincolniensis* has brought the observator to retract this note, our author is at last very safe from this attack; as I hope he is too from that of *Mr. Markland*, on

Æn. IV. 450.

——— *fatis exterrita Dido.*

Who would willingly, though with just as much reason, and expressly against *Servius*’s authority, correct it,

——— *fatis exercita Dido.*

Exterritus in this sense is so much *Virgilian*, that nothing can be more; but this spawn of criticism, when they once get a favourite word by the end, are for thrusting it in every where, oftentimes in the author’s wrong, and to the exclusion of a peculiar characteristical reading; these corrupters of antiquity are a pretty ancient fraternity, for we find *Photius* making a like complaint of *Paulus Mysus* in regard to an oration of *Lysias* the orator, *Cod.* 262. Παῦλος δὲ γε, ὁ ἐκ Μυσίας, τὸν τε περὶ τοῦ σφαῦ λόγον, οὐδὲν τῶν εἰρημένων συνίει, τῆς τε γνησιότητος, τῶν λυσιακῶν ἐκβάλλει λόγων, καὶ πολλοὺς καὶ καλοὺς ἄλλους εἰς νόθους ἀπορρίψάμενος, πολλῆς καὶ μεγάλης τοῦ ἀνθρώπου ὠφελείας ἀπεστέρησεν, οὐχ εὖρυσκομένων ἔτι τῶν ὑπὸ διαβολὴν πεσόντων· ἅπαρ γὰρ ἀποκριθέντες, παρεωράθησαν, ἐπικρατεστέρας τῆς διαβολῆς, ὥσπερ καὶ ἐπ’ ἄλλων πολλῶν, ἢ τῆς ἀληθείας, γεγεννημένης. But to return; if *exterritus* is to stand in the *Georgic*, I’ll venture to say, it ought in the *Æneid* too; but to this very attempt of *Mr. Markland*’s on the *Æneid*, I sincerely believe, is owing that of our observator on the *Georgic*; he stole it, or, to say the least, servilely copied it from this: to that idle and weak *conatus* of *Lincolniensis*, the observator’s correspondent, on this passage of the *Georgic*, p. 64. of the observations, I need say nothing; the observator, in his turn, has demolished it;

————— suoque
Marte cadunt subiti per mutua vulnera fratres.

MIN. FEL. c. 25.

Sane et Acca Larentia et Flora meretrices propudiosæ.

Neither Arnobius nor Augustine say, that Flora was a deified harlot. It is probable, that our author and Lactantius, who assert it, are mistaken.

All this is *Mons. Bayle*; as is also all *Dr. Davies*’s annotation: I can’t pretend here to take into examination every thing that *Vossius* and

Bayle have said upon this subject, but shall content myself with making an observation or two in favour of the fathers.

The charge at first glimpse seems to fall heavy upon our author, who, as writing before *Lactantius*, appears to be the father of this story; and much more because *Tertullian*, twice mentioning *Acca Larentia* under the character of a harlot, and he prior to *Minucius*, and sometimes excribed by him, says not a word of *Flora*: but still here are but three against three, (for, as *Tertullian* is to be joined to *Arnobius* and *Augustine*, so is *Cyprian* to *Minucius* and *Lactantius*) three negatives against three affirmatives, or rather, three that don't properly deny the thing, but happen to be silent, and not to insist upon it.

Now 'tis plain, that *Lactantius* has not herein blindly followed *Minucius*, for he relates the whole story with all the several steps of it, and consequently must have it from some other author: *Minucius* therefore invented not the story; nor yet *Lactantius*, for *Minucius*, it seems, just hinted at it before him; so that it is not these two authors that are mistaken, but some third writer, if any, whom they used in common: this fact therefore is far from giving just occasion to that severe reflexion *Vossius* makes upon it; *Orig. Idol.* 1. 12. p. 49. Of the two, the weight lies upon *Lactantius*; but there is no reason to lay the burthen even upon him, unless 'tis reasonable to suppose him one of the worst of men, and one of the most barefaced liars; the current of the story, as glossed over by the poet, he acknowledges, lies against him, but he may challenge all to gainsay him in point of the legacy, this is a matter of fact which must be true, he could never have the impudence to assert a falsehood of this kind; and it is most true, both *Ovid* and the scholiast of *Juvenal*, and *Vossius*, in spite of himself, confess this: again, the nature of the *Floralia* does but too plainly bespeak their origin, which as instituted more over by a harlot, as says the scholiast, to whom should they be instituted but to *Venus*, or one like unto her? Nay, *Ovid* expressly says, that *Flora* was the goddess of courtezans, thereby methinks intimating no less than that she was herself one of that tribe; and *Augustine's* words imply no less, "*Cujus ludi scenici tam effusioe et licentioe turpitudine celebrantur, ut quis intelligat, quale demonium sit, quod placari aliter non potest.*" 'Tis pretty plain, that the scholiast alludes to the very same story *Lactantius* tells; by agreeing with him in the rise of the *Floralia*, he fairly insinuates what he durst not speak out; they that hold the one, must hold the other.

In short, I cannot think that either our author, or *Lactantius* forged this story: and then farther, that as *Lactantius* follows not *Minucius*, nor *Minucius Tertullian*, whom yet in other cases he is apt to follow, 'tis to me most evident, that they had it from some third writer, who was no Christian; and this I am the more persuaded of, because of the scholiast of *Juvenal*: now if this Pagan writer could by any means be found out, it would quite clear up this point; what if it should be *Verrius Flaccus*? *Lactantius* has that moment cited *Verrius*, and on the like occasion; nay, if we are to receive *Vossius's* emendation, on this very same occasion, viz. in speaking of *Flora* as a harlot; *Verrius*

wrote *libros rerum memoria dignarum, de obscuris Catonis*, (by which I suppose is meant the *Origines* of Cato) *Saturnum et Fastos*: *Tertullian* quotes not *Verrius* any where in his apology, so that 'tis no wonder that he should say nothing of *Flora*, though he mentions *Acca Larentia*; in a word, if so be that in any of these pieces *Verrius* mentioned this story, the three writers *Minucius*, *Lactantius*, and the scholiast, had it probably from him, and then *Verrius* is to look to the truth of it, and our authors are all clear.

MIN. FEL. c. 32.

Deum oculis carnalibus vis videre, cum ipsam animam tuam, qua vivificaris, et loqueris, nec aspicere possis, nec tenere?

As before upon *Lactantius* and *Minucius*, so here the observator is too hard upon Dr. *Davies*; who meant, to be sure, that *cernere* should respect the eye of the mind, and *aspicere* that of the body; *cernere* is with him *percipere* or *sentire*; *Cerno animo sepultam patriam*. Cic. Orat. in Catilin. 4. 6. *Non ergo ideo nascimur, ut ea, quæ sunt facta, videamus; sed ut ipsum factorem rerum omnium contemplemur, i. e. mente cernamus*. Lactant. 3. 9. 13. *Erectâ mente Deum cernere*. Id. 3. 27. 16. and in 3. 27. 14. he speaks *de animæ lumine*; and *Cicero Tusc. Disp.* p. 73. *Ed. tert. Davisii*, and p. 194. with whom also *animo videre* and *animo cernere* is common.

I would not be thought to say by this, that *cernere* is the true reading, for *tenere* has the very same sense as *cernere* in this case, and denotes *percipere*, *sentire*, *intelligere*, and the like; for as *comprehendo* is the same with *teneo*, in the primary sense of *teneo*, so is *teneo* the same with *comprehendo* in the common acceptation of *comprehendo*; *Tertull.* c. 17. *Lact.* 1. 20. 21.—3. 12. 2.—2. 8. 40.—2. 17. ult.—3. 27. 13. *Comprehendere* and *tenere* are joined in *Lact.* 3. 30. 4. *Videri* and *comprehendi*, *Minuc.* p. 89.

Adieu.

LETTER VII.

Sir,

I SHALL present you here with a series of observations, which I take to be either unnecessary, or not his own.

Virg. Georg. IV. 516.

Nulla Venus, non ulli animum flexere Hymenæi.

The *Roman*, *Medicean*, and some other old books so represent it; others give *nullique*, says *Pierius*. And will not either of these serve our turn, but we must have recourse to a needless conjecture? Whither will this *Emendandi cacoethes* carry us? *Virgil* has *Hiatus*'s, but why must these be multiplied, and that against authority? In short, the received reading is every whit as good as *animum*, or as *nulli illi animum*, as *Lincolniensis* most inharmoniously conjectures.

MIN. FEL. c. 8.

Qui de ultimâ sæce collectis imperitioribus, et mulieribus credulis, sexus sui facilitate labentibus, plebem profanæ conjurationis instituunt.

Upon which the observator writes, "Perhaps it should be *mulierculis*, which expresses a greater contempt." Now after having said this, one would really wonder, with what assurance he can urge against *Lincolniensis*, p. 128. "Since *Lydia* is very good sense, and is in all the manuscripts, it ought not to be changed for *Libya*, though *Libya* were as proper a word." *Minucius's* passage is good sense already, and cannot be improved but upon a principle fundamentally dangerous both to antiquity and posterity: *Lactantius* 5. 13. 5. alluding to this cavil of the heathens, and possibly to this very passage of *Minucius*, says, "*Si enim fœminæ sexus infirmitate labantur, &c.*" where you see he seeks not to exaggerate the matter, by the use of diminutives.

VIRG. ÆN. I. 267.

*At puer Ascaſius, cui nunc cognomen Iūlo
Additur, (Ilus erat, dum res stetit Ilia regno)
Triginta* —————

As the *Æneid* now is, I don't find that the observator contends to have any thing struck out; and therefore I shall dismiss this passage with only a wish, that he would often call to mind, that the classic writers were all fallible men, witness *Servius's* remark on *Æn. VII. 674.* that we must take them as they are, that is, such as the best manuscripts represent them, unless, what very rarely happens, there be an absolute necessity to the contrary; nothing less than self-evidence or demonstration can, in my way of thinking, support a conjecture against their authority: that he had called it to mind, before he pronounced upon that line in

ÆN. IV. 633.

*Tum breviter Barcen nutricem adfata Sichæi,
Namque suam patriâ antiquâ cinis ater habebat.*

Servius manifestly read it in his copy, for he explains *patria antiqua*: that he had called it to mind, before he went about to new mould that passage,

ÆN. VIII. 131.

*Sed mea me virtus, et sancta oracula Divûm,
Cognatique patres, tua terris dedita fama,
Conjunxere tibi, et fatis egere volentem.*

Where *Servius* justly observes upon *mea me virtus*, "*Hæc arrogatio ad honorem Evandri pertinet;*" for if the hero's own virtue assimilated him, or any ways recommended him to the king, an equal honour and compliment redounds to *Evander*; all alteration is therefore superseded, and much more so, as *mea me virtus*, what the observator acknowledges, is in character; again, the observator's sagacity here is all borrowed money, for *Servius* takes notice of the seeming arrogance, by endeavouring to palliate and excuse it; and as to transposing the two half

lines, the observator has forgot the two passages himself produces p. 7. where *dii* and *mens sibi conscia recti* occur jointly, *dii* and *mores*; but I shall here bring the former passage at length;

VIRG. ÆN. I. 600.

————— *grates persolvere dignas*
Non opis est nostræ, Dido: —————
Di tibi (si qua pios respectant numina, si quid
Usquam justitiæ est) et mens sibi conscia recti,
Præmia digna ferant. —————

Here the observator offers *ferant*; the potential mood and the future tense of the indicative are so nearly allied, that they are often put for each other; see Æn. XI. 708. There's a parallel passage in Phædrus 4. 24. 24.

————— *quum reliquum posceret;*
Illi, inquit, reddent, quorum sunt laudis duæ.

Speaking of the Castors. Here where *Burman* and *Hare* would read *reddent*, *Bentley* has it *reddant*; *Servius* and *Donatus* both exhibit *ferant*, and so *Homer* quoted by *Servius*,

Σοὶ δὲ θεοὶ τῶν δ' ἀντὶ χάριν μενοεικέα δοῶν. Il. φ. 650.

There was no doubt but the gods would repay the queen, and it became the hero to express *his* gratitude by wishing it; 'tis very true, what the observator says, that 'tis partly owing to the notes of *Servius*, that *Virgil* has come down to us so little corrupted; and 'tis as true, that we ought now to make the same use of this most ancient and learned commentator, and to use him as a shield to ward off those many wounds and gashes, which otherwise these sons of *Scriblerus*, these *Æneidomastiges* would every day inflict. But to go on,

VIRG. ÆN. V. 495.

Tertius Eurytion, tuus, ô clarissime, frater,
Pandare: qui quondam, jussus confundere fœdus,
In medios telum torsisti primus Achivos.

Servius talks of *Minervæ persuasione*, and *Taubman* mentions the place in *Homer*, and so without much *acumen* he might fancy that it should be *suasus*. But *jussus* he confesses to be better, because it became *Virgil* to favour the *Trojans* and their friends, as much as possibly he could: there's no occasion to seek shelter in this artifice; for *jussus* is better than *suasus*, because 'tis the reading of the manuscript, and because it is synonymous with *suasus*; what the gods persuade they as it were command, and so of other people; and accordingly *Cæsar* joins *hortor* and *jubeo* together, "*Quòd res nulla successerat, postero die consilium ceperunt ex oppido profugere, hortante et jubente Vercingetorige,*" de B. G. 7. 25. thus *κελεύω* of the Greeks is properly *jubere*, but as frequently *hortari*, *suadere*, *rogare*, *petere*.

ÆN. VII. 443.

Cura tibi Divûm effigies, et templa tueri:
Bella viri pacemque gerant ———

What is he angry at? *Picrius* manifestly gives his voice for *gerent*; so that this is no restoration of his; he claims no thanks, I hope, for bringing the authority from *Homer*, for *Taubman* supplied him with that.

Æn. VIII. 630.

*Fecerat et viridi factam Mavortis in antro
Procubuisse lupam : geminos huic ubera circum
Ludere pendent pueros, et lambere matrem
Impavidos : illam tereti cervice reflexam
Mulcere alternos, et corpora fingere lingua.*

“ Is not *mulcere alternos* too bold an expression, says the observator, since motion cannot be represented in a picture? ” Now here again we are beholden to *Servius*, who writes, “ *Non quod in pictura erat, dicit ; sed id quod intelligimus factum fuisse.* ” And then he goes on to justify it by

Æn. I. 483.

Ter circum Iliacos raptaverat Hectora muros.

And indeed 'tis an idle question; for in strictness, how could they be represented as *playing*, v. 652. or *moving*, as *Servius* interprets it; as both *playing* and *sucking*? *col.* These cases are much like to those in

Eclog. VI. 62.

*Tam Phaëthontidas musco circumdat amara
Corticis, atque solo proceras erigit alnos.*

Which are called beauties; see *Servius* on the place. But as the observator seems more especially choked at *mulcere alternos*, *alternus* is used by the poets for *ambo*. And so he may, if he pleases, take *mulcere alternos* for *mulcere ambos*; 'tis *De la Cerda's* observation, and not his, that *Cicero* has

Obstipum caput, et tereti cervice reflexum.

VIRG. Æn. XI. 708.

Jam nosces, ventosa ferat cui gloria laudem.

Tiberius Donatus makes *ventosa* a vocative here, as appears by his paraphrase, so that even this remark is none of his. What I have all along said being chiefly on the defensive, I beg leave to give you my thoughts upon an observation of *Mr. Huet's*.

Georg. IV. 511.

*Qualis populeâ mærens Philomela sub umbrâ
Amisos queritur fœtus, quos durus arator
Observans nido implumes detraxit : at illa
Flet noctem, ramoque sedens miserabile carmen
Integrat, et mæstis latè loca questibus implet.*

This very learned man here asks, “ *Comment se peuvent rencontrer ensemble la nuit et l'ombre du peuplier?* ” by which you may perceive, he understands *umbra* literally. If it be so to be understood, the author

then must mean *that* caused by the moon or the twilight. But *Virgil* says, the bird sat upon a bough, which cannot easily be reconciled with the literal sense of *umbra* at all, and so *umbra* here, as in other cases, is nothing more than cover or protection; *populeá sub umbrá*, under the shelter of the poplar.

And now I don't know that any thing remains for me to do, but to wait in expectation of your decision betwixt me and the observator. But lest you should retort upon me, that I have likewise penned a critical defence of two *Latin* authors in *English*, 'tis necessary, before I dismiss you for good, to observe, that I only follow my leader; that the misjudgment is the observator's, not mine; that the author I have to do with, is an *English* author, and that it is he who is concerned with the two *Latin* ones: whom therefore I here finally dismiss, and leave to publish his *learned work* (as he arrogantly calls it) with what *care* and *dispatch* he shall think fit.

Your very humble servant and admirer, &c.

[*Finis.*]

BIBLICAL CRITICISM.

HAVING "*attempted to find fault with some of the translations*" which Mr. Bellamy "*has given of difficult passages in the Hebrew Scriptures,*" and having thus incurred the displeasure of that Gentleman, I hope you will permit me, through the medium of your *Journal*, to make a few remarks on his attempt to prove that I have no critical skill in the Hebrew Language.—As I have reason to believe you are inundated with communications procured you by Mr. B.'s papers, I shall, as much as possible, avoid being tedious: and indeed, if I did not consider it a debt of respect due to your readers, and to those learned gentlemen whose names appear in your *Journal*, I should not trouble you on this occasion. Certainly, if I deserve the character which Mr. B. gives me, you have been very blameable in giving my papers a place among those of so many learned men. I do, however, most cheerfully appeal to those who are skilled in oriental literature for the justice of my former remarks on Mr. B. though I do not entertain the hope of convincing him of his errors.

I said in No. X. of your *Journal* that when *תחת* signifies "*in the place of,*" it always implies the absence of that in the place of which it stands.—Mr. B. will not allow this to be the case; but surely he ought to have given some better reason than his bare assertion, since every mere English scholar must know that in the two passages quoted, the expression "*in the place of,*" is equivalent to "*instead of.*"—Now, where God uses second means to effect his providential and gracious purposes, there his immediate presence is not; otherwise *mediate* and *immediate* are terms of the same signification. Though my notions respecting the divine being are different from Mr. B.'s, I can assure

him that I firmly believe in the ubiquity of Jehovah, and consequently that, in his spiritual and operative presence, he cannot be absent from any place: yet to say that God acts mediately by a person, and that, at the same time, and in the same place, he acts immediately, is a contradiction in terms.—Levit. xvi. 32. is not to Mr. B.'s purpose; for if it were, he must argue that Saul was not sheltered by the umbrage of the grove, but that he was **INSTEAD** of the grove. This is, in plain English, Mr. Bellamy's translation, not of a "difficult passage in the Hebrew Scriptures;" but of one that has not the shadow of difficulty about it; the impropriety of which must be manifest to every English scholar of tolerable capacity; for if **תחת** is rightly translated in Gen. i. 19. and Lev. xvi. 32. then I. Sam. xxii. 6. according to Mr. B.'s mode of arguing, ought to be rendered "Saul abode in Gibeah **INSTEAD OF** the grove, &c." In both the passages quoted as authority by Mr. B. there is a manifest reference to the primary signification of **תחת** 'under.' In the former, Joseph said to his brethren, "I am **תחת**, under God," i. e. acting as his instrument; in the latter, Moses directing Israel respecting the rites of atonement, &c. says, "whom he shall consecrate to minister in the priest's office in his father's *stead*," i. e. *under* his father in point of time, as well as having his name inserted below that of his father in the roll or Chronicle.

Allowing that I were as ignorant as Mr. B. would have your readers to suppose, does it follow, because **תחת** has various meanings, that Mr. B. has rightly applied one of them in I. Sam. xxii. 6.? Does Mr. B. think he has written intelligibly where he says, "Mr. H. should have known that the word admits of near fifty different modes of expression, *according to its ideal variation*, of which he appears to be altogether ignorant?" I must confess myself ignorant of Mr. B.'s meaning: I really thought that, on his plan, all the variations in the signification of Hebrew words were made by the juxta position of the masoretic vowel points; does he mean to teach that **תחת** *tachath* is pointed in 50 different ways in the Hebrew Bible?

Mr. B. says, "I would ask this Gentleman, if, as he supposes, 'Saul abode in the hill under the tree in Ramah,' what necessity there was for him to have his spear in his hand, when all his servants were about him?" I certainly never have said that there was *any necessity for Saul to have his spear in his hand*, though I think it no ways uncommon for a captain to have his spear in his hand, while he stood under a tree, with his military band around him, and as the sacred writer informs us that he had his spear in his hand, might I not with far more propriety ask Mr. B. what necessity there was for Saul to have his spear in his hand when he lodged in Gibeah with all his garrison soldiers guarding him?

Again, doing me the honor of classing me with Kennicott and De Rossi, he says, "this is sufficient to convince any one, who has a moderate share of Hebrew learning, that this writer has not manifested a profound knowledge in Hebrew Criticism, or he would have known that the word **בגבעה** *Bagibeah* does not mean *a hill*, and cannot be so translated. It is, to be sure, translated *in the hill* I. Sam. 7. 1. in the English Translation, from which this Hebraist has taken it, but

we shall soon see that the translation is wrong." I have never said that the word בִּנְבֵעָה *ba-gibeah* signifies a hill; but that גִּבְעָה *Gi-beah* does, Mr. B. himself will hardly deny. He also allows that the English translators render it so in I. Sam. 7. 1. but he promises to show their error. Again, Mr. B. says, "it appears that this writer cannot render בִּנְבֵעָה *in the hill*, without taking an unwarrantable liberty with the original, after the plan of Kennicott and De Rossi, by interpolating a ה *he*, emphatic, and so he translates it *in THE hill*." May I not adopt the words of Mr. B. and say, "if this is not trifling I know not what is." Mr. B. must know that there is not a page in the Hebrew Bible, which, if rendered into English, will not furnish proof that the definite article '*the*' must be used in the translation, where there is no ה prefixed to the corresponding word in the original. Moreover, when there is a prefixed ב, כ, or ל, the letter ה as an article is regularly omitted, and the omission (according to the Masora) compensated by a *dagesh forte* in the letter following the prefix: so much for Mr. B.'s critical skill in pointed Hebrew. Thus we must take this Gentleman's *declarations* for proofs, and "we shall soon perceive that the translation is wrong!" This is Mr. B.'s proof of the error of the English translation and of their humble copier. "That the word בִּנְבֵעָה *Gibeah* I. Sam. vii. 1. which should have been translated in Gibeah, but which is rendered *in the hill*, has been translated wrong, will appear evident from what follows. It is said, *And the men of the hill*; but the question would then be, what hill was this where the ark of the Lord was brought? We should be altogether at a loss to know; it would be uncertain, and the best conclusion would be by a *perhaps—guess-work*; when the very word is plain and express. By turning to the II. Sam. vi. 3. 4. we find it is said, *the house of Abinadab which was at* בִּנְבֵעָה *Gibeah*, not, the house of Abinadab which was in the hill. Therefore the very same word, I. Sam. vii. 1. בִּנְבֵעָה in Gibeah, has been improperly translated *in the hill*." He then politely proceeds to inform your readers that I have presumed to copy from the translation *only*, and after a little vaporizing upon my literary theft, *very consistently* calls my copied translation *a fortuitous* shoot of my own imagination!!—It needs little skill to show that Mr. B.'s conclusion is illogical, since his premises will serve equally well to draw a conclusion from the direct contrary to the one he makes: thus—The word Gibeah is taken as the name of a city in II. Sam. vi. 3. But in I. Sam. vii. 1. it is translated *in the hill*; *ergo*, in II. Sam. vi. 3. it should be translated *in the hill*. And so have the LXX rendered both the passages: Mr. B. cannot compliment them, with having taken the English Version as their authority, nor accuse them, as he does me, of being ignorant of Hebrew. εἰς οἶκον Ἀβιναδάβ τὸν ἐν τῷ βουνῷ I. Sam. vii. 1.—Καὶ ἦσαν αὐτὴν ἐξ οἴκου Ἀβιναδάβ τοῦ ἐν τῷ βουνῷ II. Sam. vi. 3. In the Latin Bible of Junius and Tremellius בִּנְבֵעָה in the passages above is rendered "*in ipso colle*;" and what is more, the very passage in dispute, I. Sam. xxii. 6. is rendered in the Septuagint Καὶ Σαουλ ἐκάθητο ἐν τῷ βουνῷ, κ. τ. λ. so it is in the Geneva French in all the passages, "*au coteau*." These are authorities which I did not consult when

(in No. X. *Class. Journ.*) I gave the translation of I. Sam. xxii. 6. and they are respectable: I am happy to find myself in such good company; that I have the honor to stand not only with De Rossi, Kennicott, and the English Translators; but also with Junius and Tremellius, the Geneva Doctors, and the seventy Interpreters. Is Mr. B. ever found in such company?—These, however, were only men and might err; but there is a circumstance which decides the question, and if Mr. B. had not been as little acquainted with Scripture Geography as he appears to be with Hebrew Criticism, he would have known that the English translators have erred in taking *Gibeah* as a proper name, in II. Sam. vi. 3. For the Ark of the Lord was not at Gibeah of Benjamin, but at Baalah, or Kirjath-jearim which belonged to Judah. “And David went up, and all Israel to Baalah, that is to Kirjath-jearim, which belonged to JUDAH, to bring up thence the Ark of God, &c.—And they carried the Ark of God in a new cart out of the house of Abinadab:” I. Chron. xiii. 6. 7. Mr. B. does not give himself time even to *guess* at what he does not know. He has lost himself in the dust which he throws in the air, and cannot be helped by the English version, on which he so politely compliments me, until he can prove that Kirjath Jearim and Gibeah are only different names of the same place, and that Saul’s royal city of Gibeah in Benjamin was situated in the country of Judah; besides I would recommend to his notice the words of David in I. Chron. xiii. 3. “And let us bring again the Ark of our God to us; *for we enquired not at it in the DAYS OF SAUL.*”

Mr. B. has nothing to do with the notions I entertain respecting the unity of God: the *Classical Journal* is not the field for polemical divinity; and if it were, Mr. B. is the last person in the world with whom I would contend. Mr. B. may think that he has “shown in the *Ophion* and in the former volumes of this Journal,” that *Elohim* is a noun singular; he cannot but know that his antagonists consider his *proofs* in no other light than as mere “*declarations*;” see No. IX. p. 129 to 135. When it is considered that the word is joined with adjectives, pronouns, and verbs, of the plural number, scholars will naturally require some higher authority than Mr. B.’s *ipse dixit*, before they admit his opinion to be just; and however the word may sometimes be used as singular, *even when applied to the heathen idols*, such a passage as Psal. lxxxii. 6. is sufficient to prove its plural signification, if the instances already adduced needed any further accession of strength—“I said, ye are *gods*”—אֱמַרְתִּי אֱלֹהִים אַתֶּם *amarti Elohim atem*, Ἐγὼ εἶπα. θεοὶ ἐστε. *Septuagint*. I cannot resist the inclination which I feel to present a few of the authorities to Mr. B. by which the English translation of I Sam. iv. 7. 8. is supported. The Vulgate reads, *Deus*, in v. 7. and in v. 8. “*Vae nobis: Quis nos salvabit de manu DEORUM sublimium istorum? HI sunt DII qui percusserunt, &c.*” The *Septuagint* has in v. 7. οἱ τοι οἱ θεοί, and in v. 8. οὐαὶ ἡμῶν, τίς ἐξελεῖται ἡμᾶς ἐκ χειρὸς τῶν ΘΕΩΝ τῶν στερεῶν τούτων; οὗτοι οἱ θεοὶ οἱ πατάξαντες κ. τ. λ. In the Latin Bible of Tremel. and Junius in v. 7. *Deus*, and in the 8th, *è manu istorum DEORUM magnificentissimorum? HI sunt ILLI DII qui percusserunt, &c.* The

classical Castellio renders v. 8. thus : *A quo enim se contra illorum tam excellentium DEORUM vim defensum iri? Illos enim esse DEOS qui tot cladibus Ægyptios in desertis affecissent.* The Geneva French, *Malheur à nous ! Qui nous délivrera de la main de ces Dieux puissans ? Ce sont ces Dieux-la qui ont frappé les Égyptiens au désert, &c.* Will these have no weight with my opponent ?

Mr. B. says, "I do not mean to offend this Gentleman, but I am under the necessity of showing that he is not critically learned in Hebrew. He tells us that דבר *dabar* means indifferently either a word or a thing; this is not the case : the radical form of דבר *dabar* is used to convey a variety of meanings, and it has near 300 different modes for variation in expression, which can neither be understood, nor applied, without attending to the ancient custom, when the Hebrew was a living language, which is absolutely necessary before he can lay any claim to Hebrew criticism."—I can assure Mr. B. that he is in no danger of offending me; but I suppose he knows, that "if a fool be brayed in a mortar yet will not his folly depart from him;" he might therefore have spared the great pains he has taken to remind me of my ignorance. "The learned reader will excuse him for writing *dbr* without vowels," and his ignorant antagonist will permit him to insert a vowel between *d* and *b*, and another between *b* and *r*, that is, he shall chuse two of the Masoretic vowel points at a time, and if he can make *dbr* assume 300 different forms, by the help of two vowels at a time out of thirteen, his antagonist will acknowledge himself to be as ignorant of Mathematics as Mr. B. would have him to be thought of Hebrew. If Mr. B. means that the signification of a word admits of such a number of variations from its situation and connexion; such signification can be discovered without the masoretic points. If he means that such a variety of significations can be made by the position of the vowels, every mathematician knows that דבר will not admit of any such number of changes as he affirms by the choice of two vowels at a time out of thirteen.—But the merits of the question do not rest upon the signification of דבר, but upon כ prefixed, האלה is not at all affected in its signification: it is still a pronominal adjective, and it is the *Caph* prefixed to דברים which means 'after' or 'according to;' so that if Mr. B. wants an answer to his question, "What does he think of כאלה תעשו ליום *ca-aleh tuisu la-youm*?" I reply that nothing but heedlessness, or ignorance of Hebrew, could induce him to ask such a question. Might I not with some propriety ask Mr. B. how he can pretend to be a critic in Hebrew, while his knowledge does not reach so far as to enable him to distinguish the difference in signification between a prefixed כ and an emphatic ה?

Mr. B. has taken the best method he could have used, to induce me to bear with patience the contempt he has so lavishly poured upon me: it is an honor to which I could scarcely have aspired, to be classed with the English Translators, Kennicott, De Rossi, &c. and it is perhaps an honor to which I have no just claim. I certainly consider myself much inferior to them; but if my knowledge of Hebrew extended no farther than Mr. B.'s does, I would not have had

the temerity to trouble the Editor of the *Classical Journal* with my observations. A few more remarks on Mr. B.'s paper shall suffice.

In p. 228. No. XIV. he says that in quoting Deut. vi. 14. I have, like the translators, made no distinction between אֱלֹהִים and אֱלֹהֵי. To this I reply, that I have made the same distinction which every Hebrew scholar makes; I consider the one to be in the form absolute, the other to be in regimen. But then I have omitted מ which should have been prefixed to אֱלֹהֵי. This I did through inattention, not "because I did not know what to do with it," as Mr. B. asserts. The *mem* does not materially alter the sense, which is sufficiently clear in the English translation; in the original there is manifestly an ellipsis of a word, "ye shall not go after other gods [*chosen*] from the gods of the people." In the Septuagint the *mem* is rendered ΑΠΟ—ἀπὸ τῶν Θεῶν τῶν ἐθνῶν τῶν.—The two passages, quoted by Mr. B. as authority for *his* translation, are not to the point; הַמַּעַט מִכֶּם has an application very different in Num. xvi. 9. Ezek. xxxiv. 18. and Deut. vi. 14. the *mem* does not signify 'unto' in any of them: in Num. xvi. 9. in the Septuagint, it is rendered ἐπὶ, which is construed with ὑμῖν; but when ἐπὶ signifies *ad* it is generally construed with a genitive, when it is construed with a dative, it signifies *in, propter, coram*. The words used in the English translation, "Seemeth it a small thing unto you," mean, "*Is it little in your estimation?*" so also in Ezek. xxxiv. 18. let Mr. B. apply this to Deut. vi. 14. But if a prefixed *mem* might be interpreted by any preposition which strikes Mr. B.'s luxuriant fancy, how would this affect the number of the word to which it is prefixed? Does it change the plural אֱלֹהִים to the singular? I do not consider *Elohim* to be plural on account of any prefix which it takes, but because it is in agreement with אֲחֵרִים a plural adjective. But Mr. B. writes as if he did not attend to the use of words, when his darling notions are in question, and hence he says, p. 229. "There is also another error this writer has fallen into, by not attending to the plain rules of the language in translating אַחֲרֵי *after*. This word has a great variety of applications. In its simple radical form, it means *after! behind, following, afterward, hereafter, &c. &c.*" He then proceeds to tell your readers of indigested matter put forth by gentlemen, rendered still more absurd by an uncertain random method of translating, and then comes to his *proof* of my error in not translating *achary, AFTER THAT*, and his instances are Gen. xiii. 14. AFTER THAT Lot separated. Levit. xiii. 55. AFTER THAT it is washed. Lev. xxv. 48. AFTER THAT he is sold. Num. xxx. 15. AFTER THAT he hath heard! "*Risum teneatis, amici?*" Now before Mr. B. can apply these instances ("borrowed from the English Version") to the text under consideration, he should offer something which may enable the English grammarians to decide upon the nature of "THAT" in the passages he quotes. If he can make it clearly appear that it is the demonstrative pronoun, and not a conjunctive word, the passages he quotes will read in this very edifying manner; THAT Lot, THAT it, THAT he, and then, without controversy, Deut. vi. 14, may be read, "Ye shall not go after THAT strange God, &c." If THAT

be taken as a pronoun in the present case, it must refer to a substantive understood, and signify "*after the time that*;" and of consequence cannot apply in the case to which the learned Hebraist would accommodate it. Mr. B. is very diffuse upon the Calî made by Aaron, and talks in his usual style of the English translation of אלה אלהיך whence he says I have copied it. The truth is, I have not said one word respecting the passage—he is therefore defending a post which I have not attacked, while he entirely overlooks the force of Jerem. xiii. 10. "After other gods to serve THEM;" or, according to Mr. B.'s improved version, "After *THAT* other God to serve THEM." I could be severe upon Mr. B.'s *Calves*, but I will spare him, lest he should think that I contend for victory rather than truth.

Another instance of candor occurs in Mr. B.'s paper: p. 234, he says, "It may be necessary to take a little notice of what this writer has said on i. Sam. xxviii. 13. where he tells us again that אלהים is construed with the participle plural אלהים ראיתי עלים Deos vidi ascendentes, *I have seen gods ascending*, as it stands in the translations. But the Vulgate, Jerome, and the English Translation, are no authority for such rendering, &c." He then speaks of Kennicott and De Rossi in his usual manner; he says that with them I will always be stumbling over difficulties if I consider ים to form the plural, that "Onkelos and Jonathan, who wrote when the Hebrew was a living language, who were the great grammarians, the Johnsons of that day, were decided as to this matter, and always in strict conformity with ancient custom, understood that אלהים was a noun singular, &c. But Onkelos must, according to Mr. H. be altogether ignorant of this word, for he says he does not take Jonathan as authority."—The learned will determine whether אלהים when joined with עלים is not properly rendered in the plural, and whether the translators of the Bible into the old Italic, Jerome, the corrector of that ancient version, and the English translators, were not better judges than Mr. B. The labors of Kennicott and De Rossi will always be highly prized by scholars, while those of Mr. B. can only be saved from oblivion by having obtained a place in the *Classical Journal*; a Gentleman who tells us that "Onkelos and Jonathan wrote while the Hebrew was a living language!" For what purpose then did they write? Did they live before the Babylonish captivity? How correct must his information be, who informs his readers that "Mr. H. considers ONKELOS altogether ignorant of the true meaning of *Elohim*, for he says he does not take JONATHAN as authority!" Mr. B.'s warmth renders him unjust: I have not said that "Jonathan and Kimchi are no authority;" but only that I do not take them as authority in a particular case, and I have given my reason, which is, that they do not translate the word in question, but give what they conceived to be the meaning of the woman of Endor; and indeed if Mr. B. would give himself time to *think*, he might easily perceive that the one cannot be taken as authority without rejecting the other, for Kimchi expounds אלהים by אדם גדול *adam gadol*, 'a great man,' and Jonathan by 'an angel of the Lord.' Will Mr. B. contend for the correctness of both these expositions, given

by the Johnsons of the age? Will he show your readers how they can be taken as authority in the question?—I contend that *Elohim* must be construed as a plural noun in this passage; and the LXX. are on my side as well as “the Vulgate, Jerome, and the English translation.” In what manner soever Saul’s address is expressed, or the woman’s reply made, my position is not at all affected by either the one or the other. The idolatrous woman might express herself in the manner of others of her fraternity and say “the Gods,” meaning the Genii, the Gods of the Cabiri, &c. and Saul in his trepidation might reply as if she had spoken only of one person, and the woman might carry on the subsequent part of the discourse in a manner agreeable to the sense in which the King had understood her.

I asked in No. X. p. 250. what authority Mr. B. had for translating אלוי in Gen. xxxv. 7. *before him*. Mr. B. says, “This is a trifling question, but it is another proof that the customary use of Hebrew words has not been studied by this writer. Otherwise he would have known that when one person makes his appearance before, or goes to, another to communicate with him, it is understood that he speaks to him face to face פנים אל פנים &c.” My trifling question leads Mr. B. to make a number of quotations, not at all to the point, for instance, I Kings xviii. 30. “And Elijah said unto all the people, come near unto me, and all the people came near אלוי BEFORE HIM.” I ask Mr. B. how he has happened to apply his critical canon so imperfectly in this verse? Surely if אלוי signifies *unto me*, in the first clause, אלוי must signify *unto him* in the latter. Have the masoretic points lost their authority with him? Must I be ignorant because I would, in this instance, abide by Mr. B.’s critical canon?

All the people could not come *before* Elijah; nor did he require them; they were to draw near to him that they might witness his preparations for sacrifice, surround the altar, and know that Jehovah was the only God; and that he would answer by fire from Heaven; nor can there be any doubt that many of the people were behind him during the time that he called upon God. None of the other passages can be applied to answer Mr. B.’s purpose, for in all of them, except Gen. xii. 15. the expression is not אל, but אל פני, and it would be no difficult task to prove, that אל signifies ‘*unto*’ in them all: nor does it mean ‘*BEFORE*,’ Gen. xii. 15. in Mr. B.’s sense, for the meaning of the passage is, the officers of Pharaoh praised Sarai in his hearing: can Mr. B. tell whether these officers stood before Pharaoh’s chair or behind it?

But Mr. B. says, “What is worse than all this, Mr. H. says, ‘supposing אלהים to come from איל *fortitudo, virtus*;’ surely it was his business to have informed himself before he turned critic, that אלהים does not come from איל nor from any root in the Hebrew, Arabic, or from any root whatever in any other language.” This is very positive language, but quite in Mr. B.’s style. One would think his declarations were axioms, for when he makes them, he belabors all those who differ from him with so many polite allusions to their ignorance, presumption, &c. that we must consider him as a man that supposes

all wisdom locked up in himself. In fine, his misfortune is to raise so much dust, that when he attempts any thing like an argument, he generally loses sight of what he aimed at, and instead of wounding his adversary, mangles himself. I shall only observe on this part of my paper, which in Mr. B.'s estimation, *is worse than all the rest*, that Cocceius derives it from אלה *Juravit*, &c. and that even *Jonathan, Aben Ezra, Moses Gerundensis* and others, "The Johnsons of their day," have touched upon the derivation of the Divine Names, and consider even יהוה and אלהי to be derived from יהוה. How my venturing such a supposition as that *Elohim* might be derived from אל disqualifies me from criticising Mr. B.'s notions, remains to be shown. I shall here take my leave of Mr. B. assuring him that I will never again treat him roughly; it would indeed be inexcusable in me, considering "how gently he has used me!" As I have nearly exhausted my paper, I shall only add a few words to another of your correspondents who signs himself M., in which I hope Mr. B. will perceive that I know as well how to acknowledge an error, as to maintain what I conceive to be truth. I beg that M. will receive my sincere thanks for the convincing, yet unoffending manner in which he has pointed out my mistake in p. 68. No. XIII. of the *Classical Journal*, in which I had said, "that if all the various lections in the *O. Test.* collected by Kennicott, De Rossi, &c. and those in the *N. Test.* collected by Mill, Wetstein, Griesbach, &c. remained scattered in the various codices whence they gathered them, nothing which materially affects either our faith or our practice would have remained in the *textus receptus*, which ought to be expunged, or have been wanting, which ought to have been supplied." I do not hesitate to acknowledge my error, and have only to add, that my intention was to congratulate the unlearned Christian on the possession of the *English Version*, in which I believe he will find every thing necessary for his direction, both in faith and practice. I had however perceived my error before M. pointed it out to me; yet whenever I mistake, I shall be happy to be corrected by a hand so gentle as his. Finally, let me acknowledge that there is a roughness in my manner, which may perhaps make me appear to entertain personal disrespect to those with whom I contend: if any of my expressions should appear in this light to Dr. A. Clarke, Dr. G. S. Clarke, or Sir W. Drummond, I hope they will excuse an ill habit, which I shall endeavour to correct in any future correspondence I may have with you. Mr. B.'s paper has done much towards effecting my cure.

W. A. HAILS.

Newcastle on Tyne, Sept. 15, 1813.

ON THE DIACRITICAL POINTS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN No. XV. of the *Classical Journal* you favored me with the insertion of an article, proposing for consideration a new and improved edition of the *Hebrew Bible*; an edition with the diacritical Hebrew points, addressed to your learned correspondents. On a review of my paper on the subject, to which I refer your readers, p. 114. I further call on your correspondents to consider the claims of the proposition altogether, and whether such an edition of the Hebrew text would not be importantly calculated to secure the reading of the sacred text in numberless instances where the unpointed text is, or may be, subject to doubtful and obscure interpretation.

My argument is, Sir, that the diacritical points severally denominated by the grammarians, *Dagesh*, and *Holem*, likewise *Kibbutz*, and *Hirek* are the essential points, and serve many useful purposes in the reading and interpretation of the text. I have already exhibited a specimen with examples of their use. The point *Dagesh*, which stands in the body of certain letters, greatly helps in the reading, where it marks the conjugation of verbs: and *Holem* is frequently the substituted point for an absent *Vaw*, as *Kibbutz* is for *Shurek*, and *Hirek* for *Jod*. I have noticed that the Hebrew text would suffer no innovation by the adoption of the points above described, as they are already extant in all the pointed editions; so that nothing of change or novelty could be introduced. It should be considered, that such an edition of the Hebrew Bible here proposed, is not without precedent in other ancient and oriental languages: and that, although there are editions of the Sacred Books in Arabic and Syriac, with the intire punctuation, which obtains in those languages respectively; and also editions without the points; yet it should be particularly noticed in relation to my proposition, that there are also editions of the Scriptures with the Diacritical points *only*, in those languages; and why not the same in Hebrew? With respect to those Syriac copies of Scripture, which I have seen and examined, I can safely say, that the most of them but partially adopt the points; others altogether omit them; and some observe only the diacritical sort: the printed copies are not uniform, and in all things the same respecting the points. In regard to the Arabic, I shall only instance the *Arabic* version of the New Testament printed some time ago at the munificent charge of the Society for promoting

Christian Knowledge, of which there was a large impression for the use of the Oriental Christians in the Turkish dominions; this edition was printed with the diacritical points, and those only.

In the year 1750, a very elegant edition of the Hebrew Bible was printed at Oxford in *quarto*, under the care of the Rev. J. Forster, without the points. It were to be wished that that University would accommodate the Christian public with a similar elegant edition, but, (if recommended by the learned in Hebrew,) with the diacritical points: such an edition would, in my humble opinion, be very acceptable, and importantly advantageous, to sacred literature. With respect to the text of this new edition, I would advise that to be done which has been already done; and that rule followed which has been followed in the printing of former editions, and which has been the practice in printing the Greek text of the Old and New Testament, namely, such partial revision as the most esteemed editions authorise, and which stands confirmed by the best approved MSS.

It is a case beyond dispute, that the first printed Hebrew Bibles were not the most correct, or else they would have been uniformly copied, without alteration, and edition would have succeeded edition, always giving the same text. But the text of the first Hebrew Bible, printed at Socino 1488, compared with the text of Vander-Hooght, produces 12,000 various readings, as reported by the collator. Therefore we hope the conclusion true, that every successive edition has as much as possible improved upon the former; and through the united labors of so many learned printers and editors, Jews and Christians, the text has been thus far correctly printed. Although it is not yet minutely perfect, if the various readings be admitted, yet, as I shall now explain, many thousands of those called various readings consist in nothing more than in a well known rule of writing and reading among the ancient scribes.

The critic, who is at all acquainted with collations of the Hebrew text, well knows, that by far the greater number of various readings consists in the *full* and *abbreviated* form of the same word, and that the words, in which the greater number of variations are found in different MSS. and printed copies, are those which omit or insert a ו Vaw or י Jod letter. Thus the word מארת, which is the same in sound and sense as מאורות, is called in the language of the scribes, חסור i. e. deficient because of the absence of the Vaw; but the same word written full and complete מאורות, is called מלא i. e. full. Thus, although the same words are differently written, that is to say, in the perfect and abbreviated form, yet they are both pronounced and interpreted the same, *meoroth*, lights, or luminaries, from מאור. In the same manner the name of *David* is variously written, דויד, and דוד, with, and with-

out the י Jod letter, but it is nevertheless the same name *David*, and so pronounced. Many thousands of the various readings in Dr. Kennicott's Bible are on the same principle ; which, if duly considered, and properly understood, would much relieve the mind of sincere Christians, and enable them on the most solid ground to throw away their doubts as to the general integrity and pure conservation of the Hebrew text.

Having thus far illustrated the contents of my former paper, I proceed to explain, that as the ancient authors and their scribes or transcribers have done in the Greek and Latin languages, in abbreviating words according to rule and method, and for the greater facility in writing ; so the Hebrews have done, and perhaps long before them. There is, however, this difference, that whereas the old Greek and Latin MSS. and printed books abound with contractions of whole words, as well as for parts of words, and single letters ; the Hebrew scribes have confined their system of close writing to single letters only, and it is presumed that the absent letters were supplied by a dash or point, as in Latin *gētes* is written for *gentes* ; *abūdantia*, for *abundantia* ; *domū*, for *domum* ; *montē*, for *montem*, &c. Now as I have before observed, the Hebrew point *dagesh* serves the same purpose as the *virgula* in Latin ; and in some Heb. MSS. that I have seen, the *dagesh* is a line or *virgula* over the line, and not in the body of the letter as now seen in the printed books.

I subjoin a list of words occurring in the full and abbreviated form, for the sake of elucidation, to show the propriety and necessity of adopting the diacritical points according to the plan suggested above.

אבת Patres	אדמה Comparabo
אבות Idem	אלמים Muti
אבתיהם Patres eorum	אלמים Manipuli
אבותיהם Idem	אלוה Deus
אדנים Domini	אלה Deus
אדונים Idem	אלה Quercus
אדנים Bases	אלה Isti, hi.
אדניהם Domini eorum	אלפים Millia
אדוניהם Idem	אלפים Duo millia
אדניהם Bases eorum	אלפים Boves
אדם Adam. Homo	אלפים Duces
אדם Rufus masc.	באמת In veritate
אדם Sardonix	באמת In cubito
אדמה Terra, humus	בנבורות In fortitudinibus
אדמה Rufa fem.	בנבורות In fortitudinibus

בנבורת In fortitudine
 בזרעו In semine sui
 בזרעו In brachio sui
 בחורים Juvenes
 בחורים In speluncis

בימים In, juxta dies
 בימים In maribus
 בלמרי Discendo me
 בלמרי Cum discipulis mei.

The words in this list are taken from the Hebrew text, and to their number many might be added, but it is presumed they are sufficient to explain, and to convince the discerning Hebrew of, the utility of what is proposed for consideration.

January, 1814.

T. Y.

Inscription

*On a Tablet to the Memory of DR. J. JOWETT,
 of Cambridge.*

THE annexed Inscription was designed for a private Tablet, as a tribute of respect and affection to the memory of the late Professor of Civil Law.

M.S.

JOSEPHI · JOWETT · LL · D ·
 AVLAE · TRINITENSIS · OLIM · SOCH
 JVRIS · CIVILIS · IN · ACADEMIA · CANTABRIGIENSI
 PROFESSORIS · REGII
 IN · EO · INERANT
 INGENII · ACVMEN · LITERAE · DILIGENTIA
 VITAE · MODESTIA · COMITAS · MORVM
 ANIMI · CONSTANTIA
 ET
 INCORRVPTA · PROBITAS
 PVBLICVM · SVVM · MVNVS
 PER · XXXI · ANNOS
 OMNIVM · PRAETER · SVI · PLAVSV
 EXPLEVIT
 NIHIL · AVT · HONORIS · AVT · EMOLVMENTI
 SIBI · PETEBAT

MERENDO · EA · QVAM · FERENDO · INSIGNIOR
HIS · DOTIBVS · VIRTVTIBVSQVE · ORNATO
ACCESSIT
CETERARVM · DECVS · ET · FVNDAMENTVM
PIETAS
FIDEI · EVANGELICAE
QVALEM · ECCLESIA · ANGLICANA · SEMPER · EXHIBVERIT
PROPVGNATOR · FVIT · ACERRIMVS
LVCVLENTVS · INTERPRES
IN · LITERARVM · STVDIIS
VEL · EXCOLENDIS · VEL · COMMENDANDIS
PERSPEXIT · ET · DOCVIT
QVANTVM · RELIGIONI
OPTIME · FAMVLARI · ET · POSSIT · ET · DEBEAT
ACCVRATA · ET · LIBERALIS · ET · SANA · ERVDITIO
PRO · NOMINE · CHRISTIANO
VT · IN · VNIVERSVM · ORBEM · PROPAGARETVR
STRENVE · AC · FIDELITER · LABORANTEM
REPENTINA · MORS
SIBI · NEC · IMMATVRA · NEC · INFELIX
CORRIPVIT
CVI · SCILICET
TO · ZHN · ΧΡΙΣΤΟΣ · ΚΑΙ · ΤΟ · ΑΠΟΘΑΝΕΙΝ · ΚΕΡΔΟΣ
ECCLESIAE · ACADEMIAE · AMICIS
DESIDERIVM · SVI · RELIQVIT
ACERBISSIMVM
OBIT · ID · NOV · MDCCCXIII.
ANNVM · AGENS · LXIII.
VALE
VIR · INTEGERRIME · ET · CARISSIME
CVIVS · COLLOQVIO · CONSILIO · BENEVOLENTIA
BREVI · NOBIS · FRVI · LICVIT
ITA · TVA · IN · TERRIS · VESTIGIA · PREMAMVS
VT · AETERNAM
IN · COELIS · FELICITATEM
TECVM · IN · CHRISTO
ASSEQVAMVR

BIBLIOGRAPHY.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

PERMIT me, through the medium of your Journal, to announce a literary undertaking now in the contemplation of some ingenious friends, who have honored me by desiring my assistance, and have authorised me to solicit the co-operation of gentlemen, whose residence near our great public libraries may facilitate access to the treasures therein deposited, or whose own private collections may furnish suitable materials for the intended work. It is not expected that the communications should be gratuitous; on the contrary, there is every reason to hope that the profits will enable the Editors to make ample remuneration.

It is proposed to publish annually, or perhaps more frequently, a Volume containing *Extracts and Notices* of valuable *Manuscripts*, in all languages, and on every subject—so far on the plan of that excellent work, the French “*Extraits et Notices des Manuscrits de la Bibliothèque du Roi*”—that the sources are to be original; but differing in this respect (which must be deemed an improvement) that, whilst the French work is restricted to the Manuscripts of one Library,¹ our Miscellany is to contain Anecdotes and Notices of rare and curious Manuscripts, preserved in the private as well as in public collections, and occasionally to be illustrated with Maps, Portraits, *Fac-similes*, and other engravings.

Of the French “*Extraits et Notices*” above mentioned, ten or eleven Volumes have already issued from the press in Paris, some of those containing from six to seven hundred pages; but the form and magnitude of our intended work must be the subject of future consideration. It is proposed, however, to comprehend the greatest possible variety of interesting articles that Manuscript compositions hitherto unpublished can afford—Journals of Travels—old Romances, in prose and verse—Biographical Memoirs—original Letters and Anecdotes, in Latin, French, Italian, Spanish, and English—Accounts of Embassies to and from Foreign Courts—extraordinary State Papers, and other historical documents, with extracts from topographical, botanical, and zoological Essays, which have not hitherto been offered to the world.

The different gentlemen, desirous of promoting this work, have already collected a considerable body of materials, and an eminent bookseller has expressed his readiness to enter into an arrangement for the printing and publishing. But further assistance is still necessary, and an editor to select and conduct through the press such a number of miscellaneous articles as each volume must comprehend; for of the gentlemen above mentioned, some shrink from the trouble attending so great a task (whatever profits might be the result), and others are precluded from undertaking it, by the remoteness of their dwelling-places from London and from the Universities. By expressing their sentiments through the channel of your Journal, those, who may be disposed to co-operate in the intended Miscellany, or to encourage it, will confer a favor on

F. L.

10th April, 1804.

¹ We have just learned, that in the three or four last volumes of this work the French Editors have extended their researches to private collections.

*Inquiry relative to Nestoris Novariensis Vocabula.**Et discere et docere.*

ANY information, through the medium of your *Journal*, respecting the following curious work, will be thankfully received by a constant reader of your useful publication. I transcribe the title: "Nestoris Novariensis vocabula suis locis secundum Alphabeti ordinem collocata suscipe, lector suavissime, ab omni penitus confusione aliena; adeò ut uno intuitu jam melius quæ voles invenire possis, quàm priore toto volumine revoluto. Cum gratiâ et Privilegio." Immediately beneath these words is a full length of our Saviour, with the cross in his left hand, the lower extremity of which rests upon a lamb. Round the cross is twisted a girth or label, bearing the words, *Ecce agnus Dei*. On the reverse of the title is the following address to the reader; to which is appended a sort of epigram, out of compliment to the editor. I shall transcribe both of these in order.

" AD LECTOREM.

Habes, peritissime lector, *Nestorem* tuum antiquum, decrepitem, moribundum, jam jamque ad interitum properantem, operâ, industriâ et exactiore diligentia *Johannis Tacuini* juvenem nunc, florentique ætate conspicuum, et à mortis falce vinculisque liberum et exsortem: habes formosissimam et speciosissimam imaginem renovati et reformati hujus operis, omnique labe penitus expurgatam, et decenti nitore fulgentem. Errores enim eliminavimus omnes; confusionem præterea, quæ plurima inerat, ab auctore hoc utili et necessario exclusimus. Quo nostro labore, quibus nostris accuratissimis vigiliis exactis et continuis lucubrationibus, diligenti et assiduo studio, impulsu pariter et impensâ ejusdem *Tacuini*, ordinatissimas jam dictiones omnes et suis locis accuratissimè collocatas invenies; quod alio in opere non dabatur, nec nisi multo labore et inextricabili inquisitione fieri poterat: adeò ut existimare possis jam te ex inextricabilis labyrinthi tortuosis et sinuosis anfractibus, ex arcâ et sentibus plenâ semitâ in amplam, rectam, et spatiosam viam deductum; ex tenebris etiam et portentosis cavernis in lucem clarissimam, amœnissimosque campos delatum. Vale.

AD EUNDEM LECTOREM.

Qui fueram plenis olim periturus ab annis,

Vivo iterum dono nunc, *Taculine*, tuo.

Nestor et antiquus fueram; juvenemque novumque

Me facis; et senio liber ad astra volo."

As I shall not have the work by me long enough to enable me to give a minute account of its contents, I shall satisfy myself with informing your readers, that it is of the folio size, and printed in double columns, in a coarse, rough-cast, sort of character. The whole closes with an Index, of about three leaves. The date, &c. will be easily ascertained from the following words, which appear at the end of the volume:

"Impressum *Venetiis*, summaque diligentia castigatum, operâ et impensâ *Joannis de Tridino, Tacuini* aliàs nuncupati. Anno incarnationis salutiferæ, Millesimo, ccccc. vi. die. xii. Maii."

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N. A.

S

BIBLICAL CRITICISM.

Illustration of Luke, ch. vii. v. 37-38.

VARIOUS have been the opinions formed respecting the woman mentioned in this passage; the prevailing one has been that she was Mary Magdalene, out of whom our Lord "cast seven devils." Luke, ch. 8. v. 2. The principal reason for this supposition appears to have been the term ἀμαρτωλός, by which she is designated; for, by a most illogical train of reasoning, it has been deduced, that because Mary Magdalene had been possessed by seven dæmons she must have been a notorious prostitute: that ἀμαρτωλός must be designed to mark similar depravity; and consequently were both the same person. The general disproof of this identity I leave to those critics and commentators who have largely and professedly treated upon the subject.¹ The only points I intend to notice are,

1. The origin, of the obloquy cast upon the character of Mary Magdalene; and,

2. The meaning of the term ἀμαρτωλός, as applied to the woman in the passage before us.

1. That the opinion entertained of the conduct of Mary Magdalene originated with the Jews, I think there can be no doubt. Urged by their hatred to Christianity, they have, at different periods, adopted a practice similar to that made use of by Voltaire, in *Le Taureau Blanc*, and other infidel publications; in which, by associating ludicrous and profane ideas with the facts recorded in Scripture, attempts are made to render the sacred volume the object of contempt and ridicule. Of this procedure by the Jews there needs no other testimony than that afforded by the "תולדת ישו" *TOLDOTH YESHU*;" in which many of the facts recorded by the Evangelists are associated with the most obscene and detestable falsehoods. In the instance under consideration, the prevalent opinion is derived from a talmudical figment, of which the *équivoque* of the word מְגַדְלָא, forms the ground-work of the tale. I quote the translation of Dr. Lightfoot. Works, vol. 2. p. 270.

"There are some who find a fly in their cup, and take it out and will not drink: such was *Papus ben Judas*, who locked the door upon his wife and went out." Where the Glossers say thus: "Papus ben Juda was the husband מְגַדְלָא נְשִׂיאַ Mary the plaiter of women's hair; and when he went out of his house into the street he locked his door upon his wife, that she might not speak with any body; which, indeed, he ought not to

¹ See Calmet's "Dissertation sur les trois Maries;" Macknight's "Harmony;" A. Clarke's "Commentary," &c. &c.

have done; and hence sprang a difference between them, and she broke out into adulteries." See *Alphesius on Gittim*.

She is also said to have been the mother of *Ben Satda*, who was "hanged on the passover eve." On which Dr. L. remarks, "As they contumeliously reflect upon the Lord Jesus, under the name of *Ben Satda*, so there is a shrewd suspicion that under the name of *מִרְמַם מַגְדָּלָה* *Mary Magdala*, they also cast reproach upon *Mary Magdalen*;" *מַגְדָּלָה*, signifying both a town on the lake of Genesareth, and a plaister or curler of hair.

2. As to the term *ἀμαρτωλός*, there can be no hesitation in acknowledging that it generally means "*a sinner*," in the common acceptation of the word, but that it also is sometimes used in the New Testament, and also in the *Septuagint*, for a *Gentile* or *Heathen* is allowed by Schleusner himself, though inclined to adopt the common opinion. His fourth definition of the word is the following: "*Paganus, gentilis, idolorum cultor, qui non est civitati judaicæ adscriptus, ita dicebatur a Judæis, neminem extra ecclesiam judaicam sanctitati vitæ studere posse opinantibus, et idololatriam κατ' ἐξοχὴν ἡμάρτη* Exodus, xxxii. 31, 35.

1 Regg. xiv. 16, appellantibus. Matt. xxvi. 45. ὁ υἱὸς ἀνθρώπου παραδίδοται εἰς χεῖρας τῶν ἀμαρτωλῶν, collato loco parallelo, Luc. xviii. 32. παραδοθήσεται τοῖς ἔθνεσιν Luc. vi. 32-33. coll. Matth. v. 47. Marc. xiv. 41. Luc. xxiv. 7. et in Epistola ad Galat. ii. 15. οἱ ἐξ ἔθνῶν ἀμαρτωλοὶ opponuntur τοῖς φύσει Ἰουδαίοις. Sic ἡμάρτη 1 Sam. xv. 18."

The prejudices of the Jews in favor of their own nation are well known. Regarding themselves as the exclusive favorites of Jehovah, they considered all others as "unclean," treated them with contempt, and pronounced them "sinners," and their touch defiling. In the vocabulary of the Jew, "sinner," and "Heathen," were synonymous terms. Luke, ch. 15. v. 1, 2. Compare also Luke, ch. 8. v. 2. with v. 7. The woman who anointed our Lord was, I conceive, one who had formerly been a *Heathen*, and that from hence arose the reasoning of Simon: "This man, if he were a prophet, would have known who and what manner of woman this is that *toucheth* him, for she is a *sinner*." v. 39. This opinion is strengthened by remarking that her conduct is much more clearly elucidated by an appeal to *Gentile* than to *Jewish* practices. The most classical and interesting illustration of this narrative that I have met with is in a scarce French work, "*Explications de plusieurs textes difficiles de l' Ecriture*," par le R. P. Dom *** Religieux Bénédictin de la congrégation de Saint Maur. Paris, 1730. 4to. I shall need no apology for pre-

* Lightfoot's Works, vol. 1. p. 28. and vol. 2. p. 270.

senting the reader with the following extract, which will be deemed curious, at least, by those who do not accord with me in its application to the term ἀμαρτωλός.

After establishing, by a considerable detail of proofs, "que l'*Alabastrum* de l' Ecriture n' est point un vase d' Albâtre, mais simplement un vase, toute abstraction faite de quelle matière il étoit ;" he proceeds, "Ce qu'on peut dire de plus singulier touchant celui que la femme pécheresse de l' Evangile répandit sur JESUS CHRIST, c'est qu'il étoit peut-être du nombre de ceux, que les femmes galantes étoient curieuses et avides d'avoir, et qu' on appelloit par distinction des Albâtres de Venus."

L'effusion de parfum sur les pieds de notre divin Rédempteur, est un trait qui marque dans la femme pécheresse un cœur noble et généreux. Cet excès de magnificence n'avoit lieu que dans de grands festins, et au dernier service, ou même au dessert, comme on le tire non seulement de l' endroit de l' Evangile que nous expliquons, mais encore de plusieurs Auteurs², surtout de la description du festin de Trimalcion. "On y voit, selon les termes de Petrone même, que vers la fin du repas, de jeunes esclaves par un luxe nouveau apportent des parfums dans un bassin, et en frottent les pieds de tous ceux qui sont à table."³

Rhodiginus n'avoit pas fait attention à ce passage, lorsqu' il avançoit sans fondement, qu' on ne versoit de parfum sur les conviez qu'au dessert. ⁴ Il est certain que cet auteur s'est trompé, il ne l' est pas moins qu'il y avoit plusieurs sortes d'essences pour les pieds, toutes différentes de celles qui servoient à parfumer les autres parties du corps. Athenée⁵ entre dans un assez grand détail à cet égard ; il fait mention en particulier du Baccaris, du Mégallius, de l' huile d' Egypte, de l' essence de marjolaine, et d' autres qu' il seroit trop long de rapporter.

Il ne faut point douter que notre illustre pécheresse n'ait employé le parfum le plus précieux et le plus exquis : les motifs qui la faisoient agir ne pouvoient être ni plus nobles, ni plus pieux. Pour les pénétrer, il ne faut que réfléchir sur le soin qu' elle prit d' essuier les pieds de JESUS CHRIST avec ses cheveux.

La première de ses vuës étoit de faire entendre que JESUS CHRIST étoit l' unique objet de son amour. En effet, nous

¹ Anthol. lib. 1. cap. 70. epig. 2. Παρίης ἀλάβαστρα.

² Vide Athenæ. lib. 13. p. 553. et alibi. Plaut. mil. glor. act. 3. sc. 2. vers. 11.

³ Petron. c. 70. Inaudito enim more pueri capillati attulerunt unguentum in argenteâ pelve, pedesque recumbentium unxerunt: cum ante crura pedesque talosque vinxissent.

⁴ Lib. 27. c. 24. p. 1049. et seq. Ceterum et cum bellariis corollisque in mensas secundas veniebant unguenta, profigatis congrua moribus, impudicisque.

⁵ Ubi supra.

trouvons que les Anciens faisoient leur capital d'essuier les larmes des personnes, qu'ils cherissoient le plus avec leurs propres cheveux. Apulée le remarque de Cupidon à l'égard de Psyché.¹ Trimalcion élevoit plusieurs beaux esclaves, qui nourrissoient exprès leurs cheveux, pour lui servir à essuier ses mains.² Un affranchi du même Trimalcion se répandant sur ses propres loüanges, se vante dans Pétrone d'avoir racheté la liberté de la femme, qui lui avoit été donnée durant qu'il étoit esclave; afin que personne n'eût la gloire d'avoir essuié ses mains à ses cheveux.³ Enfin dans Aristophane, Cleon chargé du gouvernement d'Athènes, pour se conserver dans son poste, que d'autres briguoient vivement, descend à la dernière de toutes les flateries en disant aux Athéniens, qu'il les traiteroit avec tant de douceur et de bonté, que quand ils se mouchoient, ils seroient assurez de pouvoir essuier⁴ leurs mains aux cheveux de sa tête,⁵ et qu'il le souffriroit volontiers.

L'autre vüe de la femme pécheresse étoit de reconnoître publiquement la Divinité du Sauveur et de fléchir sa miséricorde. En preuve de cette vérité je donne la coutume constante et invariable observée par les femmes dans les calamitez publiques, de courir aux Temples les cheveux épars, et de les balaier avec leur chevelure. C'est ainsi que les Dames Romaines, pour faire cesser la peste qui faisoit de grands ravages à Rome restoient prosternées dans les Temples, et les balaioient avec leurs cheveux.⁶ C'est ainsi encore que Psyché pour toucher le cœur de Cérés, qui étoit aigrie contre elle, fond en larmes aux pieds de cette Déesse, et balaie avec ses cheveux les traces qu'elle fait en marchant.⁷ Les hommes se sont souvent moulez sur les femmes, et l'on observe que dans plusieurs occasions critiques, ils n'avoient pour fléchir les Dieux d'autre ressource que celle de balaier les Temples avec leurs cheveux et leur barbe.⁸

Ce concours d'exemples, et d'autoritez établit invinciblement les motifs que je donne à l'action de la femme pécheresse" pp. 632—636.

Macclesfield, Nov. 23. 1813.

J. T.

¹ Metam. lib. 4. p. 152. edit. Delph.

² Petron. c. 27. sub fin.

³ Idem cap. 57. p. 284. edit. Burman.

⁴ Ce passage n'avoit été entendu ni des Traducteurs, ni des Scholiastes.

⁵ Aristoph. equit. p. 343.

⁷ Livi. Dec. 1. lib. 3.

⁶ Apul. Metam. lib. 6. p. 174. and l. 11. p. 189. edit. Delph. Vide Ovid. Trist. l. 1. eleg. 3.

⁸ Sil. Italic. lib. 12. Vide Barth. Statii. Theb. IX. v. 375.

BISHOP PEARSON'S
Minor Tracts
 CHRONOLOGICALLY ARRANGED.

NO. IV.—Vide NO. XVII. P. 208.

CLARISSIMI JOANNIS PEARSONI
 EPISCOPI CESTRIENSIS
 PROLEGOMENA,
Secundo Volumini Editionis Londinensis (1655.)
præfixa. NEEDHAM.

[Asterismus, ut vocant, initium ejusque paginæ in ed. M. Casaub.
 omissæ denotat.]

PROLEGOMENA DE EDITIONE, AUTORE, ET OPERE.

* Inter opera vero Philosophica, sive Judex, sive alius fuerit, primum jure merito locum sibi vindicat Ὑπόμνημα εἰς τὰ χρυσᾶ Πυθαγόρου ἔπη, "Commentarius in aurea Pythagoræ carmina," opus nunquam satis laudatum. Neque enim carmina ista tantum interpretari, aut Grammaticorum instar scholia conficere in animo habuit, sed omnia Pythagoricæ disciplinæ lineamenta brevi quasi tabula depingere. Ipsius verba proferam, quia meliora proferre non possum. Τοιαύτη τῶν Χρυσῶν Ἐπῶν ἡ ἐξηγήσις ἡμῖν γέγονε, περιέχουσα ἐν αὐτῇ Πυθαγορείων δογμάτων μετρίαν σύνοψιν, "Hæc est Aureorum Carminum explicatio nostra, Pythagoricorum in se Dogmatum synopsis continens." Proximum huic locum habeat præclarum illud opus, περὶ Πιρρονίους καὶ

¹ Hæc Hierocles verba facile mihi persuaserint, eum non fuisse Philosophum nescio quo modo ex Judice, sive Persecutore, factum (durior enim hæc phrasis ἀπὸ ἀθλήσεων, ut jam dixi, interpretatio); sed instituto Philosopham, qui Scholæ Philosophicæ, Platonice scilicet, præfuit, interque alia Veterum scripta, hæc Pythagoreorum Χρυσᾶ Ἐπη ἐξηγεῖτο, sive Discipulis suis audientibus explicabat; nostrumque adeo Commentarium nihil aliud esse, quam Prælectiones in Scholâ recitatas, posteaque in unum volumen compactas: quas ipse, uti etiam Maximus Tyrinus, Λόγους, Dissertationes, appellat p. 230. "Ἔδει γὰρ—τὸ μέτρον τῶν λόγων, ὅσον αὐτῶν τε, πρὸς τὸν [τῶν Ἐπῶν] ποιήσαντα νοῦν,—Quo modo etiam Hierocles Platonis Gorgiam τοῖς ἐταίροις ἐξηγεῖτο, ut scribit apud Photium Damascius in vita Isidori; quam ἐξηγήσιν Theosebius τις τῶν ἀκρατῶν ab ore ejus exceptam descripsit. Quidni autem et hæc Χρυσῶν Ἐπῶν ἐξηγήσις eadem ratione in successores ejus et vulgus dimanaret? Needham.

Εἰμαρμένης, καὶ τῆς Τῆς ἑφ' ἡμῶν πρὸς τὴν θεῖαν ἡγεμονίαν συντάξεως, “de Providentia et Fato, Arbitriique nostri cum divina gubernatione congruentia.” Erat autem totum opus in septem libros distinctum, ἐπὶ δὲ λόγοι αὐτῆς ἐπιμερίζονται τὴν σπαθὴν, inquit Photius Bibliotheca codice 214. Quorum etiam argumenta * ibidem percurrit. Hunc à Vossio prætermissum sequatur, qui tanti illi est, Οἰκονομικός, cujus particulæ, inquit, hæ erant; de amore fraterno, et quomodo utendum sit cognatis, et similes. Voluit igitur Vir doctissimus ingens volumen ab Hierocle in Economicis factum, cujus partes essent illæ à Stobæo citatæ; scilicet, Τίνα τρόπον θεοῖς χρηστέον, seu de “Usu Deorum;” πῶς τῇ πατρίδι χρηστέον, sive “quales in patriam esse debeamus;” πῶς χρηστέον γονεῦσι, sive “quomodo erga parentes gerere nos oporteat;” πῶς συγγενεῖσι χρηστέον, “quomodo utendum cognatis;” περὶ τῶ γάμου, id est, “de Nuptiis;” περὶ φιλαδελφίας, “de amore fraterno.” Ego vero aliter omnino sentio, Οἰκονομικὸν scilicet fuisse majoris operis partem unam, eodem plane cum reliquis modo, in eodem cum iis volumine conjunctum. Neque enim verisimile est Stobæum, cum reliquas particulas ad caput suum retulerit, unam tantum ad operis totius titulum referre voluisse. Præterea ea, quæ ex *Economico* citat, ad rei familiaris administrationem proprie spectant, πρὸ πάντων γὰρ περὶ τῶν ἔργων ὑφ' ὧν οἶκος συνέχεται, “ante omnia,” inquit, “de operibus quibus * res domestica continetur.” Partitur itaque officia ad familiam pertinentia inter patrem matremque familias, rustica, forensia, et civilia viro, mulieri domestica negotia tribuens. Peculiaris igitur pars est Οἰκονομικός, ab officio erga Deos, patriam, parentes, fratres, cognatosque distincta, unumque caput vel librum fortasse in opere majori constituens: quod quidem ego Ἱεροκλέους φιλοσοφώμενα nominatum putō.

“Etiam Hyllarimensem signari suspicor a Michaele Apostolio Centuria 8, Prov. 20, ubi citatur ἐν δευτέρῳ φιλοσοφημένων παρὰ τῶν φιλοσόφων, libro secundo de iis qui à Philosophis in sapientiæ studio instituuntur.” Ita Vossius, prorsus male; non enim sunt οἱ φιλοσοφώμενοι de quibus Hierocles scripsit, sed τὰ φιλοσοφώμενα, ut Demetrii Ixionis Ἑτυμολογούμενα, quorum meminit Athenæus; neque παρὰ τῶν φιλοσόφων legendum est, sed περὶ, ut apud Etymologum et Suidam reperitur, unde Apostolius hausit: neque περὶ φιλοσόφων pars tituli est, sed tantum indicat Hieroclem lib. 2. φιλοσοφώμενων, dum de Philosophis loqueretur, ea verba habuisse, quæ * sequuntur. Ita enim Suidas in Ἑμποδῶν ἐκχρήσατο δὲ τῇ λέξει Ἱεροκλῆς τε δὲ ἄλλοι, ἀντὶ τῶ ἑμποδίου. Ἰφθίμην ἐν β' φιλοσοφώμενων περὶ τῶν φιλοσόφων· τίς γὰρ αὐτῶν ἐχρὶ καὶ ἡμεῖς, καὶ παῖδας ἀνείλατο δὲ ἑσίας ἐπεμελήθη, μηδεὶς ἐμποδῶν ὄντος. Apud Apostolium pro

¹ Ad Clarissimi Episcopi verba, quæ mox habet de Origenis φιλοσοφώμενοις, non satis attendisse videtur doctissimus Suidæ editor Kusterns, cum hæc annotaverit ad hunc Suidæ locum. Φησὶ, &c.] Quis? An Hierocles, cujus proxime ante facta est mentio? An vero Origenes, qui scripserat Librum φιλοσοφώμενων, qui MS. servatur in Bibliotheca Florentina? Sic existimat Pearsonius. Sed mihi de auctore hujus fragmenti nihil explorati esse fateor. Ne minima quidem suspicio videtur insedissee Pearsoni animo, hæc desumpta esse ex Origene; quippe ejus mentione emobiter tantum facit, ut qui eundem Operi præfixerit titulum, quem Hierocles suo: Imo fragmentum istud diserte Hierocli inferius tribuit. Needham.

αὐτῶν perperam scribitur αὐτὴν, quod Pantinum in errorem duxit plane jocularē. Suidæ igitur verba, ut et Etymologi, sic accipienda sentio. Utitur hac voce ἐμποδὼν Hierocles cum aliis loco ἐμποδία^s ut cum lib. 2. φιλοσοφούμενων, in hunc modum de Philosophis loquitur: "Quis enim eorum non uxorem duxit, liberosque suscepit, et rei curam gessit, quoties nihil impedimento esset?" Reliqua quæ apud Suidam sequuntur, et cum his, nullo alio autore nominato, nulla occasione interposita cohærere fortasse videantur, omnino ab hoc fragmento Hieroclis removenda sunt, autorique suo restituenda. Post illa scilicet Philosophi nostri μηδὲν ἐμποδὼν ὄντος, sequitur apud Suidam, ἐπεὶ ὁ ἐκ εἰδῶς τῆς εἰδότης ἐν ἐκ εἰδῶσιν, ὡς εἶπε Πλάτων, πιθανότερος ὑπάρχει. Φενακισθεῖς Ἰλλους μεμεριμένην σταυρῶν λογιάζον πάντων ἔκρινε παιδευτῶν τῶ Κωνσταντίνῃ. * διὸ δὲ πολλὴν αὐτῷ δίδωσι παραμυθίαν ἐν τῶν δημοσίων.

"Ut ingenue fatear, hunc locum non satis intelligo," inquit Æmilius Portus, qui Suidam adeo infeliciter transtulit, maculisque plurimis aut affectum invenit, aut affecit. Neque satis ei fuit non intellexisse, insuper emendatione corrupit, nam pro τῶ Κωνσταντίνῃ legit τῶν, atque ita Imperatorem nobis pro urbe dedit, et tempora Constantini cum regno Zenonis pariter confudit. Imposuit illi vocabulum Ἰλλας, quod nomen viri fuisse ignovavit, inde reliqua plane tenebris involuta ut viderentur necesse fuit. At Ἰλλας vel Ἰλλος Græcis, Hyllus aut Illus Latinis dictus, sub Zenone vixit, eique familiaris admodum fuit. Suidas ipse, Ἰλλος, ὄνομα κύριον, ὃς ἦν μάγος Ζήνωνος. At Zenoni operam in arte magica præstitisse, aut omnino magum fuisse Illum non memini. Imo errorem ex scripturæ compendio natum pro

certo habeo: scripsit aut Suidas, aut Librarius ^{os} *mag* vel brevius, ut

in MS. codice Manuelis Moschopuli expressum vidi, ^{os} *μ*: hoc qui sequebantur μάγος effecere, cum μάγιστρος * abbreviatura illa intelligeretur. Victori in Chronico Hyllus Patritius, et simpliciter Patritius nominatur: at Marcellino Illus natione Isaurus signanter dignitate Magister Officiorum dicitur: Et Joannes Antiochenus, ' nondum editus, καὶ ἐγένετο ὁ Ἰλλας συγκλητικός καὶ ὑπάτος, καὶ μάγιστρος, δὲ πατρίκιος. Non igitur magus, sed Μάγιστρος Zenoni Illus fuit. De hoc igitur Illo patritio et magistro intelligenda sunt ista apud Suidam, quæ ex voce ἐμποδὼν citavimus: neque vero Hieroclis nostri fragmento adiungenda, cum sint sine dubio hausta ex Damascii libro, de vita Isidori, (toties in collectaneis illis exscripto) ut patet ex narratione ipsius Suidæ in Παμπρέπιος, et iis quæ in Excerptis à Photio in Bibliotheca conservatis etiamnum exstant. Fragmentum igitur prius Hieroclis fuit, idque opinor ex librorum aliquo quos φιλοσοφούμενα nominavit, qualem etiam titulum Origenes, qui eidem Scholæ aliquando præfuit, usurpavit; et latent ejus ² φιλοσοφούμενα adhuc in Bibliotheca Floren-

¹ Prodiit Oxonii, A.D. 1691.

² De hoc opere Origeni adscripto quid aliud proferam quam Celeberrimi Huetii censuram in *Origenianis* pag. 277, C. "Falso (inquit Vir summus) præscribit sibi nomen Origenis libellus quidam, qui Philosophorum sectas ac dogmata recenset, et ἡριγίνες φιλοσοφούμενα solet appellari. Primus autem hic est liber grandioris operis, quo Hæreses omnes confutandas Auctor sibi proposuerat, quod ex dogmatis philosophorum hæreseon pestes fere profectæ sint; hisque convellendis utilis sit illorum confutatio. Larvatæ huic scriptioni personam detrahun

tina, *judicio viri doctissimi Lucæ Holstenii dignissima quæ edantur.* Utrum inter hæc περὶ * δικαιοσύνης tractaverit, aut omnino de Justitia unquam scripserit, nescio; semel enim Stobæo citatur sub Ἱεροκλῆς, sæpius sub Ἱέρακος, nomine. Et fieri potest, ut ab Hierace Alexandrino potius illa scripta sint, quem Ammonio æqualem tradit apud Photium Ἱεροκλῆς φιλόσοφος Ἀσσειά, “Hieroclis Philosophi Facetiæ;” quæ an nostri sint ipse qui edidit dubitavit, et videntur sane esse alicujus Hieroclis junioris.

Præter hæc, concinnavit etiam Hierocles in Platonis Gorgiam Commentarium, non manu sua scriptum, sed ab ore ejus à discipulo exceptum; de quo memorabile est quod narrat apud Photium Damascius. Οὗτος (Ἱεροκλῆς) ποτὲ τὴν Πλάτωνος Γοργίαν τοῖς ἐταίροις ἐξηγεῖτο· εἰς δὲ τις τῶν ἀκροατῶν Θεοσέβιος ἀπεγράφει τὴν ἐξηγήσιν. Πάλιν δ', οἷα εἰκός, ἐκ δευτέρου τῷ Ἱεροκλῆς εἰς τὴν Γοργίαν καταβαλλομένῳ, μετὰ τινα χρόνον, τὴν ἐξηγήσιν ὁ αὐτὸς ταύτην ἀπεγράφει, καὶ ἀντιπαράθελόν τὰ πρότερα δὲ τὰ ὕστερα, εἶρεν οὐδὲν τῶν αὐτῶν, ὡς ἔπος εἰπῆν. ἑκάτερα δὲ ὁμῶς, ὃ δὲ παράλογον ἀκῆσαι, τῷ Πλάτωνος ἠχόμενα, καθόσον οἶόν τε, προαιρέσειας. Τοῦτο * μὲν ἐν ἐπιδείκνυται τῷ ἀνδρὸς ἡλικίον ἦν ἄρα τὸ τῶν Φρενῶν πέλαιος. “Hierocles hic aliquando Platonis Gorgiam sociis explicabat. Unus vero auditorum, Theosebii, explicationem descripsit. Iterum vero, ut par erat, cum Hierocles post aliquod tempus secundo interpretaretur, idem etiam hanc explicationem descripsit, et collatis prioribus cum secundis, in nullo, ut ita dicam, eadem invenit: utraque tamen, quod vix auditu credibile est, Platonis, quoad ejus fieri poterat, institutum continebant. Hinc colligitur quanta in illo viro fuerit ingenii copia.” Ita à scriptis ad dictata pervenimus, et nequid videamur omittere, age ab illis ad dicta veniamus. Tradidit itaque idem Theosebius Hieroclis discipulus apud Suidam, vel potius Damascium, eum ἐξηγούμενον (non inter narrandum, ut Curterius et Portus, sed dum Platonem explicaret) ali-

vel verba isthæc quæ exstant in Proœmio: ταῦτα δὲ ἕτερος οὐκ ἐλέγξει, ἢ τὸ ἐν Ἑκκλησίᾳ παραδοτὴν ἅγιον πνεῦμα, ὃ τυγχάνοντες, πρότερον οἱ ἀπόστολοι μετέδοσαν τοῖς ὁμοῦς πισπιστευμένοι· ὧν ἡμεῖς διὰδοχοὶ τυγχάνοντες, τῆς τε αὐτῆς χάριτος μετέχοντες, ἀρχιερῆταις τε καὶ διδασκαλίας, καὶ ἄλλοι τῆς ἐκκλησίας λεγοισμένοι, οὐκ ὀφθαλμῶν πρὸς τὸν νοστίζομεν. “Hæc autem non alius coarguet, quam traditus in Ecclesia Spiritus Sanctus; quem cum primitus accepissent Apostoli, iis communicabant qui recte de Deo sentiebant: quorum nos cum successores simus, et ejusdem gratiæ participes, necnon episcopatus et magisterii, et custodes Ecclesiæ reputati, non oculis per socordiam dormitabimus.” Atqui nec Ecclesiæ custos Origenes, nec episcopus fuit. Episcopus autem fuit Epiphanius, et librum scripsit de Hæresibus: unde non inanis conjectura sumitur, hoc opus ad ipsum esse referendum.” Istud Huetii argumentum enervare conatur Jacobus Gronovius, qui primus hæc φιλοσοφούμενα è Codice Mediceo in lucem protrusit in Tomo x. *Thesauri Antiquitatum Græcarum*. Galeus autem nostras in Notis ad Hermiani, p. 213. edit. Oxon. Aëtium libelli hujus auctorem esse contendit, de quo Theodoritus *Therapeut.* lib. 2, 4, 5, et Jonsius, p. 318. Sed horum omnium sententias perstringit doctissimus Jo. Christophorus Wolfius, qui librum istum iterum in lucem dedit *Hamburgi.* A. D. 1706. Needham.

¹ Damascius, Philosophus Stoicus (teste Suida) patria Syrus, ex urbe Damasco oriundus, Marini, successoris Procli in Schola Atheniensi, discipulus fuit (teste Photio) et floruit sub Justiniano Primo sive Magno, circa A. C. 540. Scripsit Historiam Philosophicam, ejus pars videtur fuisse Vita Isidori, ex qua longiora excerpta (quæ infra citantur) apud Photium leguntur. Idem.

quando dixisse, κύβοις ἰοικάναι τὰς Σωκράτους λόγους· ἀπὸ τῶν γὰρ εἶναι πανταχῶς, ὅσην ἂν πίσωσι. “Socratis” scilicet “sermones tesseris esse similes: stare enim semper erectos, quacunque cadant.” Rursus, cum Byzantii in iudicium adductus plagis cæsus esset, mananti ex corpore * lacerato sanguine iudicem aspersit, simulque illud Ulyssis apud Homerum usurpavit,

¹ Κύκλωψ, τῇ πῖε οἶνον, ἐπεὶ φάγεις ἀνδρόμεα κρέα.

Hæc habui quæ de Philosophi nostri scriptis dictisque traderem; qualia vero ea sint, aut quanti inter eruditos æstimanda, non aliunde melius quam à criticorum veterum iudicio cognoscere poterimus. Primum itaque legimus apud Suidam, et paulo integrius apud Photium, aut Damascii, aut alterius Philosophi, certe à Damascio traditam, hanc de Hierocle nostro sententiam: ὅτι ὁ Ἱεροκλῆς, ὁ τὰς ἐν Ἀλεξάνδρειᾳ διατριβὰς ὑψηλοφροσύνη καὶ μεγαληγρία κατημάσας, μετὰ τῷ σεπτῷ καὶ μεγαλοπρεπεῶς εὖρας τε τὴν διάνοιαν εἰς ὑπερβολὴν ἣν δὲ διαφέρων εὐγλωττία δὲ εὐπρόξια τῶν καλλίστων ὀνομάτων καὶ ῥημάτων, κατέσπληττε ² πανταχῇ τὰς ἀκροατοῦς, πρὸς τὴν Πλάτωνος ἀμιλλώμενος αἰεὶ καλλιῤῥημοσύνην καὶ πολύνοιαν. “Sciendum quod Hierocles, qui Scholam Alexandrinam sublimitate et magnitudine animi ornavit, præter magnificentiam venerandam (et constantiam,” Suidas enim et alii codices * apud Photium pro σεπτῷ exhibent ἀτρεπτεῖ) ³ “etiam ingenii ubertate admodum affluebat; et cum linguæ præstantia, pulcherrimorumque nominum et verborum facilitate ac copia excelleret, omnes ubique auditores in sui admirationem rapiebat, tam orationis venustate, quam sententiarum varietate, cum Platone semper contendens.” Quo Philosophi nostri encomio quid uberius? Quid luculentius? Et tamen Suidas post operum enumerationem hæc statim subiungit: ἐν οἷς φαίνεται ὁ ἀνὴρ τὴν μὲν ζωὴν ὑψηλόφρων, τὴν δὲ γνῶσιν ἔκ ἀκριβείας. Ac si vita sublime aliquid spirasset, scientia nihil accuratum. Ne hæc Hierocli nostro labes adhæresceret, Curterius particulum ἔκ ἐ Suida tollit; et cum vitæ sublimis, tum scientiæ accuratæ, Philosophum Latine exhibet. Ceterum non vidit ille, in Græcis autoribus corrigendis minime felix, verba hæc Damascii esse, non Suidæ, qui Vitæ Isidori partem maximam in Collectanea sua transtulit. Id enim si vidisset, negationem nunquam sustulisset, aut ea injuriam nomini Hieroclis factam putasset. Jamdudum enim observavit Photius, Damascium * in eo opere, quotquot verbis extollit, et aut ob doctrinæ excellentiam, aut ob ingenii solertiam, supra humanam conditionem, ut plane divinos celebrat, horum se iudicem constituere, nullum non perstringere, in singulis etiam aliquid eorum, propter quæ prius laudaverat, desiderare, ipsi Isidoro haud parcere. Vel hinc liquet ista etiam apud Suidam in Ἰσίδωρος, τὴν ζωὴν μὲν ἣν φιλόσοφος· τὰ δὲ πρὸς ἐπιστήμην διεξελκυσμένους, ex eodem Damascio pariter petita esse, et cum illis quæ de Hierocle dixerat plane consentire, adeoque negationis particulam, ἐ Suida per Curterium sublatam, omnino restituendam videri. Neque vero existimationi Autoris nostri quicquam

¹ In Odyssæa, l. v. 317.

² Κατέσπληττε. Pearson.

³ Ἀτρεπτεῖ exhibent. Pearson.

officere putemus, quod minus ab eo laudetur, qui omnes etiam quos laudat pariter vituperat.

Fateor equidem alicubi, aut à Damascio aut Isidoro, Hieroclem in ordinem Philosophorum medium esse redactum: nam cum Pythagoram et Platonem divinos appellet, Aristotelem vero et Chrysippum deprimat; his verbis de Autore nostro sententiam fert: *τῶν δὲ νεωτέρων Ἱεροκλέα τε, καὶ εἴ τις ὅμοιος, οὐδὲν μὲν ἔλλειποντας εἰς * τὴν ἀνθρωπίνην παρασκευὴν, τῶν δὲ μακαρίων νοημάτων πολλὰ καὶ πολλῶν ἐνδοεῖς γινομένους, φησὶν.* “ Ex Philosophis junioribus Hieroclem, et ei similes, quod ad humanum apparatus attinet, nullibi deficere, at beatorum divinorumque conceptuum ut plurimum expertes esse, ait.” Atque hæc de Hieroclis philosophia; de stylo, omni exceptione majus est Photii Græcorum Patriarcharum longe doctissimi judicium. “ *Ἐστὶ ἐν ἡ φράσις τῶ ἀνδρὶ σαφὴς μὲν καὶ καθαρά, καὶ σπᾶδῇ φιλοσόφῳ τρέψαν.*” ἔ μὴν γε τοῖς κεκαλλωπισμένοις καὶ περιττοῖς ἐξωραϊζομένην χράμασι τε δὲ ποικίλμασι τῆς ῥητορίας. “ Est autem phrasis Hierocli aperta atque pura, et rebus philosophicis apta; at non supervacuis pulchrisque coloribus, et Rhetorices variis pigmentis, decorata. Qua et sobria et accurata Viri summi sententia contenti, huic de Autore dissertationi finem imponimus, de opere postea dicturi.

Principem in hac secundi voluminis mantissa locum tenent fragmenta “ de Fato, Providentia, et Libero Arbitrio.” eaque bis Græce, ter Latine exhibita. Ad Græca quod attinet; primo loco posita sunt ¹ ea * quæ Fredericus Morellus Lutetiæ è Bibliothecæ Medicæ penu eiuta anno MDXCVII edidit; quæ cum Epitomen Hieroclis continere aliquis suspicetur, mihi tamen nihil aliud esse, quam ex Excerptis Photii iterum excerpta, et quasi in corpus redacta, videntur. Id vero ut ostendam, primo sciendum, septem de hac ipsa re libros ab Hierocle fuisse conscriptos, quorum argumenta nobis breviter Photius tradidit; at fragmenta ex tribus tantum, ut tituli præ se ferunt, excerpserit. Deinde etiam observo Epitomatorem Morellianum nihil prorsus in se continere, ne unam quidem sententiam attigisse, quæ non integra in Photianis exstet. Præterea, idem utriusque fragmenti scopus in ipsa fronte iisdem verbis propositus, iisque eadem menda laborantibus. “ *Ἡ δ' ἐπαγγελία τῆς παρέσης σκέψεως περὶ προνοίας ἐστὶ διαλαθεῖν τῇ Πλάτωνος δόξῃ δὲ Ἀριστοτέλους συνδιατιθέμενοι.*” Si interpretes consulueris, nescies quid legerint, ita sententiam aliter aliterque unusquisque concepit et expressit. Ego apud Photium primo ² συνδιατιθέμενα scriptum puto, et Librarii vitio α in ω versum, quod perquam usitatum * est, à Morelliano autem Excerptore mendam etiam cum sententia esse transcriptam. Plane ut paulo post, cum in aliquibus Photii codicibus, ἀλλ' ἀγενήτης ὕλης συνεργεία, in aliis ἀλλὰ γεννητῆς, vel γενήτης, scriberetur; Excerptor ille posterior ἀλλὰ γεννήτης expressit, itaque Morellum et Grotium in sententiam plane alienam induxit, qui materiam generatam sive genitam nobis exhibent, cum omnia quæ sequuntur plane ἀγενήτων seu ingeneratam materiam postulant. Utcunque sit, Excerptorem à Morello editum Hieroclis de Providentia libros nunquam vidisse, sed è

¹ Vide supra Notam tertiam.

² De hac Emendatione vide Notam secundam ad p. 236.

Photii Bibliotheca omnia transcripsisse, persuasissimum habeo. Ea autem quæ ita transcripsit, quia non eadem serie ordineque apud Photium extent, quo quæque loco reperiri possint, indicare non gravabor.

Principium itaque Morellianorum inter Photiana ad finem p. 36. ommissa scilicet Hieroclis Prefatione, reperiuntur: deinde quæ post medium p. 6. iterum quasi incipere videntur, in secundis Photii excerptis p. 48. occurrunt.¹ At p. 10. quæ post λογίζομένη φανήσεται sequuntur, * longo intervallo p. 66. comparent. Quæ vero 12, l. 2. se conferunt, ad 54. medium lectorem reducent. Pag. 14. hæc verba, ταύτῃ τοι καὶ Πλάτων ad 66. iterum mittunt. Post ἀλγεινῆς θεραπείας, p. 16. ad 74. relegamur: et à fine 18. post τὴν ἡμετέραν διάνοιαν, ad finem pene 78. mittimur. Ubi plusculis interceptis Excerptor progreditur, donec 22. initio tribus lineis ex 56. petitis, iterum procedit, tandemque Photianis ad finem plane perductis, post medium 24. ad 56. redit, unde paucissima prætergressus in medio 64. finit. Denique Appendix ipsa ex p. 70. desumpta est; quam cum Corollarium parum huic operi congruens appellet Morellus, ostendit se non intellexisse, hæc ex fine secundi libri petita esse, quo opiniones Platonicas ex ipsius Platonis operibus collegit, expressit. Hæc nobis laborem pepererunt hoc uno nomine haud plane supervacaneum, quod aliis eandem non creabunt postea molestiam. Atque hinc tandem clare perspicimus quis scopus, quæ mens Epitomatoris fuerit. Nam cum Hierocles septem libros de "Fato, Providentia, et Libero Arbitrio" edidisset, * Photius autem ex tribus tantum prioribus excerpta in Myriobiblon retulisset, in quorum primo sententia Hieroclis expressa est, in secundo Platonis autoritas petita, in tertio autem objectiones refellebantur. Excerptor Morellianus ex secundo tertioque ea quæ ad primi argumentum pertinere videbantur revocavit, ut universam Hieroclis "de Fato," et annexis doctrinam in unum quasi corpus redactam exhiberet.

Quoties autem verba ipsa ex Photio non transcribit, toties suspectum habere Epitomatoris iudicium oportet. Ecce enim non procul ab initio de Ammonio nonnulla locutus, statim subjungit, οὗ Πλωτῖνος καὶ Ὠριγένης, ἔτι τε Πορφύριος δὲ Ἰάμβλιχος, μαθηταὶ γεγονόασιν. "Ergo tam Porphyrius et Iamblichus, quam Plotinus et Origenes, Ammonii discipuli fuere." At quis nescit Iamblichum Porphyrii, Porphyrium Plotini discipulum fuisse, neutrum Ammonii? Fateor equidem Eunapium Origenem Porphyrii condiscipulum facere, idque ipsius Porphyrii autoritate fretum. Συμφοιτῆται μὲν ἔν, ὡς αὐτὸς ἀναγράφει, κρείτιστοὶ τινες ὑπ᾿ ἑχον, * Ὠριγένης τε δὲ Ἀμέριος καὶ Ἀκυλῖνος.

Sed potest esse error in nomine Origenis, ut videtur esse in altero Aquilini. Forte enim non Ἀκυλῖνος, sed duabus literis prioribus leviter mutatis Παυλῖνος, scriptum fuit; quippe meminit Paulini cujusdam Plotini discipuli Porphyrius, quem Amelius μίκαλον appellavit; Aquilini vero mentionem facit, tanquam ex Philosophia hæretici, et

¹ Accurrunt. Pearson.

inter Gnosticos à Plotino refutati. Utcunque se res habeat, ¹ Origenes Porphyrii condiscipulus esse nullo modo potuit, qui Plotini jam senescentis primo factus est discipulus: Origenem autem Plotino annis viginti seniore fuisse constat. Teste enim Porphyrio, in vita Præceptoris sui, decimo Gallieni Imperatoris anno quinquagesimum nonum circiter ætatis annum agebat Plotinus. At Origenes vixit usque ad Gallum et Volusianum, id est, usque ad sexagesimum nonum ætatis suæ annum: ut Hieronymus in Catalogo testatur. Quominus mirum est, viso Origene in Schola inter auditores apparente, Plotinum derepente erubuisse, et post pauca verba clausisse lectionem. * Qualem igitur Eunapius condiscipulum Porphyrio adjunxit virum! et Præceptor, quem summe coluit, venerandum, et ipso Porphyrio quinquaginta annis seniore, ut ipse apud Vincentium Lirinensem fatetur; "excitum se fama ipsius ² Alexandriam fere puerum

¹ Hic injuria vapulat Eunapius à Celeberrimo Episcopo, dum non satis advertebat (quod tamen ei postea in mentem venisse video) præter Origenem Christianum, cognomento Adamantium, alium fuisse Origenem, Philosophum Gentilem, qui Ammonium primo Alexandriæ cum Herennio et Plotino audivit, teste Porphyrio in *vita Plotini*, et postea Romæ Plotinum cum Porphyrio, teste ipso Porphyrio apud Eunapium loco jam allato, et in *vita Plotini*; tantæ eruditionis et tam subacti judicii virum, ut eo in Plotini præsentis schola viso, Plotinus derepente erubuerit, cathedramque Origeni obtulerit; quo renuente, pauca tantum præfatus prælectionem clausit. Baronius quidem in *Annalibus Ecclesiasticis*, et Lucas Holstenius in secundo et sexto Cap. de *Vita Scriptisque Porphyrii*, hunc Origenem unum eundemque esse cum Origene Adamantio crediderunt. Unde Lucas Holstenius (pariter ac Pearsonus) miratur Eunapium facere Origenem condiscipulum Porphyrii, multo inferioris ætate; quem Porphyrius ait se admodum puerum novisse quidem, non Alexandriæ forsitan, sed Tyri, unde oriundus erat, et ubi Origenes diu commoratus est. Adeo ut mirari deslissent Holstenius et Clarissimus Episcopus, modo animadvertissent Eunapium vocare Gentilem hunc Origenem, non Adamantium, Porphyrii *συμφοροῦντα* condiscipulum, idque non sub Ammonio Alexandriæ, sed Plotino Romæ docente. Ad hæc autem confirmanda unum aut alterum sufficiat argumentum, quæ a Valesio etiam observata video. Primum ducitur ex testimonio Longini Philosophi apud Porphyrium de *vita Plotini*, qui in libro *περί πῶτος* tradidit hunc Origenem nihil scripsisse, præter libellum de Dæmonibus, et alium sub Gallieno librum, cujus erat argumentum probare ὅτι μόνος ποιητής ὁ Βασίλειος. Quis autem hæc de Origene Adamantio dicta esse credat, quem constat *πονηγράφου* fuisse, ex indicibus ejus Librorum ab Eusebio conscriptis, et fama, eum sena librorum millia exarasse: imo ex ipsius Porphyrii confessione, qui apud Eusebium fatetur eum celeberrimum fuisse propter scripta quæ posteris reliquit? Alterum argumentum petatur ex istis Porphyrii verbis in *Vita Plotini*, quibus indicat Origenem scripsisse librum sub Gallieno, in laudem Imperatoris istius, ut poeticam ejus facultatem prædicaret (ut recte observat Clarissimus Valesius) non ut *Regem solum effectorem esse probaret*, ut absurde vertit Marsilius Ficinus. Fuit enim Gallienus poeticæ deditus; extantque aliquot ejus versus nuptiales inter *Fragmenta Petronii Arbitri*. Quod si verum est hunc Origenem scripsisse sub Gallieno, ab Origene Adamantio necessario distinguendus est, quippe qui ad Gallieni tempora minime pervenerit, cum diem ultimum clausisset Gallo et Volusiano imperantibus, A. C. 252, ut Valesius ex Baronio, vel saltem primo Valeriani anno, scilicet A. C. 254, ut doctissimus Gul. Caveus asserit in *Vita Origenis*, p. 232. Denique, Origenem Adamantium sibi valde adolescenti aliquando cognitum fuisse tradit Porphyrius; quod profecto non dixisset, si diuturna sibi eum illo et constans intercessisset necessitudo. *Needham*.

² Non immerito vapulat Vincentius à Valesio et Pearsono in *Judiciis Ignatianis*, quod ex Eusebii verbis male intellectis Porphyrium Origeni Adamantio

perrexisse, ibique eum vidisse jam senem." Nullo igitur modo Ammonii discipulus Porphyrius fuit, multo minus Iamblichus, Porphyrii auditor: et Excerptorem Morellianum in hunc errorem duxit cum incuria festinatio. Cum enim Photius inter Ammonii γνωρίμους Plotinum et Origenem nominasset, ac postea ad eorum successores enumerandos progressus esset, inter quos Porphyrium, Iamblichum, et tandem Plutarchum Atheniensem colocat; Excerptor discipulorum successores, nulla distinctione adhibita, Ammonii auditores facit. Quod ideo notatu non indignum judicavimus, ut inde Morelliana ex Photianis emendanda moneremus; quæ quisquis diligenter contulerit, næ ille conjecturis emendationibusque Morelli ad marginem collocatis, semper incertis, plerumque falsis, non indigebit. * Nam quod statim ab initio operis pro προσαναβιντας, προσαναβίντας legi vult, vocem prorsus alienam restituit, et à Photio ex ipso Hierocle sine dubio transscriptam rejicit: imoplane fugit eum Grotiumque ratio, cum σφᾶς αὐτὸς προσαναβίντας, "seipsos tantum consuluisse" interpretati sunt. Ita p. 4. pro ταῖς ὁμοίαις, conjunctione addita, καὶ ταῖς ὁμοίαις scribens, levissima correctione sententiam authoris fœdissime corrumpit, non nisi ex Photio sanandam, qui ostendit non conjunctionem καὶ, sed verbum ὑποβάλλει, defuisse. Pag. 8. Πάντως πρὸ τῆς εὐταξίας αὐτῆς ἀγεννησίᾳ τῶν ἑαυτῶν φύσεως κειμένης, "Cum etiam quod inordinatum erat in eorum natura, ortum nullum habuisset." Ita Morellus. Quæ quidem nihili sunt; neque tamen meliora attulit Grotius. Ex Photio itaque emendanda, et legendum, πάντως πρὸ τῆς εὐταξίας αὐτοῖς ἐν τῇ ἀγεννησίᾳ τῶν ἑαυτῶν φύσεως κειμένης. Mox etiam pro κακὸν τὸ μετατρέπομενον, ex eodem substituendum τῷ μετατρέπομένῳ. Neque ferendus est Andreas Schottus, qui in Græco exemplari emendationem vidit, in versione sua mendam retinuit. Nihilo enim melius, quam aut Morellus * aut Grotius, vertit, "Quod autem præter naturam efficitur, vitiatur." Cum et verba ipsa, et ea quibuscum coherent, hunc sensum postulent: "Contra naturam vero affici, malum est ei quod mutatur." Rursus paulo post, (est enim hic locus admodum obscurus, neque Interpretum Triumviratui intellectus) pro πρὸς τὸ μὴ δυνατόν, legendum πρὸς τῷ, quod aliud est: novum scilicet argumentum, præter iniquum et injustum, etiam ab impossibili deductum. Pagina autem 12. locus insignis est, qui et emendationem nostram et explicationem efflagitat. Τὸ δὲ τρίτον, ὡς ἐπῆρατον τῶν θεῶν γινῶν, ἢ μόνον τὸ ὁπωσὺν τρέπεσθαι τῆς ὑπερβολῆς τῶν ἐργῶν ὑπέβη, ἀλλὰ καὶ τὸ ποτὲ κακύνεσθαι τῶν αἰθεράων ἀξίαν ὑπέστη. Pro τὸ bis legendum suspicatur Morellus τῇ, et quidem rectissime, licet Photii codices non agnoscant; sed interim

discipulum dederit: Eusebius quidem ait Porphyrium scripsisse se Origeni κομίσῃ νέον ὄντα ἐπὶ ἐπιστολῇ, atqui (ut Valesius optime ad locum) Porphyrius non dicit Origenem à se visum Alexandria jam senem. Equidem libentius crediderim (inquid) Origenem à Porphyrio adhuc puero visum esse in urbe Tyro, in qua Origenes relicta Alexandria diutissime commoratus est. Fuit enim Porphyrius patria Tyrius, ejusque adolescentia in ea tempora incidit, quibus Origenes Tyri morabatur. Senem autem illum videre quomodo potuit Porphyrius, cum eo tempore, quo ex Alexandria discessit Origenes, nondum quinquagesimum ætatis annum attigisset? *Nedum.*

* De celeberrimo isto Philosopho vide quæ nos in *Præfatione* et *Notam primam* ad p. 346.

non vidit vocem ἀξ' αὐν esse vitiosam : moneo itaque ex Photio legendum, τῆς τῶν αἰθερίων ἀξίας ὑπόσταν. Mira sunt quæ hinc interpretes excudunt, et ab Hieroclis sententia prorsus aliena, quæ in hunc modum, admissa utraque correctione, reformanda intelligendaque censeo. Cum tria eorum quæ *intelligentia prædita sunt, (non quæ intelligentiam movent, ut perperam Morellus et Grotius) genera sint, quorum primum, sine ulla sui commutatione, indesinenter divinæ similitudinis particeps est, quale est cœlestium genus ; secundum vero non immutabiliter impartibiliterve eandem similitudinem sortitur, sine peccati tamen vitiique labe paternis legibus obtemperat, quale ætheriorum genus est : tertium ab utroque distinctum est, nam “ eo quod aliquo modo mutetur, infra eminentiam cœlestium descendit ; eo vero quod etiam aliquando vitietur, infra ætheriorum dignitatem subsidet.” Hæc sunt Pythagorica doctrinæ, hæc Scholæ Platoniciæ, consentanea. Hierocles ipse ad “ Aurea Carmina,” cœlestes illos, velut Θεοῦ ἐκόντας ἀπαθεῖς καὶ ἀκακύντους, animos autem hominum, uti τρεπτὰς δὲ ἐμπαθεῖς τῇ εἰς κακίαν ὑποφορᾷ, describit ; inter utrosque vero medium genus ita depingit, ut simul nostra illustret atque confirmet. Τῷ μὲν αἰεὶ γινώσκειν ἀναβέβηκε τῷ ἀνθρώπινῳ γένει· τῷ δὲ μὴ ἀτρέπτως, μηδὲ ἀσάυτως ἡ γινώσκειν, ὑποβέβηκε τοῦ Θεοῦ. Et alibi de tertio genere, οἱ δὲ τῶν ἀγαθῶν κρῶαν ἐξ ἀναγκῆς ὑποβεβήκασιν, εἰπὲρ ἐκεῖνοι * μὲν αἰεὶ νοῶσι τὸν Θεόν, οὗτοι δὲ εἰς ἄνοιαν αὐτῷ ποτε πίπτουσι.

Pag. 26. legitur ἡ τῆς ἐκεῖθεν δὲ ἐκεῖσε μετὰστασις εἰμαρμένη, “ fatum migrationis de loco in locum,” ut interpretes : quod nihili est. Ita, τὴν δὲ ἀρχὴν τῆς γινέσεως ὀρίζει ἡ τῆς ἐκεῖθεν ἐκπομπῆς εἰμαρμένη. “ Initium ortus definit Fatum migrationis è vita,” inquit Andreas Schottus, sensu plane nullo. Non viderunt quid esset ἐκεῖθεν ἐκπομπή, et quod ei ex adverso respondet, ἡ ἐκεῖσε μετὰστασις. Moneo igitur legendum pro ἐκεῖθεν δὲ, quod Græci non usurpant, ³ ἐνθένδε, ut in Photio reperitur. Nam cum particulaθεν motum è loco, δὲ vero ad locum significet ; in ἐκεῖθεν una tantum Græci utuntur, in ἐνθένδε utraque : neque δὲ appositum significationem mutat : sed ut ἐνθάδε nunc hic, nunc huc valet, ἐνθάδε, ἐνταῦθα, ὧδε, εἰς τοῦτον τὸν τόπον, inquit Hesychius ; ita ἐνθένδε hinc significat, et idem est quod ἐντεῦθεν iterum ἐντεῦθεν, ἐθεν, ἐκ τούτου. Optime Hierocles ipse ad Aurea Carmina: Πρόνοια ἐπ' ἀνθρώπων ἵστί καὶ ἕνα ἕκαστον, πῶς ἀφίσταται τῶν ἐκεῖ πῶς πρὸς τὰ τῆδε νέει· πῶς ἐνταῦθ' πολιτεύεται· πῶς αὖ* ἐντεῦθεν ἀνακομισθῆναι ἐκεῖσε. Ita explicat ille animarum in corpora illapsam, reditumque ad eum unde profectæ sunt locum. Neque aliter Plato in Phædone p. 80. B. è vita migrationem appellat τὴν ἐκεῖσε πορεύαν. Dæmonem enim unicuique animæ præpositum velut ducem assignat, ᾧ δὲ προστίταται τὰς ἐνθένδε ἐκεῖσε πορεύσθαι, cui mandatum est animas morientium, ex hoc loco ubi vixerunt, ad inferos, sive separatarum animarum locum, ducere atque dirigere. Clara itaque tandem atque perspicua est Hieroclis sen-

¹ Hic deest vox αὐν, quam nos in Textu Hierocleo representavimus, auctoritate MSS. Gall. et Aurispæ. Needham.

² Miror sagacissimum alias Episcopum non vidisse reponendum esse omnino ἀνοίαν, cum genitivus sequatur : sic certe nos exhibemus in p. 228. ubi hic locus occurrit. Idem.

³ Sic in Commentario ad Carmina, p. 188. ἀπὸ δὲ ἐνθένδε ἐκεῖ ἐπορεύθη.

tentia, et ortum hominis et mortem esse fati legibus definitam. Quippe originis initium, sive potius nativitatis, fatum emissionis ex animarum loco præscribit; mortem autem pariter definitam tenet fatum reditus, sive restitutionis in eundem locum ex quo primitus emissæ sunt: atque hæc est ἡ ἐνθὺνδε ἐκείσε μετάστασις. Pag. 30. pro ἄμεινον legendum ex Photio ἄμοιρον, et pro δίκαιον, τυχαῖον. Prius viderunt Morellus et Grotius, de posteriori neutiquam cogitabant. Erat tamen ea emendatio ad mentem Philosophi exprimendam plane necessaria. Voluit enim in cæteris animantibus multum esse fortuiti, neque quicquam iudicii * divini particeps: in rebus autem humanis, etiam id quod fortuitum esse videatur, ad fati providentialis administrationem referri. Hæc nobis impræsentiarum sufficere poterint, ut ostendamus Excerpta Morelliana, ex Photio primum petita, cum Photianis conferenda, et ex eisdem emendanda esse.

De interpretibus quod admoneam Lectorem, paucis accipiat. Morellus, Photio nunquam viso, in quamplurimis erravit. Grotius, eodem non consulto, paucissima emendatiora reddidit. Andreas Schottus, inter codices Græcos satis emendatos, in rebus ad Philosophiam Platonice pertinentibus omnium imperitissimum se ostendit. Uno aut altero loco fidem faciam. Dixit Hierocles p. 50. (248) Καὶ μᾶλλον ἂν εἴη τῆς ἀληθείας ἀφιστάς, εἰ πρὸς τῷ ἐνδεεῖ τῆς ὕλικῆς ἐνεργείας, καὶ χρόνου τινὸς κοσμεῖν ἤρξατο, ὅπερ ἐκ ἐξ μένειν αὐτὸν ἐν τῷ αὐτῷ ἦθει. Quæ verba ita Schottus transtulit: "Et potius à veritate recederet, si ob indigentiam materiæ operationis, et alicujus temporis ornare cœpisset, nec manere illam in suo statu permisisset." Quibus verbis vix quicquam invenustius * excogitari potest, nisi illa invenustiora sint quæ Morellus et Grotius excuserunt. Primo itaque legendum, ut in Morellianis, καὶ ἐπὶ χρόνου: dein hic loco sensus reddendus est. "Quinetiam magis à veritate alienum foret, si præterquam quod materia ad operandum indigeret, etiam ab aliquo tempore rerum ornatum inchoasset: quod ipsum in uno atque eodem statu manere non permittit." Rursus p. 60. (258) Ὡστε κατὰ γένος ἕκαστα διασώζεσθαι, δὲ συμπαραθεῖν πρὸς τὸ αἰδίων τῇ διαδοχῇ τοῖς ὑποστήσασιν αὐτὰ αἰτίοις. Hoc est, Schotto interprete, "Ut singula suo quæque genere conserventur, et occurrere ad æternitatem successionem quadam causis subsistentibus." Et hæc plane nihil sunt. Morelliana pro ὑποστήσασιν habent ὑποσταθεῖσιν; ipse legit ὑποστάσασιν: sed Photiana lectio verissima est. Est enim ὑφιστάσθαι verbum his Philosophis usitatissimum, pro efficere, producere, constituere: ita cum αὐτοτελῶς ὑποστήσασιν δύνασθαι κόσμον Deum velit, non est hoc "mundum in statu conservare," ut interpretes volunt, sed "producere." Ita ὑποστήσασιν αὐτῷ εἰκόνας alibi dixit: et in hunc modum ubique loquitur. Hæc igitur est Hieroclis * eo loco sententia: Ea quæ ratione carent, non sunt providentiæ regulis ordinata sed fortuitis motibus subjecta eum tantum ordinis necessitatisque modum tenent, quæ singula in suo genere conserventur, et successionem quadam cum causis quæ ipsa produserunt ad æternitatem conspirent. Plura

* Nihili. Pearson.

referre piget, et hæc notasse satis est, ne quis fama Andreæ Schotti ductus, interpretationi ejus nimium fidat, quem video in Photio ver-
tendo sapissime lectorem fallere.

Atque hæc de 'Fato et Providentia' fortasse nimis prolixa; de reli-
quis pauciora.

Nam quod ad ea quæ ex Stobæo collegimus 'Fragmenta' spectat, diximus antea judicio nostro ad Hieroclis *Φιλοσοφούμενα*, Suidæ et Etymologo citata, referri debere. Et quidem si ulterius hariolari liceat, omnino verba illa quæ ex secundo 'Rerum Philosophicarum' libro ab istis producuntur, ad eam libri partem pertinuisse puto, quæ περὶ Οἰκιῶν, sive 'de Familia,' tractavit. Docet id ipse in tractatu de 'Nuptiis' his verbis: Οὐκοῦν ἔχομεν ἐν τοῖς περὶ οἰκιῶν ἀποδεδειγμένοις, ὥστε σοφῇ προηγουμένως * μὲν ἐστὶ ὁ μετὰ γάμου βίος· ὁ δ' ἄνευ γυναικὸς κατὰ περίστα-
σιν. In iis quæ περὶ Οἰκιῶν scripsit, ostenderat viro sapienti vitam con-
jugalem primo loco esse eligendam; nos autem oportere sapientem imitari, atque nuptias nobis convenientes existimare, εἰ μήτις εἴη περίστασις ἐμποδῶν, nisi aliquid forte accidat, quod merito prohibere possit. Quam sententiam Hieroclis quæ verba potiori jure sequatur, quam illa apud Suidam, quæ Philosophorum exemplo eandem rem eisdem pene ver-
bis confirmant? Quis enim eorum non uxorem duxit, liberosque suscepit, et rei curam gessit, μηδενὸς ἐμποδῶν ὄντος: quibus in hunc modum non sine ratione dispositis, ordinem tractatuum a Stobæo nominatorum non erit difficile nobis constituere. Primum itaque locum occupet, Πῶς χρηστέον ἐαυτοῖς, sive quomodo nosipsos 'affectos esse oportet. Cui ego primum locum assigno, quia ipse capite 'de Cognatis' hoc ordine enumerat, 'Ἐπειδὴ προετιδύχθημεν πῶς τε χρηστέον ἐαυτοῖς, καὶ πῶς γονεῦσι καὶ ἀδελφοῖς. Ergo ante parentes de nobismet ipsis egerat. Sequebantur autem parentes* patriam, patria Deos, ut statim ostendemus. Primum itaque locum Πῶς χρηστέον ἐαυτοῖς, secundum Πῶς θεοῖς χρηστέον, proximum teneat Πῶς πατρίδι χρηστέον. Certissimum hoc ex ipso tractatus initio. Μετὰ τὸν περὶ θεῶν λόγον, εὐλογάτατον ἐστὶν ὑποδέχεται, πῶς πατρίδι χρηστέον. Post Deos et patriam, quartum locum sortiuntur parentes, sive Πῶς χρηστέον γονεῦσιν. Hoc pariter ex ipsomet patet. Μετὰ τὸν περὶ θεῶν καὶ πατρίδος λόγον, τίνος μᾶλλον ἂν προσώπου μνησθεῖν τις πρῶτον ἢ γονεῶν; Proxime sequuntur fratres, sive περὶ φιλαδελφίας· deinde conjux, sive πῶς χρηστέον γυναικί. Caput de liberis septimum est, Πῶς χρηστέον τέκνοις. ² De cognatis octavum, πῶς συγγενέσι χρηστέον. Autor ipse capitis initio; τοῖς εἰρημένοις περὶ γονεῶν³ χρησίμους καὶ ἀδελφῶν, γυναικὸς τε καὶ τέκνων, ἀκολουθόν ἐστι προσδεῖναι καὶ τὸν περὶ συγγενέων λόγον. Atque ita tandem hunc ordinem extudimus, capitaque in hunc modum digessimus: 'de nobis ipsis, de Diis, de patria, de parentibus, de fratribus, de con-
juge, de liberis, de cognatis.' Quæ omnia forte in primo *Φιλοσοφούμενων* libro continebantur; ad secundum enim * refero quæ sequuntur. Primo περὶ οἰκιῶν: deinde, οἰκονομίας· denique περὶ γάμου et reliqua quæ

¹ Nosipsos gerere, aut erga nosipsos affectos. Pearson.

² Nos titulum περὶ γάμου, quem ad secundum *Φιλοσοφούμενων* librum pertinuisse arbitrat, et ultimo in loco collocat Pearsonus, proxime ante hunc titulum representari jussimus; auctoritate ipsius Hieroclis, pp. 312, 314. Idem.

³ Vide Not. ad p. 312.

forte plurima à Stobæo ommissa sunt, ut ex priorum aliquibus fragmentum nobis nullum conservavit.

Hæc autem uti sunt à Stobæo expressa, et satis fideliter versa, et satis feliciter plerumque, ubi res postulabat, emendata videntur. Ne tamen semper satisfactum officio Interpretis aut correctoris putetur, obiter notanda nonnulla duximus. Pag. 216. (304) pro *ὀρθόστρωτοι τοῖχοι*, apponit margini forte *κλειόστρωτοι*, vertitque ‘sublimes muri.’ Sed neque conjectura placet, neque versio, cum verba Hieroclis satis elegantia sint, et frustra mutata, ut observat Cl. Salmasius ad *Ælium Spartianum*. Ut enim *λιθόστρωτα* generali nomine quæ ‘lapidibus strata;’ ita quæ ‘in altum,’ *ὀρθόστρωτα*. Et quemadmodum apud Codinum, cum de trullo loquitur, *πάτωσις* dicitur, quod in solo ponitur, *μουσειώσις* quod in cameris, *ὀρθομαρμαρώσις* quod in parietibus; ita de pavimento *στρωσις* dicitur, de parietibus *ὀρθόστρωσις*. Igitur *ὀρθόστρωτοι τοῖχοι* sunt *ὀρθομαρμαρωτοί*, hoc est * ‘crustis marmoreis et laminis inducti.’ Deinde cum *ψαλιστοὶ μυρρῖνῶνες* ‘fornicati myrrhinones’ reddit, et ad marginem exponit, ‘loca myrtis consita opere topiario structis arcuatim, vel ejusmodi picturas,’ non recte mentem authoris explicat; potius enim ‘forficati myrrhinones’ dicendi sunt, quam ‘fornicati.’ Ita Glossæ Veteres Græco-latina, *ψαλίζω* ‘forfico;’ et Latino-græcæ, ‘Forficatio’ *ψαλιδαμα*. Revera *ψαλίζειν* Græcis est, ‘tondere.’ Hesychius, *ψαλίζαι, κείραι*. Ut igitur apud Martialem ‘tonsile buxetum,’ ita nostro *ψαλιστοὶ μυρρῖνῶνες* ² ‘tonsilia myrteta.’ Unicum præter hunc locum attingam ad finem, p. 248. (318) pessime ab interprete acceptum. *Καὶ τὰ μὲν ὑπὲρ ἀνδρῶν ἀποχρῶν ἂν ἐπιμετῆσαι δέ τι καὶ τὴν γυναῖκα πρέπον*. ‘Et hæc quidem de viris dicta satis sint; restat adhuc de mulieris officio dicendum.’ Non intellexit quid esset *ἐπιμετῆσαι*, quare et sententiam puncto mutilavit, et sensum nullo prorsus modo verbis consonum affixit. Est autem *ἐπιμετῆσαι*, ‘supra debitum aliquid largiri vel concedere, adeoque præter id quod officio nostro incumbit agere.’ * Mens Hieroclis hæc est. Cum opera familiæ inter* virum et fœminam dividenda sint; ita ut rustica, forensia, civilia viro, domestica vero negotia fœminæ tribuantur: tamen et patremfamilias aliquando decet officiis domesticis sese immiscere; non tantum sciscitando et inspiciendo, sed etiam negotia muliebria tractando, imo ad ipsum lanificii opus nonnunquam descendendo. Et ut hæc virorum officio conveniunt, ita decet etiam mulierem non tantum lanificium tractare, sed ad opera magis virilia accedere; et præter officia sibi pecuniaria, aliqua etiam *ἐπιμετρῶν* loco in se suscipere. Ita lege et intellige verba Hieroclis: *ἐπιμετῆσαι δέ τι καὶ τὴν γυναῖκα πρέπον, ὥστε μὴ τῆς ταλασίας κοινωεῖν μόνον* ³ *ταῖς δεραπείαις, ἀλλὰ καὶ τῶν ἄλλων ἔργων τῶν ἱκανοτέρων*.

Sunt alia male accepta, alia mutila, quæ mihi jam festinanti aut excutere aut sanare non licet.

Quod autem ad postremum ⁴ Hieroclis fragmentum ex Eusebio desumptum attinet, mirabitur fortasse quispiam plura authoris verba

¹ Ita quidem scribitur in margine Stobæi *Aureliæ Allobrogum* editi, quo usus videtur Pearsonus; sed *κλειόστρωτοι*, quod æque corruptum est, exhibet *Editio W'chelliana*. Needham.

² Sunt tonsilia. Pearson.

³ Nos exhibemus *ταῖς δεραπείαις*, auctoritate MS. Novi Collegii Oxon. *Idem*.

⁴ Vide supra *Notam sextam*.

inde excerpta non esse. Et fateor equidem, quisquis interpretem Eusebii sequetur, plura ad Hieroclem nostrum * referet, quam nos retulimus. Ecce enim in Confutatione libri septimi, hæc ille: ‘Sed audi quibus Hierocles verbis partes Damidis tueatur. Probabilis, inquit, ratio fuit, cur Damis à Pythagoreorum ritu deflexerit.’ Hæc igitur et quæ sequuntur Hieroclis erunt, si credamus Acciolo; si Eusebium consulamus, Philostrati erunt, qui sub τῆ συγγραφῆς nomine intelligitur, et apud quem libri septimi capite octavo, verba ipsa extant incorrupta: αἰτία μὲν ἦδε τῆ μεταβολῆς τὸν Δάμιν τὸ τῶν Πυθαγορείων σχῆμα· ὃ γὰρ ὡς κακίῳ γε αὐτὸ μετεῖναι φησιν, ἐδὲ μεταγνῆς αὐτῆ. Quæ ideo descripsi, ut ex iis emendetur Eusebii codex, qui pro ἦδε, ἦδη, pro ὡς κακίῳ, κακίας, pro μετεῖναι, minus recte habet μετεῖναι, et αὐτῆ perperam omittit. Neque hic solum, sed alibi etiam in eo opere Hieroclem nobis, invito auctore, exhibuit Interpres Florentinus, ὅσον ἐπὶ τῇ γραφῇ τῆ παρὰ τῷ Φιλαλήθει παιδεύσεως μὲν ἐπὶ πλείστον ἦκοντος, τὸ δ’ ἀληθὲς μὴ τιμῶντος συγγραφῆς. ‘Quatenus inquam colligere est de ipso Philalethis auctore eruditione quidem magna referto, veritatem ipsam probro afficiente.’ * Ita ille, ut solet.† Philalethis author certe erat Hierocles; at alius ὁ παρὰ τῷ Φιλαλήθει, alius author Philalethis. Loquitur Eusebius de Philostrato, cui tam insigne et doctrinæ et veritatis studiū testimonium dederat Hierocles; idque in hunc modum. Nos autem solam Philostrati historiam inspiciamus, ex qua ostendemus Apollonium non inter philosophos, ne quidem inter mediocris bonitatis viros, esse numerandum; nedum cum Christo comparandum, ‘quantum colligere est ex scriptis Historici, Philalethis iudicio et eruditi, et veritatem colentis.’ Ita interpretor, particula negationis μὴ deleta; tum quod ipsissima verba sint Hieroclis, tum quod hæc sequantur, τοιοῦτος γὰρ ἦν αὐτῷ μετὰ τῶν ἄλλων καὶ ὁ Ἀθηναῖος Φιλόστρατος.

Neque vero Acciolus toties sine socio erravit, eoque erudito. Meminit hujus ‘Opusculi Eusebiani’ Photius: Ἀνεγνώσθη Ἐρσείδης τοῦ Παμφίλου ἀνασκευαστικὸν βιβλιδάριον πρὸς τὰς ὑπὲρ Ἀπολλωνίᾳ τοῦ Τυανέως ἱεροκλέως λόγους. ‘Lecta est Eusebii Pamphili confutatio brevis librorum Hieroclis de Apollonio Tyaneo.’ Ita Andreas Schottus, hac annotatione adjecta: * ‘Septem eos fuisse colligere licet ex libello Eusebii qui adhuc superest,’ Mirabar primo septem libros contra Religionem nostram ab Hierocle fuisse conscriptos, cum Lactantius, qui eadem ætate vixit, duorum tantum mentionem fecerit; deinde vero obstupui, cum vir doctus id se ex libello Eusebii collegisse profiteretur, qui τοῦ Φιλαλήθους λόγους semper, ac si unus tantum liber fuisset, meminit; et verisimillimum est Hieroclem comparationem Apollonii Tyanei cum Christo nostro, in uno tantum ex duobus libris, ut ante docuimus, instituisse. Neque divinare possum unde eum numerum exculpserit Schottus, nisi forte locum paulo ante allatum ex confutatione libri septimi in animo habuerit, quo versio Accioli Hieroclis fragmentum male exhibet. Certe Eusebii libellus, licet adversus Hieroclem scriptus, in refellendis tamen Philostrati fabulis versa-

* De nefario isto Hieroclis Nicomediensis opere consul. Eruditissimum Henric. Valesium, de ritu et scriptis Eusebii Casariensis, Holstenium de vita et scriptis Porphyrii, p. 90. et Gul. Caveum, magnum Ecclesiasticæ Historiæ lumen, in Historia Literaria, Tom. I. p. 279. Tom. II. p. 99. Needham.

tur, et octo ejusdem libros ordine percurrit; imo, quasi controversiæ summam ex Philalethe tantum nominare contentus, orationem totam adversus celebrem illam Sophistam et Historicum dirigit, ipsum vero Hieroclem * eo tantum nomine postea, quòd fidem tam lepidis fabulis haberet, obiter perstringit. Atque hæc vera esse, tum ex verbis illis Eusebii, *μόνην δὲ ἐπισκεψάμεθα τὴν τοῦ Φιλοστράτου γραφὴν*, tum ex diligenti collatione locorum ex Philostrato *αὐτολεξεί* adductorum, tum denique ex ipso libri titulo, secundum Codicem Regium à Cl. Holstenio expresso, luce clarius constabit.

Neque vero mirum est Acciolum non vidisse quæ sint Hieroclis, cum non videat quis fuerit. Ostendimus ante è Lactantio fuisse eum 'è numero judicum;' neque tantum Christianorum persecutioni præfuisse putandus est, sed officium dignitatemque judicis, prius quam adeo crudeliter barbareque sævire Diocletianus inciperet, obtinuisse; quod hæc Lactantii verba non obscure indicant, quibus Hieroclem ipsum affatur. 'Tot semper latrones perierunt, et quotidie pereunt, utique multos et ipse damnasti.' Confirmat hæc etiam satis non semel Eusebius: *τούτων γὰρ ἡμῶν, inquit, 'διακρινθέντων, ὁμοῦ τοῦ τε Φιλαλήτους τὰ ἀνωτάτω τε καὶ ὅλων δικαστήρια διειληφότος ἢ κατὰ * Χριστιανῶν βεβαία, καὶ ὡς αὐτοῖς ἑαυτῶ δοκεῖ, ἀκριβὲς ἐφ' ἐκάστῳ κρίσις φανερὰ καταστήσεται.* 'His itaque ad disquisitionem collectis, satis puto constabit, et Philalethis hujus judicia simul cuncta testimoniaque complexi, acre illud in Christianos, rerumque omnium ut de se ait judicium consultissimum. Ita Interpres Florentinus. Rursus Eusebius; *ταῦτα Ἱεροκλεῖ τὰ ἀνωτάτω καὶ καθόλου δικαστήρια πεπιστευμένῳ μετὰ πολλῆς ἀνετάσεως ἀληθῆ καὶ πιστὰ εἶναι δοκεῖ.* 'Hæc sunt quæ Hierocles pro veris habet, ille solertissimus in judiciis supra adductis ac undecunque in ² nobis legendis excussor.' Ita rursus Acciulus. Quis autem Oedipus hæc versionis ænigmata interpretabitur? aut quid tanto molimine libri in linguam magis familiarem transferuntur, si Græca intellectu sint facilia, Latina intelligi non possint? Quid enim aliud est τὰ δικαστήρια διειληφώς, quam 'Judex constitutus?' Quid τὰ δικαστήρια πεπιστευμένος, quam 'is cui concredita est potestas judicandi?' Quæ si sint τὰ ἀνωτάτω καὶ καθόλου, (aut enim pro *τε*, aut præter *τε* priori loco καὶ lego) quid aliud quàm 'immensa et * suprema potestas,' aut in suprema saltem curia, denotatur? Quam autem potestatem Eusebius intelligit, utrum quòd esset *ἐπαρχος Ἀλεξανδρείας*, ut ex Epiphanio docuimus, an *δικαιοδότης*, vel *ἴδιος λόγος*, de quibus Strabo, non est hic disserendi locus. Hæc enim ideo tantum adduximus, ut ostenderemus, Eusebium vitio interpretis minus fuisse intellectum, neque fragmentum authoris nostri, eo quod editum est, prolixius è libro adversus Hieroclem esse expectandum.

Quoniam vero illius opera in hoc volumine clauditi hoc ἀποσπασμάτιον, finem etiam nostræ dissertatiunculæ simul imponet. Quam cum, ut postulatis Typographi tantum morem gererem, primo aggressus sim; ut lectori harum rerum studioso aliquo modo satisfacerem, eandem longius produxerim; ut reliquis studiis, quæ me imperiosius avocant, vacem, filum ejus et crassiusculum, et jampridem nimis fortasse prolixum, hic abrumpam.

JOANNES PEARSONUS.

* Διακρινθέντων. Pearson.

² Nos. Pearson.

HORACE EXPLAINED BY EURIPIDES.

IN the 105th verse of the *Hippolytus* ed. Monk, we have this line :

οὐδείς μ' ἀρέσκει νυκτὶ θαυμαστός θεῶν.

I find nothing on this passage in Beck's Euripides, except the observation of Valckenaer, which, so far as it concerns Venus, (for the passage in the *Bacchæ* concerns Bacchus only) is not supported by a reference to any other passage, and the passage in Ovid is silent as to the time of worship : "Deos sibi placere negat Hippolytus, qui noctu colerentur, Venerem et Bacchum, cujus etiam agebantur sacra νύκτωρ τὰ πολλά, ut ait Eurip. in *Bacch.* v. 486. Ovid. *Fast.* v. 309.

Hippolyte infelix, velles coluisse Dionem,¹
Cum consternatis diripereris equis."

¹ It may be here worth while to mention the note of Carolus Neapolis cited by Petrus Burmannus on this passage of Ovid, "Hæc Hesiodo et Homero Veneris parens, unde Arnobius, *Dionæa Venus, proles viri materfamilias Troici, atque intestini decoris publicatrix*, sed hic pro filia est, ut ap. Papinium V. Achilleidos de Paridis judicio,

Sed solam nimium vidisse Dionem."

Hofmannus in the *Lex. Univ.* Lug. Bat. 1698. cites the two following passages of Virgil, under the word Dione,

Sacra Dionææ matri, divisque ferebam
Auspiciis coeptorum operum, *Æn.* L. III. v. 19.

Ecce Dionæi processit Cæsaris astrum, *Ecl.* IX. v. 47.

and though he cites the passage of Ovid, he has not noticed that Dione is there used for Venus herself. Two other passages are cited by Forcellinus, in the *Lexicon totius Latinitatis*, from Ovid, where Dione is used for Dionæa,

Terribilem quondam fugiens Typhona Dione, *Fast.* II. v. 461.

Vincant quibus alma Dione
Faverit, et toto qui volat orbe, puer.

Art. Amator. L. III. v. 3.

Gesner in the *Thesaurus Lingua Latinæ*, is silent altogether about the three passages of Ovid, and about this use of Dione; but Basil Faber, in the *Thesaurus Scholast. Erud.* says : "Non raro pro ipsa Venere ponitur, ut ap. Auson. *Epigr.* 79. v. Stat. *Silv.* I. I. 86. (*Cedat equus Latia qui contra Templâ Diones, Cæsarei stat sede fori*, where Jer. Markland is silent) The epigram of Ausonius, which is numbered 80, and not 79, in Tollius's ed. Amstelodami 1671., p. 55. runs thus,

Aut restingue ignem, quo torreo, alma Dione,
Aut transire jube, vel face utrinque parem,

where *alma Dione* seems to be a quotation from Ovid. Forcellinus is therefore not quite correct when he says "Dione sapissime usurpatur pro Venere ipsa."

This passage in the *Hippolytus* may enable us to see the spirit of the passage in Horace :

Jam Cytherea choros ducit Venus, imminente Luna, L. 1. Od. iv. v. 5.

for it acquiesces us with the fact that worship was paid to her at night in preference to the day, and I suppose Horace to allude to this fact in the words, *Imminente luna*, that is, lucente luna, propinqua, non longe absente. But let us see what the critics and commentators, to whom this interpretation has never, so far as I know, occurred, make of the passage, without such a supposition. I shall first produce a most unfortunate opinion of Daniel Heinsius, which is not mentioned in any edition of Horace, to which I have at present access, and which is well refuted by Joannes Crocius in a work replete with curious information and profound erudition :

“Sed videamus utrum Heinsio jam viro, et jam illustri felicius succedat critica : hæc scribit *Carm. L. 1. Od. 4.* Horatius—ad hæc verba scribit Criticorum princeps : ‘Quod ἱσταμένον Græci dicunt, *instans*, aut *imminens* Latini vertunt ; ita Aristoteles χρόνον ἱσταμένον *tempus præsum*, vocat alibi, ἱσταμένου δὲ χρόνου ἐν ᾧ ἐμελλόν τὴν τιμὴν ἀποδοῦναι τοῖς ἐμπόροις, *imminente jam tempore quo solvendum erat mercatoribus*, i. e. *præsentē jam tempore, et incipiente* : Græci mensis uniuscujusque principium, μήνα ἱσταμένον, vel σελήνην ἱσταμένην vocant usque ad decimum diem : ita ἱσταμένου μηνός, *imminente mense*, vel ἱσταμένης σελήνης *imminente luna*, fieri dicitur, quod initio fit mensis aut lune, ut Tacitus Libello *De Germanorum Moribus* loquitur, *Cum luna inchoatur : imminens ergo luna est ipsum principium mensis, imminere enim mensis dicitur, qui jam incipit, non qui incep-turus est* : et tirones sciunt ita loqui Græcos, Et paulo post : ‘Sane tempus præsens, sive incipiens, non aliter quam tempus *imminens*, a Græcis i. e. ἐνεπὶ τῷ χρόνῳ dicitur : principium autem Aprilis Veneri sacrum erat, et ex Fastis sciunt : Venus ergo choros calendis suis ducit, quas Græci, qui calendis carent, *imminentem lunam, ἱσταμένην σελήνην*, i. e. mensis principium, aut lune vocant, sive ipsum novilunii tempus, quod imminebat : luna ergo novilunium, quemadmodum contra Hebræis novilunium de toto mense, plane ut Horatio, cum dixit, *Noracque pergunt interire lunæ* : at hic luna, novilunium, ut inter-dum σελάται Græcis de calendis : sane Euripides Ζαθέους σελάνας, i. e. *divinas lunas*, ipsa novilunii festa, quæ duodecies a Trojanis uno anno celebrabantur, dicere non dubitavit ; sic enim chorus, Troadibus, Φεγγῶν τε ζάθει σελάσαι, Σὺν δώδεκα πλάθει : neque quisquam tragicorum ἱσταμένην σελήνην, i. e. *imminentem lunam* festum hoc vocare dabitaret.’ Adeste, quotquot Græce scitis ; adeste quot-quot annorum et mensium Atheniensium et Romanorum rationem nôstis, et de ea, quæ hic mihi cum Heinsio est, controversia sententiam vestram dicite ; adesto, tu quoque, Heinsi. Evolve Libros Græcos et Latinos, et teipsum consule : tirones quidem sciunt μήνα ἱσταμένον dici de mense jam incipiente, et de tertia mensis parte, de decem nimirum prioribus mensis diebus. Sed docti sciunt nec dici, nec posse

dici σελήνηνι σταμένην, *lunam imminetem*, de iisdem diebus : nullus unquam Græcorum auctorum, oratorum, aut poetarum hac phrasi usus est : Homerus quidem, optimus Græcæ dictionis arbiter, ἰσταμένον μῆνα dixit tempus dierum aliquot, vel potius diem, quo mensis absolvitur ; proximus vero imminet Ὀδυσσεύς.

τοῦ μὲν φθίνοντος μηνὸς, τοῦ δ' ἰσταμένου,
οἴκαδ' εὐστήσει,

altero quidem mense jam labente, altero jam imminente, domum redibit i. e. ut interpretatur Didymus et Eustathius περὶ ἀκριβοῦς τριακάδα *circa tricesimam mensis diem* : et observat Plutarchus in *Solone*, eum primum hæc Homeri verba intellexisse, et esse interpretatum, ideoque ultimum mensis diem ab illo dictum fuisse, ἔνῃ καὶ νέαν συνόδων δὲ τοῦ μηνὸς τὴν ἀνωμαλίαν, καὶ τὴν κίνησιν τῆς σελήνης, οὔτε διουμένη τοῦ ἡλίου, οὔτ' ἀνίσχοντι συμφερούμενῃ, ἀλλὰ πολλάκις τῆς αὐτῆς ἡμέρας, καὶ καταλαμβάνουσιν, καὶ παρερχομένην τὸν ἥλιον, αὐτὴν μὲν ἔταξε ταύτην, ἔνῃ καὶ νέαν καλεῖσθαι τὸ μὲν πρὸ συνόδου μῆνον αὐτῆς τῷ παρούμενῳ μηνί, τὸ δὲ λοιπὸν ἥδη τῷ ἀρχομένῳ προσήκειν ἡγούμενος, πρῶτος, ὡς εἶπκε, ὁρθῶς ἀκούσας Ὀμήρου λέγοντος,

τοῦ μὲν φθίνοντος μηνὸς, τοῦ δ' ἰσταμένου.

τὴν δὲ ἐξεῖξ ἡμέραν νοσημίαν ἐκάλεσε, *Cum perspexisset autem mensis varietatem, et animadvertisset cursum lunæ nec cum exortu solis, nec cum occasu congruere; verum subinde eam eodem die solem, et assequi, et prætergredi, hunc ipsum diem novissimam et primam lunam jussit appellari, partem ejus, quæ coitum lunæ cum sole antecedit, mense desinenti, residuum inchoanti arbitratus attribuendam: et fuit certe primus, ut videtur, qui Homerum percepit canentem*—Hic cum desierit mensis, cum cœperit alter : *insequentem vero diem Neomeniam vocavit*. Hesiodus vero ἰσταμένον μῆνα producit ad decimum tertium mensis diem, in carmine de diebus,

μηνὸς δ' ἰσταμένου τριτκαϊδεκάτην ἀλέασθαι
σπέριματος ἄρξασθαι,

mensis autem inchoati decima tertia caveto etc. ubi Moschopolus et Proclus observant mensem inchoatum dici à veteribus de mense usque ad diem vicesimum, ἰσταμένον μῆνα ἕως εἰκάδος ἔλεγον μετὰ δὲ τοῦτο, πρώτην φθίνοντος, καὶ δευτέραν φθίνοντος, καὶ τὰ ἐξῆς : Tzetzes vero interpretatur ἀρχομένης τῆς σελήνης, *crescente luna* : sed quum mensis tandem in III. partes divisus fuit, tunc ἰσταμένος μὴν dictus est de decem prioribus mensis diebus, nec unquam prior illa pars dicta fuit ἰσταμένη σελήνη : illud apud omnes fere auctores Græcos legitur : hoc vero nusquam : si aliter factum, aut dictum fuisset, id non omisisset diligentissimus harum rerum observator Pollux, qui hæc tantum hac de re scribit L. I. c. 7. v. 5. Μέρη δὲ μηνὸς, ἰσταμένου, μεσοῦντος, καὶ λήγοντος, ὡς καὶ τὰς τρεῖς δεκάδας οὕτω πως διαίρειν—non omisisset, inquam, σελήνης ἰσταμένης, si id a veteribus fuisset dictum. Si ἰσταμένῃν vero σελήνην de priore mensis parte dixissent veteres, dixissent quoque πρώτη ἰσταμένης, δευτέρα ἰσταμένης, *primus imminetis lunæ, secundus imminetis lunæ*, et sic de reliquis usque ad δεκάτην ἰσταμένης *decimum imminetis lunæ*. At id non dixerunt, sed πρώτη ἰσταμένου,

δευτέρα ἰσταμένη, sub. μηνός, *primus instantis mensis, secundus instantis mensis*, et sic de reliquis. Nec dici potuit σελήνη ἰσταμένη, neque dici potest ab iis, qui ratione sunt præditi. Si enim prior decas mensis dicatur σελήνη ἰσταμένη, *luna imminens*, oportet ut altera dicatur σελήνη μεσοῦσα, ἢ μέση, *luna media*, et tertia σελήνη λήγουσα, ἢ φθίνουσα, *luna præceps*. Ut autem a nemine unquam dicta fuit *luna media* pro altera mensis parte, aut *luna præceps et inclinata* pro tertia: ita dicta non fuit *luna imminens* pro prior decade. Adeo autem de hac loquendi ratione non cogitarunt veteres Græci, ut lunæ cursum in iv. partes dividerint, ut et hodie fit, ut sciunt omnes, qui veterum auctorum libros legerunt, et lunam dixerint κερατοειδῆ, ἀμφικυρτον, μηνοειδῆ, et διχότομον, *corniculatam, gibbosam, lunatam, et dividuam*: quod quomodo posset ad iii. illas mensis partes accommodari, si dicerentur σελήνη ἰσταμένη, μέση, καὶ φθίνουσα, *luna imminens, media, et præceps*, ne ipse quidem Heinsius posset indicare. Dubitarent igitur tragici Græci, qui rerum et verborum usum tenerent, Festum, de quo agit Horatius, ἰσταμένην σελήνην *imminentem lunam* vocare, quicquid somniaverit Heinsius. Deinde cum Horatius Romanas mulieres ad festum Veneris, quod calendis aprilibus agebatur, celebrandum invitet, ut asserit Heinsius, et menses Romani, ut et anni, fuerint solares, non lunares, quomodo potuit Horatius principium mensis *imminentem lunam* vocare? quis dixit, aut indicavit Heinsio novilunium eo anno, quo hanc Oden scripsit Horatius, incidisse in calendas apriles? quid respondebit, si dicamus plenilunium tunc fuisse? quibus argumentis, aut quibus testimoniis sententiam nostram poterit labefactare? *Cyclus* lunaris est annorum xix. et dierum xi. At quis indicavit Heinsio cyclum lunarem incidisse in primum aprilis diem eo anno, quo Horatius hæc scripsit? Cur mensis ille, de quo hic Horatius loqui Heinsio videtur, fuit mensis cycli lunaris? quæ ratio nos cogit, ut id credamus? cur non credemus potius aprillem Horatii pertinuisse ad annum tertium, aut quartum cycli lunaris? ideoque novilunium non incidisse in calendas aprilis? Nos brevius, clarius, et verissime dicimus *imminentem lunam* Horatio esse *lucentem lunam et plenam*; vult enim ut Nymphæ et Charites saltent, non illuni nocte, quod incommodum ac triste fuisset, sed ad lunæ radios, ut facilius alterno pede terram quaterent." Jo. Croii *Sacrar. et historic. in Nov. Fædus Observ. Pars I. in qua* Dan. Heinsii Prolegomena in Exer. *perpenduntur*, Genevæ, 1645, p. 285.

"Venus, inquit, dux chori, jam cum Nymphis et Gratiis ad lunam saltat, *Luna imminente*, i. e. propinqua, ex quo intellige *lucente*, et ita noctu; nam *imminere* valet *propinquum* esse, non *longe abesse*, ut cum dicimus, mortem nobis quotidie *imminere*: sic Horat. Od. xxvii. Lib. 3. *Imbrium divina avis imminens*, et Od. xii. hujus Lib. *Parthos Latio imminentes*, i. e. animo et voluntate nocendi propinquos, et Od. xxi. L. 2. *Imminens villæ tuæ pinus esto*: significat autem mulieres et puellas veris tempore ad lunam saltare solere, idque Venere hortante ac præeunte." Dionysii Lambini *Commentarii in Horatium*, Lutetiæ, 1567. p. 17

Christophorus Landinus, quoted in the admirable edition of Horace published at Basil, in 1580., says erroneously, "*Imminente luna, appropinquante nocte*, ut ostendat ad multum temporis spacium duci choreas, cum ne imminente quidem nocte desinant," when in fact the reason why Horace mentions the moon is, because *Venus* was to be worshipped more particularly at night. Theodorus Pulmannus cites a different, but equally erroneous, reason for this mention of the moon, given by Turnebus, "*Imminente Luna*, quod est ex cælo illucescente, præsultrix *Venus* choros ducit, quia noctu remotis arbitris terra grata numinibus est, cum cerni nolint, *Cum superis terrena placent*, inquit Papinius Silv. i. 1. Hæc Turnebus L. ix. c. 27. *Imminente Luna*, i. e. *vesperi noctuque*: vide Turneb. L. xxx. c. 11.": the words are these, "Nolunt dii se hominum oculis cerni: ita has plagas celebrant et colunt, quo tempore homines in sua se recepere tecta, relictisque agris domi sopiti jacent." Badius Ascensius, whose Notes are published in the very valuable edition of Horace published at Venice in 1559., gives another reason equally erroneous, "*Luna imminente*, i. paulo ante noctem, quæ humida et ita frigida est." In what is called Dr. Combe's edition of Horace, Baxter is quoted as assigning another reason, "Clara nocte; erant enim Idus: rustica numina saltare non solent nisi ad claram Lunam." Ch. Guil. Mitscherlich ed. Lipsiæ 1800. V. 1. p. 63. assigns a reason different from all these. For, after having observed "*Deos in solitudine errare, noctuque terras obire*, μακάρων τοι νύκτες ἔασιν, juxta Hesiod. *Ἔργ.* 730. adde ejusd. Theog. v. 10. Stat. Silv. i. 1. 95. unde nox ipsa poetis sacra, inprimis vero Venerem sub veris adventum terram invisere," he adds, "*Imminente luna*, de super lucente, adeoque nocte serena." For this opinion he was probably indebted to Cruquius, who in his edition of 1611. p. 17. says "*Imminente luna*, supra caput lucente: hæc est metalepsis hiemis præteritæ, quæ nebulis adductis sidera contenebrat, quibus clare lucentibus, et cum tenebris nebulæ, et hiemis rigor fugisse censetur: *imminere* hic est *capiti impendere*, seu *supra caput volvi*, quod manifesto deprehendi nequit, nisi sudo et puro cælo: hinc fit quod *imminere* ad id quod est *lucere* significanter transfertur."

E. H. BARKER.

Hatton, July 31, 1813.

ACCOUNT OF THE LITERARY LABORS
OF
MR. PROFESSOR PORSON.

From the ATHENÆUM, No. 24.

NOT long after the Professor had taken his first degree, it was in the contemplation of the Syndics of the University press at Cambridge to publish *Æschylus*, with those papers of Stanley which have since been committed to the care of the Rev. Mr. Butler, Master of Shrewsbury School. Mr. Porson offered to undertake the work, if he were allowed to conduct it according to his own views of the duty of an editor. He moreover suggested that it was highly desirable to obtain the various readings of an important manuscript upon the continent (at Venice, if we rightly remember,) and he actually proposed to undertake a journey, for the purpose of collating it, at an expense not greater than that, for which the task could have been performed by a person upon the spot. Unhappily for the interests of learning, this offer was rejected, and in a manner so discouraging, that it served in a great measure to extinguish¹ in him that ardent love of fame, which is at once the most powerful and the most honorable incentive to every laborious undertaking. Whether it were *wholly* produced by the various disappointments which this great scholar experienced in his progress through life, or whether it were *aided* by a certain portion of constitutional apathy, unquestionably there never existed an individual so capable of reaching the highest distinction in that species of excellence upon which himself appeared to place the greatest value, yet who so sternly neglected the means by which such an end might be attained. In consequence of this turn of mind, he confined himself for a considerable period to such exertions as were called forth by a wish to serve his friends; and we probably owe to accident, or to the incessant importunity of others, the greater part of what has at length appeared under his own name.

In 1786,² when Nicholson, the celebrated bookseller at Cambridge, was preparing a new edition of *Xenophon's Anabasis*, he

¹ It is certain that the Professor himself did ascribe this consequence to the fact now mentioned. And we have the less scruple in alluding to it, as the person, who was considered by Mr. P. as the principal cause of his disappointment has long ceased to be numbered among the living.

² The title-page has 1785: but Mr. Porson's address (which with characteristic quaintness, is inscribed "*Lectori, si quis erit*") is dated 22 Aug. 1786.

prevailed upon Mr. Porson to furnish him with some notes, which occupy about nineteen closely-printed octavo pages: and which, though avowedly written in haste, and upon an author, whom he had not particularly studied, yet attest the hand of a master. The citations from Suidas, which accompany these notes, were furnished by the Rev. W. Whiter, the learned and ingenious author of "A Specimen of a Commentary on Shakspeare," and of a new *Etymologicum Magnum*.

In the year 1787, he communicated to the Delegates of the Clarendon press some notes upon Toup's emendations on Suidas, which appeared with that important work in 1790. These notes he had probably put together at the request of his friend Mr. Tyrwhitt, whose learning and acuteness he always mentioned not merely with approbation, but even with reverence. To the great loss of letters, this excellent man had died just before these notes were written. Mr. Porson speaks of him as *desideratissimus*, p. 422. and of his literary character he thus pronounces his opinion: *Tyrwhittum, acerrimum, si quis alius, harum rerum judicem*, p. 448. *Si in palmariâ Tyrwhitti acutissimi emendatione acquiescere nolebat Toupius*, &c. p. 461. We have a pleasure in quoting these expressions of warm panegyric, because a notion has been entertained that Mr. Porson was actuated by a mean spirit of rivalry, which led him to depreciate the merit of others. If his writings be fairly examined, such an opinion will appear grossly unjust. Higher praise cannot be given than the following: "*Fir summus, qui in his literis regnat, Ruhnkemius*." Not. in Xenoph. "*Insignis et extra omnem dubitationis aleam posita est summi Bentleyi emendatio*, &c. Not. in Suid.—Valckenaer, Toup, Dawes, Koen, Pierson, Brunek, Wytttenbach, and all real scholars, are praised in his writings, and appeared the objects of his respect in conversation. But the Professor always discriminated when he bestowed praise; and indeed he says of himself, "*ab eorum consuetudine valde abhorruî, qui nihil aliud, quam pulcre, bene, recte, tertio quoque verbo ingerunt*." Unquestionably when he meets with a pretender to knowledge, or one who detracts from the *real merit* of others, he does apply the lash of animadversion with a very unsparing hand. See pp. 486, 493 of the work concerning which we are speaking, and of which we shall only say, that it

HELLENOPHILUS.—The writer of this article does not seem to be aware that *Lectori, si quis erit* is a formula commonly prefixed to a preface, and Professor Porson merely adopts it as such, and not from quaintness, or modesty. Thus Thom. Reinsius in the Dissertation *De Lingua Punicâ*, inserted in I. G. Grævius's *Syntagma variarum Dissertationum rariorum* Ultraj. 1702., prefixes it to his Preface.

"*Lectori, si quis erit, salus.*"

EDIT.

furnishes the most indubitable specimens of learning, acuteness, and judgment.

In the meantime the Professor was silently enriching the republic of letters by contributions to *Maty's Review*. The following is, we believe, a correct list of the articles which he furnished to that publication:—Schutz's *Æschylus*,¹ vol. iii. p. 433: this is dated from Trinity College. Brunck's *Aristophanes*,¹ vol. iv. p. 55. *Hermesianax*, by Weston, vol. v. p. 238. Huntingford's *Apology for his Monostrophics*, vol. vi. p. 93. He also furnished Mr. Maty with a transcript of the Letters of Bentley and Le Clerc, vol. ix. p. 253; but whether he wrote the account added to them, we are not enabled to state.²

However mortified Mr. Porson might have felt by the rejection of his proposals respecting *Æschylus* at Cambridge, he did not altogether forego the idea of publishing that author. At two several times he announced, in *Maty's Review*, an intention, which the learned must deeply deplore was never *fully* executed. (See *Maty*, vol. iii. p. 168. and iv. 328.) It seems, indeed, that some fatality attended every effort made by the Professor to restore some of its original brightness to that meteor of the ancient drama. Through the intervention of that admirable scholar, Dr. Chas. Burney of Greenwich, the Professor concluded a treaty with Messrs. Elmsley and Payne, in consequence of which a new, but most improved edition, was to be printed at Glasgow. After the proofs of the first five or six plays had been regularly sent to the Professor, they suddenly stopped, and some time after it was discovered that the Scotch printer had used the paper for the folio edition. Nor was it known for a considerable period that the smaller edition was in existence, till at length the English booksellers discovered the fraud. In the *Monthly Review* for Feb. 1796 is some account of this abominable transaction, and to that we must refer our readers.

Although Mr. Porson, in consequence of the most untoward circumstances, did not appear before the public in works, avowedly written by himself, yet his mind was too active, or his disposition too friendly, to allow the world to be deprived of all the benefit of his immense erudition. He was an occasional contributor to the *Monthly Review*, to the *Gentleman's Magazine*, and, we believe, to other periodical publications. Concerning those which we have named we have to state, that the account of

¹ These two articles have been reprinted in the former Numbers of *The Classical Journal*. EDIT.

² These three last Articles it is our intention to insert in a future Number of the *Class. Journ.* EDIT.

Robertson's Parian Chronicle, M. R. vol. 79, in the year 1788, p. 351, and vol. 80, p. 38, was written by him. From internal evidence we are disposed also to assign to him the Review of Knight's Essay on the Greek Alphabet, January 1794. Of three admirable letters, containing an ironical defence of Sir John Hawkins's Life of Johnson, and which appeared in the Gentleman's Magazine for 1787, under the signature of SUNDRY WHEREOF, he was unquestionably the writer. Some letters upon the contested verse, 1 John, v. 7. appeared also in the same work, which at length caused the inimitable and unanswerable letters to Archdeacon Travis. In that work it is difficult to say whether argument, or wit, vivacity of manner, or patience of research, be most conspicuous. This work appeared in 1790; and when it is considered that the subject, though abstruse, is of the highest importance, and that it is recommended not only by the qualities just mentioned, but by a most exquisite specimen of English composition, the neglect which it experienced from the author's countrymen is alike discreditable to their taste and their understanding. If our memory does not fail us, the Author received only 30l. for the work, and he was informed by the publisher that he had lost money by it. With good reason might Valckenaer exclaim, "*In Græcis istis Bibliis, dum juventû vigebam, a me diligenter tractatis sexcenta possent similia demonstrari; sed quam pauci hoc tempore talia sibi monstrari desiderarent!*" (Theocr. X. Idyll. p. 230.)

When Mr. Porson was at length placed in that situation to which, if all the scholars then living could have been candidates for it, he unquestionably might advance the fairest pretensions, he seriously turned his thoughts to publication. In 1797 the Hecuba appeared, as the precursor of all the dramas of Euripides, had the editor been allowed that portion of health which would have enabled him to finish his design. The next year appeared the Orestes; the year after the Phœnissæ; all these without his name, and printed in London. In 1801 the Medea appeared, printed at Cambridge, and with his name prefixed—the Syndics (a different race, it need scarcely be mentioned, from those who had slighted him in his earlier days) being disposed to give the warmest encouragement, not only to this work, but to every other in which he might be willing to engage. Under their auspices appeared also in 1802 a second edition of the Hecuba, with a supplement to the preface, and a very copious and important addition to the notes.

This work is so fully known, that it would be superfluous to attempt a panegyric upon its merits, even if it were our design to give a critical examen, instead of a chronological list. In answer

to all the objections which have hitherto appeared, we shall briefly urge what he has himself applied to a canon of Dawes: *Ea, nisi machinis impulsu validioribus, aeternum persistet inconcussa*. App. in Toup. p. 475.

The last work that he published was a third edition of the *Hecuba*. He had also proceeded far in a revision of the other three plays: but it is, perhaps, a circumstance seriously to be lamented, that he employed so much time in revising what he had already given to the world, instead of proceeding to correct the text of the remaining plays. But such was his scrupulous fidelity in regard to the duty of an editor, and so uncommon his accuracy in every thing which he undertook, that he never fully satisfied himself; and conceived that something still was wanting, where no one but himself could discover any symptom of deficiency.

We must, however, briefly notice some other of his literary labors, which have hitherto been omitted, as we wished not to interrupt the series of his editions of the Greek plays. When Heyne's *Virgil* was re-published in London, the Professor was engaged to superintend the press. He was, we believe, handsomely remunerated; but every scholar must lament that such a mind and such attainments should be employed in merely mechanical labor.* In the year 1800 he was engaged in a work, much more suited to his powers, and much more beneficial to literature. We mean a collation of the Harleian manuscript of the *Odyssey*, for the edition of Homer, which must ever be considered as a splendid attestation to the learning, taste, and munificence of the GRENVILLE family. Of this collation the editors speak in terms so classically appropriate, that we cannot deny ourselves the satisfaction of quoting their words. "*Istius Codicis collatio, quam humanissime in se suscepit Vir eruditissimus RICARDUS PORSON, et summa cum diligentia peragendam esse statuit, digna esse visa est quæ per se integra in medium proferretur. Ad calcem itaque ODYSSEÆ subjicimus, non nudam quidem illam, ex indigesta mole ut fit plerumque conflata, et nulla in trutina castigata, sed in eruditorum usum, pro ista Græcæ*

* To this edition some few, but *very few*, notes were added by Mr. P. (see his preface).—He also rendered some assistance to the edition of *Broetier's Tacitus*, which was printed in Scotland; but whether it consisted in original notes, or merely in a collation of the 4to. and 12mo. editions, we are not prepared to affirm positively. In the *Herodotus*, which has since been completed by Mr. Dunbar, he revised only a small part of the text.—HELLENOPHILUS.

We insert in our present No. an article relating to the share, which Professor Porson and Mr. Kidd had in the reprint of *Broetier's Tacitus*, lately published; to this article we refer Hellenophilus for correct information.

Critices scientia, et subacto judicio quo VIR EGREGIUS unus omnium maxime eminet, nitide atque affabre elaboratam."

It remains for us now to speak of the *Æschylus*, which, "shorn of its beams," deprived of the editor's last corrections, without notes and without the fragments, ungraced by the Professor's name, and without even a letter of preface, stole into the world in the year 1806. We are not informed of the circumstances under which it was at length permitted to appear; but we conclude, that the importunity of his friends and of the publishers extorted from him a reluctant consent, although they could not prevail upon him to furnish it with one word of introduction, still less to enrich it with his latest corrections of the text. Doubtless it has not come forth with half that advantage, either to the editor or to the public, that it would have possessed, had it issued from the press as a legitimate edition, the fruit of his last labors, the matured and well-digested effort of his mighty mind. Yet still we thankfully accept it, as a great and lasting benefit to Greek literature. In more than *two hundred* instances, the text is improved; for the most part, by the admission of readings, which the Professor's own sagacity discerned amidst a chaos of errors; but in some places also by corrections, which he adopted from preceding editors. A method was pursued by him in this edition, which we earnestly recommend to the imitation of every critic. Where the text appeared faulty, and no emendation offered itself with sufficient authority to warrant its admission into the text, he marked the suspected place with an obelus. Of passages thus pointed out, both as a warning to inexperienced readers, and a guide to future critics, there are about *one hundred and fifty*. So that, unfortunate as this edition has been, the text is still improved in a greater number of instances than those in which it continues to be defective. And in regard to the remaining corruptions, we have little doubt but Mr. P.'s acuteness would have pointed out a probable remedy in most of the cases, had the work gone on to its end, without the occurrence of that calamitous fraud, which cannot be too much reprobated or deplored.

From this enumeration it appears, that in point of *quantity*, the contributions of Professor Porson to the public stock of knowledge were far from inconsiderable. In point of *merit*, they must be deemed invaluable. Whatever he has done, has been done in the *best* way; so that his editions may be appealed to as a stand-

¹ It is possible that, in spite of our anxiety to procure the fullest and most authentic information, the list may still be incomplete; and, in that case, we shall feel obliged to any correspondent, who will supply the deficiency. If we would make a correct estimate of his literary labors, it will be necessary to add the double transcript of Photius, Collations of various MSS. and Edit. and various other critical matter, which his papers are found to afford in great abundance.

ard, by which the qualifications of scholars for the office of editor may be measured, and as a guide by which their efforts may be directed. There were two qualities in the character of Mr. Porson as an editor, which are of the highest importance, and which, as they are attainable by every individual, it may be useful to notice more particularly. These are, *industry* and *honesty*. In collating a manuscript, in pursuing the variations of a reading through editions and lexicographers, in tracing the usage of a word through writers of the same age or upon the same subjects, his patience was never exhausted, his ardor never disconcerted. In point of *honesty*, whether it consisted in a scrupulous attention to the claims of his author, or those of his critical predecessors, his character appears the more illustrious, because it is more rare. Never would he allow a passage to be pronounced corrupt, without the fullest investigation; nor did he think himself authorised to admit any emendation into the text, without a very strong preponderance of evidence in its favor. When a text was manifestly corrupt, he would not disturb it, for the sake of admitting a plausible conjecture; because he held, and rightly held, that such a proceeding destroyed the traces of that evidence by which the original reading might in time be restored. In like manner, whatsoever merit any previous editor might possess, he invariably assigned to each his due portion of praise; and so far from suppressing what redounded to their credit, or adopting as his own what in fact was the property of another, he seemed to take a pleasure in bringing forward to his reader's notice every instance of happy discernment or ingenious illustration. For these qualities, added to his unrivalled skill in decyphering manuscripts, and to his penetration in discovering the scope of a passage and the very words which an author was likely to have used; recollecting also that he possessed a judgment, which steered an even course between precipitation and timidity, we have no hesitation in repeating, that we consider him to have been a **COMPLETE CRITIC**.

The works of Michael Angelo have been recommended to young artists, as the great model of excellence, and most worthy object of their imitation. In like manner would we most earnestly exhort every one, who aspires to the name of a scholar, to regard the productions of Professor Porson as the *study*, by which he is most likely to improve.

HELLENOPHILUS.

Nov. 15, 1808.

IN CARMINA EPODICA EURIPIDEA COMMEN-
TARIUS;—AUCTORE G. B.

NO. II.—Vid. N. XVII. p. 15. et sqq.

HACTENUS per dimidiam fere partem Commentarii, qui ad Euripidea Carmina Epodica pertinet, viam transegi expeditam. At priusquam dimidiam alteram persequor, moneo me consulto cantus Rhesi et Cyclopi prætermisurum, quia leges, quas sibi imposuerit incertus auctor Rhesi, satis definire nequeo (quantum, si mihi liceat hariolari, dixerim magis illum fuisse Sophoclis quam Euripidis sectatorem, ideoque inter eos recensendum esse qui canona nostrum neglexerunt) et quia pari caligine obfuscantur ea omnia quæ ad fabulas Satyricas pertinent.

Andromachæ v. 782. et sqq.

ὦ ὦ γέρον	ξυμπλήγαδα,	
Ἰακί-	κλεινὸν ἐπὶ	
δας πείθομαι	ναυστολίαν τ',	15
καὶ ξὺν Ἰαπί-	Ἰλιάδα	
θαις σε Κενταύ-	πτόλιν ὅτε πάρος εὐ-	5
ρων ὁμιλῇ-	δόκιμος ὁ Διὸς ἱν-	
σαι δορὶ κλεινοτά-	ις ἀμφέβαλλ-	
τω, καὶ ἐπ' Ἀργῶ-	εν ἐν φόνῳ,	20
ου δορὸς	κοινὰν τὰν	
ἄξιον	εὐκλείαν	10
ὕγραν περα-	ἔχοντ' Εὐρώτα-	
σαι ποντίαν	ο ναῦφιν ἰκέσθαι.	

In postremis ex Εὐρώταν ἀφικέσθαι erui Εὐρώταο ναῦφιν ἰκέσθαι. Sagaciores melius aliquid eruent.

ibid. 834. et sqq.

ἀπόδος ὦ φίλος	} Hæc pro epod., quam claudit Nutricis oratio 'Ἄλλ' ἢ σ' ἀφείην, sumenda sunt. Perperam illa olim in Append. Troad. p. 163., ubi reliqua pars Cantūs probe disponitur, in formam Antistrophicam redegi. Male quoque strophæ sequentis initium disposui. Nunc malim
ἀπόδος ἵνα διαντ-	
αίαν ἐρεί-	
σω μοι πλαγάν.	

τί μοι ξίφος χεῖρ
ὅς ἐξαγρεύσω;
τί μ' ἐκ βρόχων εἰργεῖς;

στρ.

οἱμοὶ πότμον· ποῦ
πυρὸς φίλα φλόξ;
ποῦ δ' ἐς πέτρας ἀρθῶ;

αντιστρ.

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U

ibid. 1208. et sqq.

Ἀμπτάμενα φροῦ-	σύ τ' ὦ κατ' ἄντρα νύχια Νηρ-	5
δα πάντα κείτ-	ἕως κόρη πανώλεθρόν μ'	
αι κόπῳ μετάρ-	ᾧψαι πιτν-	
ορα πρὸς οὐρανόν·	οὔντα πρὸς γᾶν.	8

Reliquam hujus Cantūs partem in Antistrophica membra disposui. Vid. Append. Troad. p. 163. V. 4. Vice πρὸσω dedi πρὸς οὔν i. e. οὐρανόν: cf. Iph. T. 843. Orest. 1376. Phœn. 1222. Med. 441. Loca multa emendare possum, οὔν restituto, sed de his fortasse alias anquiram.

Supplicum v. 928. et sqq.

* Ω τέκνον		
δυστυχῇ σ'	ἄδης τὸν ἐμὸν ἔσχ-	9
ἔτρεφον	ἐν μόχθον ἀθλίαις·	
ἔφερον	ἐγὼ δὲ γη-	
ὑφ' ἥπατος	ροβοσκὸν οὐκ	5
πόνους ἐνέγκ-	ἔχω, τεκοῦσα	
ουσ' ἐν ὠ-	τάλαινα, παῖδα.	
ῥῖσι, νῦν		

ibid. 981. et sqq.

* Πολελειμμ-		
ἐν' ἐμὰ δάκρυ-	οὐκ εὖ δέχεται· γόοις δ'	
υα μελέας	ἐρδρευομένα πέπλων	10
αἰδὸς ἀνοίκτ-	πρυστέρων	
ου κεῖται μειλίγματα, πένθι-	πτύχα τέγξω	5
μοι κουραὶ τε κόμας στέφανοι νεκ-	νοτερόν ἀεὶ	
θων φθιμένων αἰοδαί θ',	δάκρυσι λοιβαῖς.	
ἄς χρυσοκόμας Ἀπόλλων		

V. 3. E μέλας παιδὸς ἐν οἴκοις erui μελέας αἰδὸς ἀνοίκτου. Permutantur οἶκος et οἶκτος in Soph. Trach. 1277. ut perite vidit Wakefieldus: mox vice μνήματα reposui μειλίγματα. Nempe lacrymæ et ploratus credebantur esse Plutoni oblectamenta. Cf. Phœn. 1322. Si cui displiceat λοιβαῖς adjective sumptum, is legat λιβάσιν.

Iphigeniæ in Aulide v. 201. et sqq. Ἐπαφὸς Ἄ.

Τόν τ' ἰσάνεμον ποδοῖν	ἄρμα τέτρ-	11
λαίψηροδρόμον τ' Ἀχιλλ-	ωρον ἐ-	
ἔ, ὃν Θέτις	λίσσων περὶ	
ἔτικτε καὶ	νύσσας, ὁ δὲ	
Χείρων ἐξεπόνασεν,	διφρηλάτας	15
εἶδον αἰγιαλοῖσι	βόασεν Εὐ-	
παρὰ κροκάλαις	μηλος ὁ Φεγ-	
τε δρόμον ἔχοντ',	ητιάδας,	18
ἐν ὅπλοις δ' ἄμιλλαν	ὦ καλλίστ-	
ἐπόνει ποδοῖν πρὸς	ους πῶλους	10

τιδόμεν	πυρρότριχας, μονό-	
χρυσόδαι-	χαλα δ' ὑπὸ σφυρὰ	30
δάλτους στομίαις οὐ κέντ-	ποικιλοδέμονας, οἷς παρεπάλλετο	
ρω θεινομένους, τοὺς μὲν	Πηλεΐδας σὺν ὅπλοισι παρ' ἀντιγα	
μέσσοις ζυγίους λευκοστίκτω	καὶ σύριγγας	
βαλίουσ τριχί, τοὺς δ' ἔξω σειρα-	ἀρματείους.	34
φόρους ἀντήρεις		
δρόμων καμπαῖσιν		

Nihil nisi voces paulisper transpositas mutavi.

ibid. 275. et sqq. Ἐπωδὸς β'.

Αἰνιά-	Εὐρύτου δ' ἥ-	11
νων δὲ δώ-	νασσε τὸν λευκ-	
δεκα	ἤρετμον Ἄρ-	
στόλοι	ην· Τάφιν	
ναῶν ἦσαν, ὧν ἄναξ	ἡγέμων Μέγης δ' ἀνασσε	15
Γουνεύς ἦρχε· τῶνδε δ' αὖ	Φυλῆας λόχευμα νήσους	
πέλας Ἡλίδος δυνάστ-	τὰς Ἐχινάδας λιπῶν	
ορες, ὡς Ἐπειδὲ ὦ-	ναυβάταις ἀπρὸς φόρους.	
νόμαζεν		
λειῶς, παῖς		10

V. 10. Vulgo πᾶς Εὐρύτος. Homerus non Eurytum sed filium ejus Thalpium cum Amphimacho Cteati filio Eliensibus præfuit. Vid. Ιλ. B. 260. collat. cum Pausan. V. 3. p. 380. = 149, 34. Ita Musgravius. Lectionem igitur vulgatam leviter mutavi, adeo ut pateret quis copiis terrestribus, quis navalibus præfuisset. De πᾶς et παῖς commutatis vid. Elmsl. ad Heracl. 713. V. 15. Vulgo ἦγεν ὦν. Egregie Musgravius ἡγέμων.

ibid. 280. et sqq. Ἐπωδὸς γ'.

Αἴας δ'	(δαῖον γὰρ ναυβάταν ἐσ-	13
ὁ Σαλαμ-	ειδόμεν λειπὼν) τις εἰ προσ-	
ῖνος ἐντροφός	αρμόττει βαρβάρους	
δεξιὸν κέρας	βαρῖδας, νόστον οὐκ	
πρὸς τὸ λαι-	ἀποίσειτ' αὐ-	
ὸν ξύνα-	θι νάϊον	
γε· τοῦ δ' ἄσπον ὤρμει	πόμενα· τὰδε κατ' οἴκους	
πλάταις ἐσχάταις συμ-	κλείουσα συγκλύδων μνήμ-	20
πλέκων δυά-	ην σώζομαι	
δεκ' εὐστροφω-	στρατεύματος.	
τάτας ναῦς.		
σὺν αἰσιν		

V. 10. Vulgo εὐστροφώταισι ναυσὶν ὡς. Inde erui εὐστροφωτάταις ναῦς σὺν αἰσιν. Mox post ὡς sedem habent αἰὼν καὶ ναυβάταν εἰδόμεν : et post ἀποίσειται iterum inculcantur ἔνθα δ' αἰὼν εἰδόμεν. Ipse vero male repetitas voces eliminavi et ex ἔνθα erui αἰθῆ et e δ αἰὼν effinxi

δαῖον, et pro καὶ reposui γὰρ (vid. ad Troad. 211.) et τῷ εἰδόμεν addidi εἰς. V. 20. Vulgo συγκλήτου ex interpretatione rarioris συγκλύδων: quod agnoscunt Hesych. et Photius expositum per συλλέκτων ἢ τίνων μεμιγμένων νεκροῦ ἐπηλύδων, παρεισάκτων.

ibid. 1283. et seqq.

στρ.

αντιστρ.

ΚΑ. Ὡ νιφοβόλον Φρυγῶν ἄπος Ἰ-
δας τ' ὄρεα Πάριν ὄθι
ποτὲ βρέφος ἄπαλον ἐκβαλε
μητρὸς ἀπόπρο νοσφίσσας μόρω
πὶ

ἐνθα ποτὲ Πάλλας ἔμολεν δολιό- 18
φρων τε Κύπρις Ἥρα θ'
Ἑρμᾶς θ' ὁ Διὸς ἄγγελος,
ἀ μὲν ἐπὶ πόθῳ τρυφῶσα Κύπρις

θανατόεντι Πρίαμος, 5
ὅτε δαίος δαλ-
ὸς ἔφλεγεν ἐν Φρυγῶν πόλει.

ἀ δὲ δοῦρὶ Πάλλας
Ἥρα τ' ἀνακτος 23
εὐναῖς βασιλίσιν Διὸς

μεσφδός.

ἐπωδός.

μήποτ' ὄφελεν τὸν ἀμφὶ
βουστὶ βούκολον τραφέντ' Ἀ-
λέξανδρον 10
οἰκῆσαι
ἀμφίπολον
Λυκιάδων,
ὄθι κρήναι νυμφᾶν κείνται τ' ἀνθ-
εσι θάλλων λειμῶν χλωροῖσιν,
καὶ ῥοδοένθ' ὑακίνθινά τ' 16
ἀνθεα θεαῖσι δρέπειν ἐνι

κρίσιν ἐπὶ στυγνὰν
καλλονᾶς ὦμὸν
σοὶ θάνατον φέρει προ-
άν τ' ἐχενῆδα ναυσὶν, 28
μέγαρα πάθεα
μέγαρα δ' ἄχρεα
τιθεῖσα Δαναΐδαις
ἀ Τύνδαρις κόρα. 32

ΧΟ. Σὲ δὲ προτέλειον ἔλαβεν Ἀρτεμις κόρα.

33

Μονωδός.

ΙΦ. ὁ δὲ τεκῶν με τὴν τάλαιναν,
μῆτερ αἰνόμετορ, οἷχε-
ται προδοῦς ἔρημον ὦ
δυστάλαιν' ἐγὼ πὶ κού- 37
ραν κίρα
δοῦσ' ὁδοῦς

φονεύομαι
διόλλυμαι 41
ἀνοσίαις σφαγαῖς
ἀνοσίου πατρὸς.

Hoc melicum carmen tam ob alias rationes quam eo nomine est insigne, quod unicum inter Euripidea exstat exemplum cantūs in Mesodum et Epodum distribuendi. Non sum nescius Hermannum et Seidlerum carminibus nonnullis ea nomina imposuisse: ipse tamen scio, et alii, si velint, e meis scriptis possunt intelligere, ista nomina male illos imposuisse. Quod et ipsi fortasse fatebuntur, si unquam eveniat ut hic liber una cum aliis nostris Tragicorum metra tractantibus in Germaniæ oras importetur: quoniam liquet omnia carmina, quæ Duumviri in formam istam redigere conati sunt, Antistrophicorum ad amussim respondentium nomen rectius occupare. Atqui minime confidenter ipse aliquid debui pro certo statuere, qui adeo graviter lapsus sum in Append. Troad. p. 492. carmen ex Iphigeniæ desumptum male auspiciis conatibus aggressus. Nec tamen in omni re fue-

ram infelix. Verba, non metra restituere potui, nempe in v. 1. vulgatur φρυγῶν νάπος. dedi φρυγῶν ἄπος. quia νάπος, utpote locus humilis, vix dici potest νιφόβολον: quod epitheton ad editiora loca pertinet. Cf. illud Castorionis apud Athen. x. p. 454. F. Σε τὸν βόλοις νιφοκτύποις δυσχεμέρον Ναλονθ' ἔδος. et Eurip. Phœn. 214. Νιφοβόλου Παρνάσου Hesych. Νιφόβολον, ὑψηλόν. E contra in eodem Lexico ἄπος est ὑψηλὸς τόπος ἢ ὑλῶδης (unde oritur fortasse istud νάπος): recte: cf. Theocrit. vii. 148. Παρνάσιον ἄπος. V. 2. Transposui Πρίαμος et Πάριν. V. 3. Ἐβαλε. Excidit κ. quod sæpe fit. Vid. ad Troad. 606. V. 6. Vulgo ὅς Ἰδαῖος ἰδαῖος. Erui ὅτε δαῖος δαλός. Respicit Noster ad historiam quam commemoravit in Troad. 925. ὁ πρέσβυς οὐ κτανὼν βρέφος Δαλὸν πικρὸν μύμη' Ἀλέξανδρον ποτε. Quod ad δαῖος δαλός similiter Musgravius restituit πυρ—δαῖω vice ἰδαῖω in Helen. 198. Neque hic est unicus locus ubi ex vocibus Ἰδαῖος Ἰδαῖος erui debet aliquid simile τοῖς δαλός δαῖος. V. 7. Admisso δαλός patet abunde legi debere ἔφλεγεν vice ἔλεγετ'. V. 11, 12. Vulgo Ἀμφὶ τὸ λύκειον ὕδωρ. Sed neque articuli neque epitheti vim satis intelligo. Ipse ex ἀμφὶ τὸ ὦν erui ἀμφίπολον et e λύκι—ὕδωρ erui λυκιάδων. Vocem ultimam servat Hesychius ex hoc ipso loco, ni fallor, haustam. Verba Lexicographi sunt Λυκιάδες, κῆραι τὸν ἀγνὸν τριάκοντα αἱ τὸ ὕδωρ κομίζουσαι εἰς τὸ λύκειον. Nempe Trojæ erat templum Apollinis Λυκίου, cujus ministræ numero triginta portare aquam solebant e quodam haustam fonte Ἰδῆς πολυπίδακος, qua Paris habitabat et virginum labores relevabat mercede conductus. Hinc patet quo jure (Enone Paridi servitutem exprobrare potuisset. V. 17. Ἐνι propter εἰν omissum reposui. V. 25. Vulgo ἔριν τε τᾶς καλλονᾶς. Resecui voces metro noxias et interpolatas, ni fallor, e Troas. 980. Ἥρα τοσοῦτον ἔσχ' ἔρωτα καλλονῆς. Sed ibi emendavi τοσαύτην ἔσχ' ἔριν τῆς καλλονῆς. V. 26. Vulgo ἐμοὶ

δε θάνατον ὄνομα μὲν φέροντα. MSS. 2. μὲν. (sic). Erui ὦμὸν σοὶ θάνατον φέρει πνῶαν τε. Quod ad ὦμὸν et ὦμὸν similem var. lect. exhibent libri in S. C. Th. 656. quod ad δ et σ permutatas vid. Markl. ad Iph. A. 140. Mox e Δαναΐδαισιν erui ἐχενήδα ναυσί. Confer Agam. 149. Μὴ τινὰς ἀντιπνούς Δαναοῖς χρονίας ἐχενήδας ναπλοίας. V. 29. et seqq. e fine orationis Iphigeniæ huc trajeci. V. 33. Ineptissime Πρύθυμά σ' ἔλαβεν Ἀρτεμις πρὸς Ἴλιον. Collato Agam. 228. Καὶ προτέλεια ναῶν, statim e πρὸς Ἴλιον erui προτέλειον cujus gl. est πρύθυμα; et versum explevi addendo κῆρα quod vulgo legitur in v. 28. φέροντα Δαναΐδαισιν ὦ κῆραι. V. 35. Vulgo ὦ μῆτερ ὦ μῆτερ: Reposui μῆτερ αἰνόμετος. Similiter usurpat Æschylus Chæph. 312. πάτερ αἰνόπατερ. cf. quæ dedi ad Phœn. 1585. *Class. Journ.* N. XVII. p. 22. iis adde αἰνόπαρις in Hec. 939. αἰνόλαμπες in Agam. 397. Legere quoque possumus μῆτερ οὐ μῆτερ, οἶχε-ται, et in antithetico Ὅ με τεκὼν τὰν τάλαιναν. Legi certe debet in Soph. Antig. 1282. Γυνὴ τέθηκε τοῦδ' ἐτ' οὐ μητὴρ νεκροῦ vice τοῦδε πατρὸς μῆτωρ. Cf. Euripideum γάμος οὐ γάμος et Sophocleum Μητὴρ αἰνήτωρ unde emendavi Iph. T. 863. Vid. *Class. Journ.* N. XIV. p. 145. V. 37. Vulgo πικρὰν πικρὰν ἰδοῦσα δυσελέαν. Ad Troad. Append. p. 193. erui κῆρα ἐπὶ πικρὰν ἰδοῦσ' ὁδοῦς τ' ἐς Ἴλιον. Sed in eo cæcus fui qui non viderim Ἐλέαν esse nil nisi interpretamentum: in reliquis modo non veritatem sum assecutus, quam assequi potuissem si quis metri rationem aperuisset. Sed, ut verum fatear, haud scio an etiam

nunc ipse lapsus sim in Strophæ et Antistrophæ disponendis; quarum utraque ad formam Carminum Epodicorum labore non magno redigi possunt.

ibid. 1504.

Ἀγαμέμ-
ονα' λόγχ-
αις θ' Ἑλλάδι κλει-
νότατον στέφανον
δὸς ἀμφὶ κάρανον
ἔδον κλέος ἀει-
μνηνόμευτον
ἀμφιθέιναι.

Vulgo ἀεὶ μνηστὸν. Reliquam cantūs partem in Antistrophicam formam redegī. Vid. Append. Troad. p. 147. Seidlerus quoque rem eandem tetigit nec pari successu.

Iphigeniæ in Tauride v. 218. et sqq.

ναίω δ' ἀξείνου πόντου	οἰκτρὸν δ' ἐκβαλλόντων δάκρυον.	
Ξεῖνα δυσχόρους οἴκους,	καὶ νῦν κείνων μέν μοι λάθρα	
ἄγαμος ἄτεκνος	τὸν δ' Ἀργεὶ δμαθέντα	15
ἄπολις ἄφιλος	κλαίω σύγγονον ὃν γ' ἔ-	
οὐ τὰν Ἀργεὶ μέλπουσ' Ἦραν,	λειπον ἐπι-	
οὐδ' ἴστοις ἐν καλλιφθόγοις	μαστιδίῳ	
κερκίδι Παλλάδος	ἔτι νέον	
Ἀτθίδος εἰκὼ	ἔτι θάλος	20
καὶ Τιτάνων ποικίλλουσ' ἄλλ'	ἐν χερσὶ πά-	
αἰμυρρῆντων αἰμάσσουσα	τρος ματέρος	
Ξείνων βωμοὺς αἰαζόντων	στέρνοισί τ' ἐν Ἀργεὶ	
οἰκτρὰν δυσφόρμιγγά τ' αὐτὰν	σκηπτούχον Ὀρέσταν.	

V. 9. et sqq. Collato Hec. 476. hunc locum Tyrwhittus apud Musgravium et ipse ad Troad. Append. p. 141. emendavimus. Sed ibi peccavi qui αἰαζόντων delevi, metro, uti nunc video, repugnante. V. 19. Expuli ἔτι βρέφος huc adhaerentia e simili loco v. infr. 834.

Baccharum v. 64. et sqq.

Ἀσίας γᾶς ἱερὸν Τρω-	τίς ὁδῷ τίς μελάβροισ τ' ; ἔκ-	6
λὸν ἀμείψασα θαῶζω	τοπος ἔστω· στόματ' εὐφη-	
Βρομίῳ τὸν πόνον ἡδὺν	μον ἅπας νῦν ὀσιούσθω	
κάματόν τ' εὐκάματον, βάκχ-	τὰ νομισθέντα γὰρ ὕμνοισ-	
ιον εὐαζομένα Θεόν.	ιν αἰδῶ Διόνυσον.	

Πρωῶδες vulgatur nomine Anapestorum. Atqui constat de Ionicis a Minore. Quoties illa metra confundi soleant, monet Burneus in Tentamine de Metr. Æschyl. Pers. p. 410. qui ibi disposuit cantum eodem metro scriptum in Nostri Suppl. 42. et monuit quædam de Ionica Decapodia; quam ut huic quoque loco restituerem, delevi ἀπὸ ante γᾶς et τίς ὁδῷ voces male repetitas; mox inserui νῦν post ἅπας; denique ex αἰὲ διόνυσον ὕμνήσω erui ὕμνοισιν αἰδῶ Διόνυσον:

ibid. 134. et sqq.

Ἡδὺς ἐν
οὔρεσιν,
ὅταν ἐκ
θείσων
δρομαίων πέτῃ
πεδόσε νεβρίδος
ἱρὸν ἔχων ἐνδ-
υτὸν, ἀγρεύων
αἶμα τραγοκτόνου
ὠμοφάγων χάριν,
ἰέμενος
εἰς ὕρεα
Φρυγία Λύδια,
Βρόμιος εὐδοῖ·
ῤῥῖ δὲ γάλακτι πέθον ῤῥῖ δ'
οἶνφ ῤῥῖ δὲ μελισσᾶν
νέκταρι. Συριᾶς
ὡς λιβάνου καπνὸς,
ὁ Βακχεὺς δ' ἔρπιν
ἔχων εὐδῶδῃ,
ἔξαρχος φλόγα πεύκας
ἐκ νάρθηκος αἵσσει
δρόμων καὶ χοροῖς
θεάζων πλανά-
τας τ' ἀναπάλλ-
ων ἰαχαῖς
τρυφερόν πλόκον εἰς
αἰθέρα ῥίπτων.

ἄμα δ' ἐπ' εὐάσμασιν 29
ἐπιβρέμει τοιάδε·
ὦ ἴτε βάκχαι
ὦ ἴτε βάκχαι
5 Τυμάλου χρυσορόον χλιδά
μέλπετε τὸν Διόνυσον [ἄικτ-
α] βαρυβρόμων 35
ὕπὸ τυμπάνων
εὐία τὸν
10 εὐιον ἀ-
γαλλόμε-
ναι θεὸν 40
ἐν Φρυγίαισι βο-
αῖς ἐνοπασί τε,
15 (λῶτος ὅταν
εὐκέλεδός
ἔερος 45
ἔερα
παίγματα βρέ-
20 μη συνεχέ·
ἀγροῖς φαιτάδης
εἰς ὄρος ἔξ ὄρους)
ἡδόμεναι δ' ἄρα 50
πᾶλος ὅπως ἄμα
25 ματέρει φρυβάδι κῶλον ἄ-
γει ταχύπουν σκιρτήμασι.

V. 14. Vulgatur ὁ δ' ἔξαρχος βρόμιος. Verum ibi ἔξαρχος sensu caret, ubi res agitur de Baccho ipso: transposui igitur, ut suam vim haberet vox de sacerdote dicta. V. 19. E. vulgatis ἔχων πυρσῶδῃ erui ἔρπιν ἔχων εὐδῶδῃ. Vocem rarissimam servavit Eustathius ad Od. I. p. 1633 = 360, et tradit vinum Ægyptiacè ita vocari: cujus rei testem allegat Sapphus illud Κῶδδ' ἀμυρσσίας μὲν κρατὴς ἐπέκρατο Ἑρμῆς δὲ ἐλὼν ἔρπιν θεοῖς οἶνογόνῃσε. Idem fragmentum exstat apud Athen. II. p. 39. A. et x. p. 425. D. ubi legitur ὄλπιν quod perperam Toupius ad Suid. Vol. II. p. 441. et Blomfieldus Museo Critico N. 1. p. 25. comprobant. Nihil inter se commune habent ὄλπη et ἔρπιν. Hoc vocabulum sonat ipsum *vinum*, illud, quæ vinum continet, *lagena*. In Callimachi loco, Fragm. cxxxi. lege omnino ὄλπαν. collato Theocrito Idyll. II. (non v. ut citat Toupius) 156. In cujus Idyll. XIX. 45. pro ἔξ ὄλπιν lege ἐκ κλέιδος. Nusquam ubi ὄλπιν legitur, semper ὄλπα. Sed ut verum fatear, in proximo Theocriti loco prætulcrim ἀργυρέας ἐκ πέλλιδος cf. Hipponactum illud πέλλιδα χρυσῶν apud Athen. XI. p. 495. D. Verum utcumque de hoc statuas, noli dubitare quin Hesychii verba male transposita in ordinem redigi debeant legendo "Ὀλπα, κλέιδος + "Ὀλπιν ἢ ἔρπιν χλιδῶν τις ἐὶναις, ἔπειτα τι

ἢ ὄλβος “ὄλπιν—οἶνοχόησε.” Inter hæc mutavi ἔλπις in ἔρπις : nam Hesychius, ad Sapphus locum dum respicit et confirmat var. lect. quam præbet Eustathius non male vim vocis exponit. Ἐρπις erat, ut opinor, idem atque *ciborium*, apud Latinos, nempe nomen et fabæ Ægyptiacæ, et cibi et vini et poculi inde factorum : quod ad κιβώριον fabæ nomen cf. Athen. 111. p. 72. A. quod ad nomen poculi cf. Horat. Carm. 11. 7. 22. et Athen. p. 72. B. et x1. p. 477. E. quod ad nomen vini disertio quidem testimonio indigemus : quoniam vero auctor est Diphilus Siphnius, seu Athenæus ipse p. 73. A. e ciborio nasci ἄνθος quod Ægyptii-vocant λωτὸν et quoniam patet e Polybii verbis apud Athen. xiv. p. 651. E. vinum fieri et cibum de loto, conjici potest ἔρπις esse nomen Ægyptiace et cibi et vini. Historici verba juvabit decerpere. Καὶ τὸν μὲν τοῖς οἰκέταις μετὰ χόνδρου κόψαντες σάπτουσιν εἰς ἀγγεῖα. Τὸν δὲ τοῖς ἐλευθέροις ἐξελόντες τὸν πυρεῖνα συντιθέασιν ὡσαύτως· καὶ σιτέονται τοῦτον· ἐστὶ δὲ τὸ βρώμα παραπλήσιον σύκῳ καὶ φοινικοβαλάνῳ, τῇ δὲ εὐωδίᾳ βέλτιον· γίνεται δὲ καὶ οἶνος ἐξ αὐτοῦ βρεχομένου καὶ τριβομένου δι’ ὕδατος κατὰ μὲν τὴν γεῦσιν ἡδὺς καὶ ἀπολαυστικὸς οἶνομέλειτι χρηστῶ παραπλήσιος. In hoc fragmento nihil est quod lectorem moretur, nisi istud κόψαντες. malim κατὰ χόνδρον ἐψήσαντες *ad morem alicæ eliquantes* cf. Aristoph. Δαιταλ. Fragm. v. Ἡ χόνδρον ἐψᾶν, quod expositum ab Athenæo p. 127. C. per ῥόφημα satis commode allegari potest ad confirmandam scripturam χόνδρου τις ἔψῃσις a me Hesychio donatam vice ἔρσις. Denique ὄλπις οἶνοχόη mutavi in ὄλπιν οἶνοχόησε : error etenim provenit e compendiosa scriptura non satis intellecta. Hesychii tandem et Polybii locis emendatis ad ἔρπιν redeo. Ne quis miretur eam vocem et cibum et potum significare, discat duplicem sensum habere quoque νέκταρ, quod exponit Hesychius per πῶμα θεῖον ἢ βρώμα, et nihilo magis mirum est quod ἔλπις in ἔρπις mutaverim : nam sæpe confusas esse literas ρ et λ monui ad Troad. 504. unde corrigas Photium v. Λωτὸς, βοτάνη εὐωδὴς ἦν ἔννιι μυρόλωτον καλοῦσι. lege omnino μελίλωτον, collato Athenæo 111. p. 73. A. καλοῦσι δὲ Αἰγύπτισι μὲν αὐτὸ λωτὸν Ναυκρατίται δὲ—μελίλωτον. Dixi in superioribus ἔλπιν vel ἔρπιν esse idem atque ciborium : rectius dixissem idem atque lawtὸν (qui tamen est flos ciborii) nam Plinio teste, Hist. Nat. x111. c. 17. Lotus vocari solet a nonnullis *Celtis*, ubi, ni vehementer fallor, exstat Græca vel Ægyptiaca vox Ὀλπις sive Ἐλπις. Hæc si vera sit conjectura, patet ex Hesychio Eustathium, non ex Eustathio Hesychium, emendari debere, et in Sapphus fragmento reponi ὄλπιν, alio tamen sensu quam quo vocem intelligere videntur Toupius et Blomfieldus : et collato Homericο μετὰ δὲ σφισὶ πότνια Ἥβη Νέκταρ ἐὼνοχέει in Il. Δ. 2. corrigi poterat μὲν in Ἥβῃ, non repugnante metro : versus etenim est ἀσυνάστητος, constans Anapæsticis Basi et Paræmiaco ; unde patet pravam esse Blomfieldi conjecturam rejicientis θεοῖς, dum pro monosyllabo vocem illam intelligere debuit. V. 24. Vulgo δρόμῳ—ἐρεθίζων. Reposui δρόμῳ—θοάζων. Adi Hesych. v. et cf. Troad. 314. θοάζει—δρόμῳ. V. 27. Vulgo πλόκαμιν. Voces πλόκον et πλόκαμον permutantur in Med. 782. V. 34. ἀνακτα inserui metri causa. V. 48. Vulgo σύνοχα φοιτάσιν εἰς ὄρος. Hæc nemo intellexit. Ipse, metro viam commonstrante, huc retraxi βάνχου, quod carmen olim claudibat, et e σύνοχα βάνχου erui συνέχε’ ἀχχοῦς. Loquitur Euripides (quem sequi-

tur Aristoph. Thesm. 996. Ἀμφὶ δὲ σοὶ κτυπεῖται Κίθαρόνομος Ἥχῳ) de voce *cujus recinit jocosa Montis imago*. Id patet e verbo παίγματα, quod exprimit Horatianum *jocosa*. Redde Anglice, *shall sound the playful notes continued by Echoes wandering from hill to hill*. Quod ad ἀχῶ, restitue vocem Dionysio Perieges. 574. λαλαγῆς δὲ λιγύθρους ὄρνυται ἀχῶ. Vulgo παταγῆς—ἡχή. At παταγή est vox nauci. Hesych. Λαλαγή—κραυγή.

556. et sqq.

εὐοῖ πόθι		εὐῖππον	
Νύσης δέρεα		καλλίστοι-	
θηροτρόφου		σι λιπαίνειν	25
θυροσφορεῖς		ὑδασιν γῶν.	
θιάσους, ὧ Διόνυσ', ἥ' ν	5	ΔΙ. κλύετ' ἐμᾶς	
κορυφαῖς Κωρυκίαισιν.		κλύετ' αὐδᾶς,	
τάχα δ' ἐν ταῖς πολυδένδρεσιν	}	ἰὼ βᾶκχαι,	
Ὀλύμπου		ἰὼ βᾶκχαι.	30
θαλάμαις, ἔνθα ποτ' Ὀρφεὺς κι-	}	ΧΟ. τίς ὁδε πόθεν ὁ κέλα-	
θαρίζων		δος; ἐμὲ τίς ἐκάλεσεν;	
σύναγεν δένδρεα Μούσαις		ΔΙ. εὐοῖ	
σύναγεν θήρας ἀγρωῦτας,	10	αὐδῶ	
σέβει τοί σ' Εὐῖος,		ἰὼ	35
μάκαιρ' ὧ Πίρις,		πάλιν	
ἥξει τε χορεύσων ἅμα		ὁ Σεμέλας	
βακχεύμασι, τόν τ' ὠκυρό-		ὁ Διὸς παῖς.	
αν διαβὰς Ἀξίον εἰ-	15	ΧΟ. δέσποτα	
λισσομένης Μαινάδας ἄλ-		δέσποτα	40
ει Ἰθύν		πεδόσε	
ἐς χώραν		μόλε νῦν	
τὸν εὐδαιμονίας		ἡμέτερον	
βροτοῖς ὀλβοδόταν	20	εἰς θίασον	
πατέρα τε,		Βρόμιε	45
τὸν ἐκλυον		Βρόμιε	
		χθονὸς ἐνο-	
		σι πότνια.	

V. 1. Deest Spondæus; addidi εὐοῖ. V. 2. Vice APA reposui ΔΕΡΑ. Hesych. Δέρα, ὑπερβολὴ ὄρους οἱ δὲ τὰ σιμὰ τῶν ὄρεων. Vox ejusdem familiae debet restitui Homericæ H. in Bacch. v. 9. apud Schol. Apoll. Rhod. II. 1815. Ἔστι δὲ τις Νύση ὑπατον κέρας ἄνθεον ὕλη. Sed ter Diodorus I. exhibet ὄρος ex interpretamento genuinæ vocis δέρας unde formari potest adjectivum. cf. Soph. Phil. 491. Τραχινίαν τε δειράδα καὶ τὸν εὐρρον Σπερχεῖον. Sic enim Τούπιος pro δειράδα. Porsono placuit δειράδ' ἢ τὸν εὐρ: teste Elmsleio in Auctario Annot. ad Aristoph. Acharn. 612. Haud scio tamen annon in fragmento Poetæ κέρας retineri possit. Sæpe enim præruptæ montis partes vocantur κέρατα. Hoc nomine audit ille locus super quem Xerxes solio eburneo insidens pugnam Salamine initam spectabat. Vid. Plutarch. in Themistocle. Aliis fortasse placebit ἄκρα vice ἄρα. nec valde repugnabo. V. 11, 12. Vulgo β'. α. et vice σέβει τοι erat σέβεται constructione

turbata. V. 17. Vulgo *Αυδανδα*. De permutatis *ια* et *ω* vid. Schweighæuser ad Athen. XIV. c. x. de *ἐς* et *ἐὲ* vide Butler ad Prom. 713. V. 18. *Χώσαν* huc reposui, quod sedem alienam habebat, vice *τᾶς* in *γᾶν* mutatum, cui subiungitur *ὑδασιν*. De istis vulgo Monostrophicis, quæ reliqua cantûs pars exhibere solet, monui ad Troad. Append. p. 150. qua ratione in carmina Antistrophica redigi possint.

Helena v. 522. et sqq.

Ἀκήκοας	οὔπω λιμένων	13
τᾶς θεσπιώ-	ψαύσειε πατρῶ-	
δοί; ἃ χρεὶ γυνῶσ', ἐφάνης τυράνν-	ας γᾶς ἀλα-	
οις δόμοις ὡς Μενέλαος οὔ-	τείη βίου	
πω με-	5 τρυχόμενος ταλαί-	
λαμψα-	φρων ἄφιλος φίλων	13
ἐς οἶχ-	πανιυδάπους ἐπὶ γυ-	
εται	ὰς πόδα χρειμπτόμενος	
δι' ἔρβεβος	εἰναλίῳ κώπᾳ	
χρῆσι κρυβεῖς;	10 Τρωάδος ἐκ γαίης;	
ἀλλ' ὅτι κατ'		
οἶδμ' ἄλιον		

V. 1. Vulgo *Ἡκουσα τᾶς Θεσπιῶδου κόρας*. Inepte. Nondum Chorus audiverat Theonoe vaticinia, de quibus Helenam in scenam adeuntem mox sciscitatur. Ex interpolatore provenit *κόρας*. V. 2. Erui *ἃ χρεὶ γυνῶσ' ἐφάνης* ex *ἃ χρεὶζουσ' ἐράνη*. V. 19. Vice γᾶς dedi γυᾶς. et correxi πανιυδάπους. Nam γυῆς est Masculini generis. Vid. Etymol. M. V. Κόμης.

Herculis Furentis 1210. et sqq.

Ἰκετεύομεν,	ὅσια μὴ ἔαγγ	7
κάτεχε λέον-	κακὰ θέλων συνάψ-	
τος ἄγχιον	αι κακοῖς,	
θυμόν γ', ὅπως	ὦ τέκνον.	
βροτὸν ἐπὶ	5	
φθίνον ἀν-		

Quæ præcedunt Anamæostrophæ in Antistrophica redegi in Append. Troad. p. 164. feliciori fortasse successa quam quo Seidlerus redigere conatus est in libro de Vers. Dochm. p. 358.

Electræ v. 143. et sqq.

Ἰαχὺν ἀνίδιμον	ῥιμένα δ' ὄραν χεῖρα τε κρατ'	
μῆλος ἄβδα πάτερ,	ἐπὶ κούρην τιθεμένα	10
σοὶ κατὰ	σὺ θανάτῳ	
γᾶς ἐνέ-	δρύπτε κάρα.	
πα γούους,	5 αἰά τις κύκνος ἀχέτας	
αἶς αἰὶ	ποταμίους παρὰ χεύματιν	
κατ' ἤμην διέπομαι	πατέρα φίλτατον καλεῖ	15
κατὰ φίλαν ὄνυχι τεμν-	ιλόμενον ὅλοις βράχων,	

ὥς σε τὸν ἄθλιον
ἄρκυσι, πάτερ, ἔ-
γωγε κατα-
κλαίωμαι

20

λυτὰ πανύσταθ' ὁ-
δρανάμενον χροῖα,
δρόιτα ἐν οἰκροτά-
τα θανάτου σου.

V. 1. Vulgo αἰδάν. Error venit e compendio. Vid. Interpretes ad Hesych. v. Πολιέλικτον. Exstat αἰδῖμον infr. 471. V. 6. Delevi τὸ: cf. Troad. 400. Ἀεὶ κατ' ἤμας. V. 16. Pro δολίοις reposui δόλοις. Hoc quidem loco nimis tautologum esset δολίοις ἔρκεσι βρόχων. E contra apodosis sententiæ vix intelligi potest absente ἔρκεσι: quam vocem trapeji et mutavi in ἄρκυσι. Collatis Hesychio gl. Ἄρκυσι, διατύοις et Æschyl. Agam. 1118. ἄρκος ἡ ξυνοικος Choëph. 998. Ἄρκυν δ' ἂν εἴποις. Herc. F. 729. ἀρκύν βρόχισιν. V. 25. κοῖτα tuetur Soph. El. 194. αὐδὰ Οἰκτροὰ δ' ἐν κοῖταις πατρώαις. Sed δρόιτα usurpat Æschylus, quem sequi amat Euripides, in Agam. 1549. Choëph. 997. Eum. 630.

ibid. v. 160. et sqq.

ἐπαυδὸς β'.

ὡὸ πικρᾶς μὲν πε-
λέκεως τομᾶς σᾶς, πά-
τερ, πικρᾶς ὁ ἐκ Τροί-
ας ὁδοῦ βουλᾶς·
οὐ μίτραις σε γυνὴ δέξαι·
οὐδ' ἐπὶ στεφάνοις, ξίφ-
εσι δ' ἀμφιτόμοις λώβαν,
θεμένα χάριν Αἰγίσθῳ,
δόλιον ἔσχ-
ε κοῖταν.

5

10

V. 7. Vulgo λυγρὰν Αἰγίσθου λώβαν
θεμένα. Quæ nemo satis expedi-
vit. Collatis v. supr. 61. τίθεμένη
χάριν πόσει. Bacch. 720. χάριν τ'
ἀνακτι δῶμεν. Hec. 1201. τῷδ'
ἐβουλήθη χάριν Θεσθαι. Prom. 807.
τῇνδ' ἐροῖ χάριν Θεσθαι statim erui
χάριν e λυγρὰν. Aliis fortasse pla-
cebit legere χαρὰν. V. 10. Vulgo
ἔσχεν ἀκοῖταν quod stare potest
modo legas δολίαν—ἀκοῖτιν. Ad
finem notarum in Epodos moneo
quod ἐπαυδὸς β'. subsequi debeat
Antistropham β'.

ibid. 476.

Ἐν δὲ δορὶ φονίῳ τετρα-
βάμοις ἵπποι ἑπαλλον.
κελαινὰ δ' ἀμφὶ νῶθ'
ἵετο κόνις τοιῶνδ'
ἀνακτα δορι-
πόγων ἔκανεν

5

ἀνέρων Τυιδαρὶς 7
ἀ λοχαῖα κακό-
φρων κόρυθα· τοίγαρ σέ ποτ'
οὐρανίδαί πέμψουσι θα-
νάτους δίκαι· 12
ἔτ' ἔτι θαφροί-
νω ὑπὸ δειροᾶδ' ὄψομ'
αἶμα χυθὲν σιδάρεφ.

V. 8. Vulgo ἀλέχσα. Reposui ἀ λοχαῖα. Hesych. Λοχαῖα, κρυφαῖα. De Clytemnestræ insidiis cf. Agam. 1231. et 1242. qui locus sic legendus est. Οἷα οἶδεν οἷα γλώσσα μισήτης κυνὸς Λέχασα καὶ σφίατα
φαίδολοις, δίκην Ἀτῆς λαθραίου, δέξεται κακῇ τέχνῃ τοιαῦτα τοιμαῖ βήλους
ἀρεστος φονεύς. Quibus causis movear ut hæc emendem alias docebo.
V. 11. E θανάτοις κἂν erui θανάτους δίκαι. Quam facile si et di per-

mutari possint, ii probe sciunt, qui Codices scriptos inspexerint.
V. 12. Vice φόνιον reposui δαφνίνω.

ibid. 1163. et sqq.

ἐπωδός.

ὄρει' ἄτις ὡς
λέαιν' ὀργάδων
δρυόχα νεμ-
ομένα, τοι-
ᾶδε κατήνυσεν,
τάλαιν' εὐνέταν.

ΚΑ. ὦ τέκνα πρὸς θεῶν μὴ κτάνητε μητέρα.

ΧΟ. κλύεις ὑπάροφον βόαν; ΚΑ. ἰὼ ἰὼ.

ΧΟ. ἄμωξ' ἐγὼ σὲ πρὸς τέκνων χειρουμένην
νέμει τοι δίκαν θεὸς ὅταν τύχη·
σχέτλια μὲν ἔπαθες ἀνόσια δ' εἰργάσω.

ibid. 1177. et sqq.

προωδός.

ΟΡ. ὦ γὰ καὶ
Ζεῦ πανδερχ-
έτα βροτῶν,
ἴδετε τάδ' ἐργ-
α φόνια μυσαρ-
ὰ, δίγωνα σάμ-
ατά τ' ἐν χθονὶ κεί-
μενα πλαγᾷ χειρ-
ὸς ὑπ' ἐμᾶς, ἀποιν'
ἐμῶν αἱμάτων.

5

10

V. 10. Vice πινάτων dedi αἱμάτων. Vid. *Classical Journal* N. IX. p. 23. Inter reliqua carmina Epodica Euripidea tredecim tantummodo exstant, quæ hodie quidem ad hanc formam redigere nequeo, mox fortasse certius aliquid de istis dicturus. Ea reperiet lector in Hec. 647. Orest. 829. Alcest. 276. Suppl. 1088. Iph. A. 573, 1080. Bæch. 900, 1015. Heracl. 372. Ion. 492, 711, 911. Herc. F. 131. Sed, ut verum fatear, non verisimile videtur hæc in Antistrophica vel Epodica redigi posse. Hactenus de Euripideis. Alio tempore Æschylea et Aristophanea persequar.

Dabam Etonæ Kalend. Januar. A. S. 1814.

BIBLICAL CRITICISM :

On 1 John, v. 7.

 NO. II.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I HAVE thus considered the objections of your Correspondent, to “the proposed expunction of the passage;” and have, I hope, sufficiently obviated them. I now have only to return my thanks to him for the obliging manner in which he noticed my late essay; to assure him that I conceive myself much honored by his attention, and replied to his letter only because the side, which I originally had taken, still appeared to be the true one. I now proceed to make some remarks on an article by “*A Country Parish Priest*,” printed in No. IV. of your Journal. I notice his paper rather to show the fallacy of his reasoning than to refute it: I desire only to show the unfairness of his statements, for of argument there is scarcely any thing which has not repeatedly been answered.

The paragraph which contains the argument drawn from the *Homoioteleuton* shall be considered last; as it consists very much of misrepresentations, which will confute themselves, when the evidence for and against the passage is fairly summed up and laid before you.

The Author of the Letter, in No. IV. p. 869, thinks, that “if the former” (i. e. the 7th) “verse, did not precede, and should be rejected as spurious, it will be hard to account for the use of the masculine gender; and we should rather be inclined to suspect that the words would have been *τὰ εἰς τὰ μαρτυροῦντα*, as all the terms that follow to denote the earthly energies or attestations, are of the neuter gender; and therefore, the accuracy of construction, or the strict rules of grammar must favor the present text.” (p. 871.) Now, it is evident, that this argument may be set aside in the following manner: First, the idea is evidently taken from witnesses giving evidence in a court of judicature; the Sanhedrim for instance, as most familiar to the recollection of St. John. Secondly, when the Apostle represented the water and blood, as witnesses to the truth of the Christian Religion, it became necessary to personify them; for as *bearing witness* is a *personal* act, it would have been absurd to attri-

bute it to things inanimate unless they were personified. Thirdly, personification could have been effected only by giving them a masculine or feminine participle: so that *τρεῖς εἰσιν οἱ μαρτυροῦντες* is equivalent to *τρεῖς εἰσιν οἱ μάρτυρες*: so Matth. xiii. 3. we find *ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν*; where *ὁ σπείρων* has precisely the same meaning that *σπορεύς τις* would have conveyed. The same usage, it is well known, is common in Hebrew: thus Ps. cxxix. 7. we read,

שְׁלֹא מָלֵא כְּפֹ קֹצֵר וְחִצְנוּ מַעֲמֵר:

Where the LXX. render *קוצר* by *ὁ θερίζων*, and the Hebrew is adequately expressed. Fourthly, if we put together the consequences of what has been advanced, we shall be presented with a complete and sufficient reply to any argument which may be drawn from the imaginary false concord; and your Correspondent's conjecture "*tenues evanescit in auras*."—But the writer in No. XV. of the Journal says, "it is further to be observed, that the Apostle, in a preceding verse, has actually conformed to the requisite grammatical accuracy. At verse 6. he actually writes (not *καὶ τὸ πνεῦμά ἐστιν ὁ μαρτυρῶν*, but) *καὶ τὸ πνεῦμά ἐστι τὸ μαρτυροῦν*." He should have told us on what principle the contrary could have been expected: although the Greek word expressing *spirit* is in the neuter gender, it did not become necessary to make any alteration in that of the participle attached to it, in the present case; because *spirit* is a living and intelligent principle, and to such it is by no means unusual to attribute personal acts; indeed nothing is more common either in the Old or New Testament. Thus an instance occurs in the account of the Creation;¹ for notwithstanding the assertions of certain critics, the words *רוח אלהים* cannot without violence be understood of any thing, but the *Holy Spirit of God*: at least it seems so to have been understood by the Fathers, especially by Cyprian.² In the N. T. we may instance Luke iii. 22.—*καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὥσπερ περιστερὰν ἐπ' αὐτόν*. A more satisfactory example than that just produced can hardly be desired, as it proves two important points: first, that personal acts are attributed by the writers of the N. T. to the Holy Spirit; secondly, that it is possible for a spirit to assume a visible form.—If then personal acts are ever attributed to the Holy Spirit, it is certain that nothing less could have been asserted in the present case: and hence it may be regularly deduced that in the 6th verse of St. John's v. chapter, it was not necessary to make any change in the gender of the participle. Thus, therefore,

¹ Gen. i. 2.

² Concil. Carthag. p. 230, edit. Fell.

the 8th verse has no analogy with the 6th; and the general question remains unaffected by the grammatical argument. Q. E. D.

As the defenders of 1 John v. 7. assert that the authenticity of the present text is proved by internal evidence, it will be proper to show, that the main prop and pillar of their cause is in a very tottering condition.—Professor Porson¹ has the following judicious remarks:—“Certainly the mention of the water, blood, and spirit in the 6th verse, is with great propriety followed by the repetition of the same terms in the genuine text; which repetition is rendered emphatic by the exaltation of the spirit, water, and blood into three witnesses. If the spirit that witnesses in the 6th verse be the Holy Spirit, which I think cannot be doubted, ‘because the spirit is truth,’ why is the epithet, after being twice omitted, added in the seventh verse to mark a distinction without a difference? If the word *holy*, which is omitted in some few MSS. be spurious, why is the human spirit, without any mark or circumstance to distinguish it, repeated in the same breath? But if the spirit in the 8th verse be the Holy Spirit, what is the sense of the same spirit witnessing both in heaven and on earth? It will be to no purpose to invert the order of the words and say, ‘*there are three in heaven*,’ and ‘*there are three on earth*,’ for still the spirit is both in heaven and on earth.”² These arguments appear convincing; and if we read the chapter without the seventh verse, we find no chasm in the evidence: nothing seems to be wanting. If our verse be inserted, the connexion between the 6th and 8th is interrupted: and if, as *Bengelius* proposed, we should place the seventh verse after the eighth, as is done in some Latin MSS. it may be easily resolved into a gloss; especially (as Porson remarks), in “those copies which announce the heavenly witnesses with a *sicut*.”

Again; by the insertion of the passage we destroy a strong argument for the divinity of the Holy Spirit.—If the seventh verse be expunged—*ἡ μαρτυρία τοῦ Θεοῦ* in v. 9. has a due antecedent in the witness of the spirit v. 6. The expression, *τὸ πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια*, may be understood thus: “I produce to you the evidence of the Holy Spirit, because the spirit can testify nothing but the truth;” and we have a declaration in another passage of Scripture, that the Almighty is the “God of truth.” This will materially corroborate the explication given above: and that the

¹ Letters to Travis, p. 399. (Lett. xii.)

² It is well known that *Bengelius* wished to transpose the seventh and eighth verses. This perhaps was the order in which they were first inserted, as will be shown hereafter.

Spirit is God may be inferred from Acts v. 3, 4.: but the passage under consideration will afford still stronger evidence of the fact.—But if 1 John v. 7. be genuine, the Unitarian will reply, that ἡ μαρτυρία τοῦ Θεοῦ, has a proper antecedent in ὁ Πατήρ; nor can his argument be invalidated by transposing the verses.—These circumstances, it is true, are of small importance: we stand not in need of this text to prove the Athanasian doctrine; for, allowing 1 John v. 7. to be spurious, we have enough to satisfy any rational adversary, and with others it were worse than useless to contend.

The “Parish Priest” is of opinion, that, it “does not seem improbable, that they” (i. e. the words from the first μαρτυροῦντες in the 7th verse, to the end of the second μαρτυροῦντες or ἐν τῇ γῇ that follow in the 8th,) “might have been dropped, or omitted, through the carelessness of a transcriber, who turning his eye from the former μαρτυροῦντες to the latter, might write on from thence, and thus neglect the intermediate part. And when one copy was discovered in this mutilated state, the Arians and other Heretics might follow it in their MSS., till at length it might be received as the genuine text.”—Perhaps the reader does not expect that I should take the trouble of answering such objections: and I should hardly believe that the writer attached any weight to this argument, did I not know from experience to what subterfuges men sometimes have recourse, rather than desert opinions which have “*grown with their growth, and strengthened with their strength.*” It may be remarked in answer to these objections, that “this argument from the *Homoioteleuton* is utterly excluded by the malice of fortune. For in the leap from one μαρτυροῦντες to the other, the transcribers must have left untouched those puzzling words ἐν τῇ γῇ. But those words are in no Greek MS., in no version, in no Greek author that quotes the 8th verse; and almost all the Latin MSS. and Fathers that omit the heavenly witnesses, omit too all mention of the earth.”¹ I shall perhaps be accused of tiring my readers with needless quotations: but if any such should have followed my weary steps, it will be almost needless to address them in the words of the Greek poet,²

οὐδ' ἐδέρχθης
ὀλιγοδρανίαν
ἄκικυν, ἰσόνειρον, ἃ τὸ φωτῶν
ἀλὰν * * * γένος ἐμπεποδισ-
μένον;

¹ Porson's Letters to Travis, p. 393. (Lett. xii.)
548. edit. Porson, 562. ed. Blomfield, Cant. 1810.

² Æschyl. Prom. V.

They, doubtless, have remembered the passage, and made the application. It became, however, necessary to destroy the shadows which this Gentleman has called forth from the oblivion to which they had been long consigned: this was to be done only by reminding him of what has been said before: indeed Professor *Porson* has so thoroughly examined the subject, that little more can be added on a topic so ably discussed. As to what is said respecting the assistance given “by the Arian and other Heretics,” in exterminating the verse, I sincerely believe that your Correspondent will excuse me for passing it by in silence: the impossibility will appear to any person who shall examine the evidence against the verse. If we consider the state of the MSS. and Verss. we shall perceive how improbable it is that the verse should have been lost by the *Homæoteleuton*, even if the words ἐν τῇ γῇ were genuine: and this brings me to state the evidence for and against the verse.

I. The Greek MSS. which, according to *Griesbach*,¹ omit the passage, amount to *one hundred and thirty*; to which he adds *four* preserved in the *Barberini* Library, and *eight* in the *Royal* Library at *Paris*. Among them are A. B. G.; i. e. the Alexandrian, the Vatican 1209, so minutely described by the learned *Birch*;² and the MS. belonging to Cardinal *Passionei*, or *Birch's* AUG. 2.: of the other Uncial MSS. (four in number,) G. the *Cod. Ephrem*, is mutilated in the Epistle of John; and D. E. F. i. e. the *Cod. Bezae*, the *Cod. Laudian*, and *Coislin*. i. do not contain the Catholic Epistles.

II. The Editions omitting it are 11. viz. *Erasm.* 1 and 2. *Ald. Gerbel. Wolph. Cephal. Colin. Macey, Harwood, Matthäi, Bowyer, and Knapp*: the two last, however, have it in brackets: the three first are perhaps equal in authority to any MS. of the 15th century: the others merely afford evidence respecting the opinions entertained by the Editors; but I am content that *Macey* and *Harwood* be struck off the list, in consideration of the Socinian tenets which they openly profess; so the list of editions will be reduced to nine.

III. It is omitted in 9 versions: the 2 *Syriac*, the 2 *Arabic*, the *Copt. Æthiop. Armen. Sahidic*, (as printed in *Woid's Append. ad N. T.* fol. Oxon. 1799.) and in the *Slavonic*. It is retained in *all* the editions of the *Armenian* version; but is omitted in a MS. 400 years old, seen by *Sandius*; and *Alter* did not find it in the *Armenian*

¹ Diatribe in locum 1 John v. 7, 8. Halæ, Saxon. 1806, 8vo. p. 1, 2, &c.

² Prolegom. ad 4 Evangel. Fol. Havn. 1788. p. xiii. to xxiv.

wanting in *all* MSS. of the Old Syr. which he had seen: ¹ and we are informed by Dr. *Buchanan*, ² that it is not to be found in a Syriac MS. which has belonged to the Syrian church in India above a thousand years; "nor in any copy of the Syriac scriptures which he had seen." This MS. is now in the Public Library at Cambridge. The verse was first inserted in the editions of *Gutbier* ³ and *Schaaf*, ⁴ from the margin of that by *Tremellius*: ⁵ it is omitted in those of *Widmanstad*, ⁶ *Guido*, ⁷ and *Walton*, ⁸ and perhaps in some others.

IV. The disputed verse is omitted in many Lat. MSS.: the majority, however, retain it. According to *Griesbach*, ⁹ it is rejected by 5 MSS. out of 24 used by *Lucas Brugensis*, by 1. out of 10 in the Dublin Library: 2 out of 50 collated by *Porson*, and of these one only *à primâ manu*, together with 10 out of one hundred and thirty-six in the Royal Library at Paris, discard the 7th verse. But *Wetstein* reckons 25, that omit it: to which add some in the Harleian Collection, marked 1772, and 7551; the latter of which contains three copies of the Epistle: one of the xth century omits the passage; another, which appears to be older, has some erasures in the text, and the 7th verse added in the margin by some ancient hand; the third, which although splendid is much more recent, retains the verse in the text, but reads *filius* instead of *verbum*. Again, *Griesbach* says, "Si Codd. dictum illud prorsus omittentibus, addas eos, in quibus a primâ quidem manu defuerat, postea verò insertum fuit, numerus eorum facile ultra 50 aut 60 assurget." ¹⁰ We may add to the omitting list, one in the King's Library, marked 1 E. viii, *a primâ manu*; two at Florence, and some others. Again; 1. The MSS. written in the ixth century, never have the verse *a primâ manu*; but it is found in a few of the xth. 2. In many it is omitted in the text, but added in the margin by another and later hand. 3. Some copies have the Prologue of *Pseudo-Jerome*, by which the verse is recommended to our support, and yet it is omitted. 4. Some old MSS. transpose the 7th and 8th verses; and one quoted by *Porson* adds the heavenly witnesses twice; viz. before and after the earthly. 5. Many omit the final clause of the 8th verse; some have it in the margin, and others

¹ 4to. Havn. 1789. p. 33.

² Christian Researches in Asia, p. 118. 8vo.

Cambridge, 1811.

³ 8vo. Hamburg, 1660, &c.

⁴ 2 vols. 4to.

Lugd. Bat. 1709.

⁵ Fol. Genev.

⁶ 4to. Vienna, 1555.

⁷ In the 5th vol. of the Antwerp Polyglot, Fol. 1572.

⁸ Fol. Lond.

1657, in the London Polyglot.

⁹ Diatrib. p. 10.

¹⁰ Diatrib. p. 12.

interlined in the text with red-lead: and a few which retain it, add "*in Christo Jesu.*" 6. The older MSS., especially such as add the passage in the margin, *ex emendatione*, have it with so many alterations, interpolations, omissions, and additions, that *nil fuit unquam tam dispar sibi*; and your Correspondent may exclaim, *Quo teneam vultus mutantem Protea nodo?*

V. The Greek Fathers who do not cite 1 John v. 7. amount to twenty-seven: among them are *Athanasius*, *Epiphanius*, *Basil* and *Gregory Nyssen*, *Gregory Nazianzen*, with his two commentators *Elias Cretensis* and *Nicetas*, *Chrysostom*, *Cyril of Alexandria*, and *John Damascenus*. The Latin writers who omit it, are twenty-one in number: and among them we reckon *Hilary*, the real *Jerome*, *Augustine*, *Ambrose*, *Leo Magnus*, *Eucherius*, *Facundus*, *Ven. Bede*, *Gregory*, *Arnobius Junior*, and *Pope Eusebius*.

VI. The internal evidence may perhaps be neutral; it is claimed by both parties: but it appears rather to favor the expunction than the retention of the verse.

The witnesses in behalf of the received reading are these:

I. Two Greek MSS. both written in the small character, and one on paper: the *Cod. Montfortii* or *Dublinsiensis*, really, the *Codex Britannicus* of *Erasmus*: it is said by competent judges to be as late as the xvth century: the other is the *Cod. Ravianus*, which is manifestly a transcript from the Complutensian Edition: it has all the marks of novelty; it sometimes follows the Complut. in errors of the press: the variations from it, which occur, are chiefly found in the Gospel of St. Matthew. And the same remark has been made on the Dublin MS.

II. All the common editions of the N. T.

III. The printed *Armenian* interpolated from the *Latin*; and the later editions of the *Slavonic* version.

IV. The *Vulgate* in most MS. copies: but those in general the least ancient and most incorrect: their testimony also is rendered doubtful by great diversity in the expression.

V. Three Greek authors: *Euthymius Zigabenus*, in the edition printed at Tergovisto in 1710, where the 7th and 8th verses are formally quoted, together with part of the 6th and 9th. The context, however, shows him to have been ignorant of the contested passage, as translated by Mr. Porson,¹ he reasons thus: "See now again how

¹ Letters to Mr. Travis, p. 224.

the preacher of truth calls the spirit by nature God, and of God, for having said that it is the spirit of God that witnesseth, a little onward he adds, the witness of God is greater. How then is he a creature? &c." Euthymius clearly derives the strength of his argument from the close connexion of the sixth, eighth, and ninth verses, which is destroyed by the insertion of the seventh. Secondly, all these authorities were derived from *Cyril's* Thesaurus,¹ where the passage is entirely omitted. Thirdly, the verse is omitted in three Moscow MSS. of *Euthymius* collated by *Matthai*, with which agree one in the Bodleian Library, and another in Trinity College, Cambridge, examined by *Porson*. Lastly, it was unknown to the Latin translator of *Euthymius*. The other witnesses are *Emanuel Calecas*,² and *Joseph Bryennius*.³ *Calecas* lived about the middle of the xivth, and *Bryennius* at the beginning of the xvth century. "*Bryennius*," says *Porson*,⁴ "manifestly borrows from the Latin version. He reads $\delta \chi \epsilon \iota \sigma \tau \acute{o} \varsigma$ in the 6th verse, instead of $\tau \acute{o} \pi \nu \epsilon \ddot{\upsilon} \mu \alpha$, and omits the final clause of the 8th. And since he quotes *Thomas Aquinas* in another place,⁵ I doubt not that he also was indebted to him for this piece of information."

VI. The verse is referred to by *Pseudo-Jerome*, in a Prologue written purposely to drag it into notice; and by a host of Latin writers who lived after the xth century, among whom are *Bernard of Clairveaux*, *Lombard*, and many more.

VII. To all these may be added *Hebediesu*, who, as stated before, lived about the year 1400.

I consider myself justified in reckoning *Clemens Alexandrinus*, among those Fathers who do not quote the passage: and *Diodorus* of Tarsus ought not to have been produced as an evidence in the case, because the work is lost. Certainly what is said by *Suidas* does not authorise us to suppose that "he had seen a copy of *St. John's* first Epistle," containing our verse: by the behaviour of his Pupils we are not countenanced in the belief that he was more enlightened than they; but it seems rather more reasonable to believe that he was ignorant of it, as were his contemporaries. But if the solution given before should not be satisfactory, I shall have no objection to consider the subject again at some future opportunity.

This, then, I believe to be an accurate statement of the evidence re-

¹ S. Cyril. Op. tom. v. pt. i. p. 363.

² P. 217. Ed. Coteler.

³ Tom. i. p. 241. Ed. Lips. 1768.

⁴ Letters to Travis, p. 241.

⁵ Tom. i. p. 322.

“*Diodorus Tarsensis* composuit Libros numero sexaginta, quos combusserunt Ariani; remanserunt verò ex illis quos sum commemoraturus. Liber Politicorum, Lib. destructionis Astrologiæ, et quem composuit contra Eunomianos, item illum alium adversus contentiosum, et quem composuit adversus Judæos, et quem adversus Manichæos, et adversus Apollinarium et expositionem in partem Matthæi.” Here the commentary, εἰς τὴν ἐπιστολὴν Ἰωάννου τοῦ Εὐαγγελιστοῦ, is not mentioned: but *Hebediesu* seldom has given a full catalogue of the works written by the authors he has mentioned.

II. Since I wrote the passage on the supposed quotation of the verse by *Cyprian*, an argument has occurred, which will prove nearly to demonstration, that he did not quote the passage but used the allegorical interpretation of the earthly witnesses. The common reading of the 7th verse in the Vulgate, is “*Pater et VERBUM:*” but *Cyprian* reads, “*De Patre et FILIO, &c. scriptum est.*” If he had quoted the heavenly witnesses, I think he would have given the usual reading: for the reading *Verbum* is found only in a very few copies of the Vulgate, and probably is not the genuine reading of the interpolation. This conjecture, (for it is nothing more,) I must submit to the reader’s judgment; and I shall be thankful to any of your learned friends who may either confirm or destroy it.

III. The reference made by *Clemens* to the O. T. appears rather to be to *Deut.* xix. 15. than to xvii. 6. The words, supposed by *Potter* to be quoted, are certainly very dissimilar to the citation: Ἐπὶ δυσὶν μάρτυσιν ἢ ἐπὶ τρισὶν μάρτυσιν ἀποθανεῖται ὁ ἀποθνήσκων κ.τ.λ. certainly is very unlike the sentence of *Clemens*: yet xix. 15. requires only a few omissions and transpositions to be made in unimportant parts; and it then gives precisely what we are in quest of: the passage in the Septuagint is, ἐπὶ στόματος δύο μαρτύρων, καὶ ἐπὶ στόματος τριῶν μαρτύρων, σταθήσεται πᾶν ῥῆμα. This, however, is only an unimportant point of criticism: for the general hypothesis will remain unaffected.

RICHARDI BENTLEII ORATIUNCULA.

THE following is a speech delivered by Doctor Bentley in the Senate-House at Cambridge during the commencement (as it is termed) in the year 1725. It was occasioned by the ceremony of admission to the degree of *Doctor in Divinity*. Whatever comes

from the pen of that very acute and able scholar cannot fail of being well received by the readers of the *Classical Journal*. It is printed in the edition of Terence, edited by Dr. Bentley.

RICHARDII BENTLEII,
CUM SEPTEM IN
THEOLOGIA DOCTORES CREARET,
ORATIUNCULA ;
CANTABRIGIÆ IN COMITIIS HABITA,
JULII VI, MDCCXXV.

Domine Procurator : Venerande Pater, Ad Creationem.

AD Creationem vocas? Ego vero, dignissime Procurator, volens obtempero: eo minus gravate hoc Creandi munus obiturus, quod tot et tales hos Filios meos almæ Matri Academiæ sisto. Nam superioribus quidem temporibus, prope summa votorum Decessori meo erat, ut singulis apud vos annis jus Trium liberorum obtinere posset: Mihi vero felicitas illa perpetua obtingit, ut septem pluribusve liberis quotannis fiam auctior.

Unde vero et qui factum est, ut antiqua Parens nostra, quam non ita pridem quasi senio defectam et effætam mœrentes adspeximus, jam vetere sua fecunditate denuo revirescat? Quid tandem est, quod hanc nobis alumnorum frequentiam, hanc Matri nostræ vim et juventam redintegrat? quod non modo Tironum catervas insolita multitudine huc allicit, sed et Veteranos nostros accendit ad amplissimam apud nos dignitatem capessendam?

ENIMVERO, Academici, Sapientissimi Regis GEORGII clementiæ quidem et bonitati erga omnes, voluntati vero in vos et munificentiae singulari totum hoc acceptum refertur. ILLE hujus, quicquid et quantumcumque est, auctor, inceptor, perfectior: ILLE pridem Bibliothecam vestram infinita librorum copia linguisque emortuis locupletavit; nunc autem, quod unum vobis defuit, ad viventium spirantiumque linguarum studia, certissima præmiorum spe adolescentes invitat: ILLE et devictis perduellibus veniam, et capite damnatis vitam, et extorribus patriam, et rerum omnium egenis patrimonia concessit: ILLE omnem discordiarum et delictorum memoriam, perpetuo Edicto sepultam, oblivione delevit: ILLE et foris potentiæ gloriæque Britannorum, et domi opulentiae securitæque prospicit.

Quoque magis hæc nobis Bona perpetua propriaque fore speremus; ILLE etiam FILIUM Imperio largitur, olim et matura ætate sibi successurum, solique jam nunc Patri secundum; innato sibi Honesto Britannis amabilem, nostræque invicem Gentis amantissimum: Vigorem animi in vultu atque oculis, Civilitatem non fictam in toto habitu gestuque præferentem.

Neque Filium modo Rex beatissimus, sed et NURUM; omnibus animi ingeniique dotibus instructam: quodque in illo Fastigio rarissimum est, nulla non doctrina excultam: quæ, quod ex animo Deum colat, etiam Ministros ejus et Sacerdotes honore prosequitur: quam, quicquid agit, quodcumque loquitur, quoquo incedit, Decor et Suadela Majestasque comitantur.

Ille denique, quo non præsentis modo ætati sed et venienti consultum, NEPOTES quoque NEPTESQUE Britanniae impertit: mirificæ omnes lætissimæque indolis: quos ipse Genius, quas ipsæ Gratiae, ad summa omnia quasi manibus finxisse ac formavisse videantur.

Hoc Liberorum Virtutumque comitatu cinctus Rex Augustissimus, quid mirum si Matri nostræ Academiæ felicia tempora candidosque soles restituit? Jam Pax et Otium et Honos; jam ingenuæ juvenum artes, ac fortiora demum et virilia studia, Domicilium hoc sibi olim notum et assuetum revisunt. His auspiciis reverendi hi Viri, hac blanda tempestate inducti, jam spretis inferioribus subselliis ad supremum in Theologia gradum strenue enituntur.

Vos vero, Filii dilectissimi, macti ista virtute atque ingenio estote. Vos Academia lubens in hunc Doctorum ordinem cooptat; ac Purpuratorum suorum decus renasci sibi et reflorescere læta contemplatur. Quæ vero vobis Bona dividat Mater amantissima? quibusve demum muneribus suos filios prosequatur? Non certe pecunia, non redditibus et fundis: hos vosmet a Rege Optimo, hos ab Optimatibus, hos a Præsulibus, vestro merito quandoque consequemini. Ipsa, quod probe scitis, in rebus istis paupercula est. Quod vero habet, melius id profecto ac majus, jamdudum vobis dedit et insevit; bonam mentem, eloquentiam, doctrinam, humanitatem. Ne tamen vos et hodie prorsus indonatos dimittat, his suis Insignibus de more veteri deductis cohonestat: quæ vos non pretio quasi venalia, sed suo pondere et ex prisca dignitate metiemini.

Ac primo quidem vos *Pileo* donat, Libertatis quondam symbolo: quo vos, opinor, hunc Gradum semel assecutos, post ab omnibus apud se Scholasticis exercitiis liberos et immunes constituit. Nec tamen vos deinceps otiosos ac desides fore arbitrat. Quippe, ut olim qui nudo capite domi ac in urbe versabantur, ad iter tamen accincti *Pileo* sibi caput aut *Petaso* vel *Galero*

muniebant: ita vos hoc suo pignore commonitos esse cupit; ut jam Pileo instructi, continuo magis arduum iter ac laboriosum inceptetis. Non jam amplius vobis, in hac umbra Scholarum, sed in sole ac pulvere, in vera justaque acie sub dio est militandum: jam cum hostibus Ecclesiæ undecumque incursantibus, qua concionibus habendis, qua libris edendis, acerrime configendum. Quin et illud vobis inculcat: sicut in Nummis veteribus Ulixei et Mercurii ac Vulcani effigies, Pileatæ perumque vel Petasatæ spectantur; ita vos in sermonibus scriptisque vestris et Ulixei facundiam, et Mercurii acumen, et Vulcani artificem operam exprimere oportere.¹

Sed et altero vos dono beat Mater Academia, potiore cunctis Persarum Arabumve divitiis. Videtis hunc *Codicem Sacrum*, melioris vitæ duce et magistrum, immortalitatis obsidem, salutis sponsozem. Hoc vos libro impertit, et primo quidem *Clauso*: quo velut signo vobis indicat, arcana dei mysteria cunctosque sapientiæ thesauros hic haberi reconditos, non illotis, quod aiunt, manibus tractandos, non indocto cuivis et profano temere committendos.² Vobis vero, quos cum eruditione, tum moribus agnoscit idoneos, etiam *Apertum* concedit: unde et vobismet ipsi lucidum veri fontem vivosque latices hauriatis, et auditorum vestrorum animos puro ac salubri rore cœlestis doctrinæ irrigetis.³

Neque vero vel hic clauditur munificæ Matris liberalitas. Nam et *Anulo* vos dignatur, et eo quidem *Aureo*; tam libertatis jam vestræ quam auctoritatis indicio. Quippe ut olim jus Anuli Aurei Senatoribus primum solis, mox autem et Equitibus, postremo (labante publica disciplina) cuivis ingenuo Liberove, nunquam vero Servis concessum est; ita vos hodie suo Mater hoc pignore, si minus in Senatoriam dignitatem (hanc solius Regis beneficio suo quisque tempore nanciscamini) at in Ingenuitatem certe Libertatemque asserit. Jam manum ferulæ subducitis: jam magistrorum dictata tuto negligitis: non diutius vestrum est, stantes discere, sed ex cathedra docere. Quin et aliis nominibus hoc suum munusculum ornat et commendat. Hic vobis *Anulus* more veteri *Natalitius* habeatur: hodie enim Doctores nascimini. Hic dies vobis deinceps quasi Natalis numerabitur; tanto illi alteri honore anteponendus, quanto majus est Doctores, quam Infantes nasci. Porro idem hic *Anulus* etiam *Promubus* vobis esto. Quippe hoc velut arrabone, jam Mater Academia filiarum suarum catu maximam Theologiam in matrimonium vobis collocat: quam sive dote exigua, seu (quod

¹ Hic singulis Pileus imponitur.

² Hic singulis Clausus datur liber.

³ Hic Apertus.

auguror atque opto) luculente dotatam inveneritis; numquam cum illa facietis divortium: uxorem eam vobis, matronam, dominam, caste semper et honorifice habebitis. Quin et ipse Ego, more majorum, cum anulum meum vobis trado; *Heredem* hujus *Cathedrae* meae de vobis aliquem, si non dedignamini, libens instituo.¹

Sed quid ego de Me, tamquam olim de vobis quempiam *Heredem Cathedrae* relicturo? Ipsa Mater Academia jubet et instituit, ut jam nunc in ista sede vos singulos collochem. Videtis, ut prima specie adblandiatur? ut sessorem callide subdoleque invitet? mollicula pluma tumens, et opere textili superbiens. Ea vero, si expertis creditis, quovis scamno durior est ac molestior; quovis stadio et curriculo exercitatio. Atque hoc vos symbolo Mater admonet; ne nunc, quasi studiis omnibus curisque defuncti, *cessatum* aliquo vel *sessitatum* abeatis: sed ut quam primum in hac Sella paulisper consederitis, ad labores novos experiendos alacriores surgatis: atque eo quidem omine, ut tandem aliquando vel hanc ipsam, me decedente, *Cathedram* occupetis; vel quod lautius est et optabilius, *Decanalem* aliquam aut *Episcopalem*; vel, si ne hic quidem consistitis, *Archiepiscopalem* denique, jam non *Cathedram* sed *Thronum*, ascendatis.²

Numquid aliud est quod restat, an jam valere vobis dictura est Academia? Immo vero, quo nulla non gratia suos Filios demereatur, etiam *Osculo* vos per me excipit; non Suavio quod voluptatis est, sed *Osculo* quod religionis; *Osculo* caritatis, *Osculo* sancto, *Osculo* in Domino Jesu: quale prisco Ecclesiae ritu, cum super *Cœnam Dominicam*, tum die *Paschatis* festo, tum in *Ordinationibus Sacris*, pie olim et pudice dabatur ac reddebatur. Hoc vobis osculo bona Mater *impetratae veniæ* fidem facit, siquid olim in *Statuta* sua juniores et rerum imperiti forte peccavistis. Hoc itidem osculum *Benevolentiae* suae pignus, hoc et *Cognitionis* tesseram vobiscum auferetis: ut, ubicumque terrarum gentiumve fueritis, hanc Matrem vestram semper caram, semper honoratam, habeatis; et ab Ipsa vicissim, quandocumque in rem vestram fuerit, consilium, auxilium jure vestro efflagitetis.³

Jamque, nisi animi fallor, Viri Academici, rite facta ac transacta sunt omnia. Vos vero, Filii carissimi, sollemnibus jam verbis compello; et *Auctoritate mihi commissa*, creo, saluto, pronuntio vos omnes, *Professores, Doctores in Sacra Theologia*.

¹ Hic minimo singulorum digito Anulus imponitur.

² Hic singuli in Cathedra collocantur.

³ Hic singuli Osculo excipiuntur.

CLASSICAL CRITICISM.

On the words *acta*, *actare*, ἀκτῇ, ἀκτάζειν, as explained by H. Stephens, the Vossii, M. Gesner, B. Faber, Forcellinus, De La Cerda, and F. O. Menckenius.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I have been at the pains of collecting together all the passages, which have yet fallen under my eye, where the words *acta*, ἀκτῇ, *actare*, ἀκτάζειν, which have given much trouble to critics, occur, and of contrasting together the different remarks of different writers upon them, and I hope that this labor may not be without its use to some of your numerous readers.

E. H. BARKER.

Hatton, July 21st, 1813.

“ Ἀκτῇ, *littus*, fit etiam ab ἄγω, significante *frango* (ut volunt Græci grammatici), quod videlicet undæ littori allisæ frangantur : Hom. *Il.* σ. Ἀκτὴν εἰσέβαινον, *Od.* ο. πρώτην ἀκτὴν Ἰθάκης : distincte autem ponuntur ab eodem λιμένες, et ἀκταί, *Il.* μ. λιμέσιν τε καὶ ἀκταῖς : *actam* pro *littore* dixit et Virg. *Æn.* 5.

At procul in sola secretæ Troades acta :

ἀκταί, ut Ammonius tradit, sunt *petricosa maris loca*, θῖνες autem *arenosa* : est porro hæc vox ἀκτῇ non solum in carmine, sed et in soluta oratione usitata : Strabo, de littoribus sinus Corinthiaci loquens, dicit, ἐνταῦθα συναγωγὴν ἀξιόλογον λαμβάνουσιν αἱ ἐκατέρωθεν ἀκταί : utitur et Lucianus : ἀκτῇ est etiam *maritimus locus*, ut Hesych. scribit : apud Herodotum sæpe pro *ora*, i. e. *littorali regione*.” H. Stephani *Thes. Ling. Græc.* “*Secretum et amœnum littus : Quum in acta cum suis accubisset*, Nep. 17, 8, 2. *In litoris acta* Prudent. adv. Symmach. 1, 136, sic Serv. ad illud Virg. *Æn.* 5. 6, 13.

At procul in sola secretæ Troades acta

Amissum Anchisen flebant :

in primis ad *voluptarium secessum* refertur, ut Cic. *Verr.* 5, 63. c. 25. *Tametsi in acta cum mulierculis jacebat ebrius* : de eadem re n. 96. c. 37. *Ac primo ad illa æstiva prætoris accedunt, ipsam illam ad partem litoris, ubi iste per eos dies tabernaculis positus*

castra luxuriæ collocarat : eadem inquam res est, de qua ibid. 82. c. 31. Ipse tamen cum vir esset Syracusis, uxorem ejus parum poterat animo soluto ac libero tot in acta dies secum habere : Cic. Fam. 9, 6. Delectatio omnibus et actis, et voluptatibus anteponenda." Gesneri *Thes. Ling. Lat.* "Acta, lido, o riva del mare, ἀκτῇ, litus maris, vel secessus in litore, vox Græca, sed quam usus in Latinum sermonem innoxit : in sexto casu singulari, Nepos in *Agesil.* c. 8.—Cic. *Verr.* 7. c. 25. et c. 31. Plerique lexicographi docent h. v. significari litoris secessum amœnum, et deliciarum causa excultum, sed non probant, Virg. 5. *Æn.* v. 613."—Forcellini *Lexicon totius Latinitatis.* "Acta, littus, aut amœnus in littore secessus,—Latinis amœna sunt : v. Amœnus — amœna n. pl. substantive, lieux divertissans, veuë agréable, ut per amœna Asiæ atque Achaïæ Tac. 3. *An.* 7, 1. Et amœna litorum Id. *Hist.* 3, 76, 3 : ad Virg. *Æn.* 5, 734, Amœna piorum Concilia, Elysiumque, Servius, Amœna, inquit, sunt loca solius voluptatis pœna, quasi amonia, unde nullus fructus exsolvitur unde etiam nihil præstantes immunes vocamus : itaque et Varronem, et Carminium docere, Idem ad 6. *Æn.* observat : sic in *Vet. Gl.* reperimus, Amœnia, αἱ ἀκταί, sed puto ibi amœna, non amœnia legendum, quod et Io. Isacio Pontano videtur placuisse ad Macrob. 2 *Sat.* 12 : Vossius tamen f. 25. *Etym.* retinet amœnia, et h. v. etiam Apuleio it assertum : Festus, Amœna dicta sunt loca, quæ ad se amanda alliciant, i. e. trahant : aliis dicta videntur ab ἀμείνων, melior, jucundior." Fabri *Thes. Eruditionis Scholasticæ.* "Ἡ δὲ Λευκανία ἐστὶν ἀκτὴ nobis certum est ἀκτὴν hic significare peninsulam, sive terram, quæ utrinque mari alluitur, ut est Lucania, atque Attica, quam Ἀκτὴν dictam primo apud Stephanum Apollodorus docet, Διὰ τὸ πολὺ μέρος αὐτῆς καθικνεῖσθαι εἰς θάλασσαν. Τεργάνου γὰρ οὗτης αἱ συγνεύουσαι ὑπὸ τὸ Σούριον ἐκατέρωθεν δύο πλευραὶ παράλτοι τυγχάνουσι : Attica igitur, quoniam erat ἀκτὴ, sive peninsula, Attica appellata est." ["Acta, vel acte, Attica regio, ut testantur Gell. 14, 6. et Plin. 4, 7. causam nominis indicat Strabo L. 9. Nempe Atticam apud veteres Acten, i. litus, appellatam esse, et nomine derivato pro Actica, Atticam esse nuncupatam, quoniam maxima illius pars ad mare est extenta et angusta, oblonga vero satis et porrecta montibus usque Sunium subjicitur," Gesner *Thes. Ling. Lat.*]: "sic ἀκτῆς vocem Scylax sæpe usurpat : infra, ubi Hermæum promontorium describit, inquit, ἐστὶ δὲ ἀκτὴ, δι' ἧς ἰσθμός ἐστι : nullus enim esset verborum horum sensus, nisi hic ἀκτὴ pro peninsula sumatur : Herodotus quoque *Melpom.* binas Asiæ peninsulas ἀκτάς appellat, quamvis totus ille locus pessime habitus sit ab interpretibus : unius peninsulæ bina crura sunt hæc, unum est, quod a Phaside usque Sigeum excurrit, alterum, quod a Sigeo, sive Mariandynum sinu, Phœnicen usque protenditur, eaque est Asia Minor ; hoc enim pacto Herodoti verba emendanda, ἡ αὐτὴ ἀκτὴ

ἀπὸ τοῦ Μαριανδυνῶν κόλπου, μέχρι τοῦ πρὸς Φοινίκην κειμένου, τείνει τὰ εἰς θάλασσαν μέχρι Τριοπίου ἄκρης : ineptum est, quod vulgo legitur” [This sense of ἀκτὴ is not, as we have seen, noticed by H. Stephens in the *Thes. Ling. Græc.*, nor is it noticed by Æmilius Portus in the *Lex. Ionicum Græco-Latinum* ; but it must be confessed that the passage is differently understood by Wesseling] : “ alteram *peninsulam* faciunt sinus Persicus, et Arabicus, nimirum Arabiam : paullo post Libyam similiter ἀκτὴν appellat, quod sit περιήρματος, præterquam ubi Asiæ jungitur : Libya igitur est ἀκτὴ, δι’ ἧς ἰσθμός ἐστι : Scylax infra, λέγουσι δὲ τινες τούτους τοὺς Αἰθίοπας παρῆκειν συνεχῶς οἰκοῦντας ἐντεῦθεν εἰς Αἴγυπτον, καὶ εἶναι ταύτην θάλατταν συνεχῇ, ἀκτὴν δὲ εἶναι τὴν Λιβύην : Hesych. ἀκτὴ ἐπὶ προουχούσῃ, ἐν τῷ ἐξέχοντι μέρει τοῦ αἰγιαλοῦ : inde patet non *peninsulas* tantum, sed etiam *quævis promontoria* ita appellari” [This meaning also is omitted by H. Stephens] : “ sane Apollonius Rhodius Acherusium promontorium ἀκτὴν appellat : item Nicandri est apud Stephanum, Καναστραίης πάρος ἀκτῆς, et Hesych. Κωλιάς, ἀκτὴ εἰς θάλασσαν ἐξέχουσα, et sexcenta hujusmodi : at apud Dicæarchum ἀκτὴ aliud est : pro *amæniis* namque utitur h. v. versus sunt Posidippi de Platæis,

ναοὶ δύο εἰσὶ, καὶ στοά, καὶ τούνομα,
καὶ τὸ βαλανεῖον, καὶ τὸ Σαράμβου κλέος,
τὸ πολὺ μὲν ἀκτὴ, τοῖς δ’ Ἐλευθερίοις πόλεις,

vulgo postremus ille versiculus pessime sic egitur,

τὸ πολὺ μὲν ἀκτὴ, τοῖς δ’ Ἐλευθέροις πόλεις,

quorum verborum sensus est nullus : ἀκτὴν hic accipe pro *amæniis* : *Glossæ*, ἀκται, *amænia* : sensus vero horum verborum est, urbem non esse, quod vacua, et incolis destituta sit, maximaque parte ex *amæniis* constet : ubi vero Eleutheria celebrantur, quia magnus tum hominum ibi sit concursus, fieri urbem : Eleutheria namque quoque quinquennio Platæis agitabantur, ut a veterum plurimis traditum est : sed v. ἀκτῆς potius hic accipe pro *secreto et abdito loco*, ut explicat Cl. Salmasius ; non enim putat Latinum esse *amænia*, de *locis sine mænibus*, neque Græcos unquam hoc sensu usos eo verbo : vel pro *amænia* in illis *Glossis* scribendum *amæna*, vel certe, hoc *amæne*, et *amænum* dixisse veteres, ut *hilare*, et *hilarum*, *acre* et *acrum*” [Hence it is evident that this note of Is. Vossius had not been seen by Faber] : “ sed *amæna*, vel *amænia*, Græcis ἀκτὰς vocari, *secretorum littorum recessus*, in quibus ἀπόψει maris fruebantur, ac epulabantur ut plurimum voluptarii homines, quod ἀκτάζειν dicebant, unde proverbium, σήμερον ἀκτάζομεν, cras in littore epulabimur, et genio indulgebimus, cujus meminit Plutarch. [Ger. J. Vossius in the *Etymologicum Ling. Lat.* Lugduni 1664, cites the passage, but I will quote the note : “ *Acta*, ἀκτὴ, *litus*, vel speciatim potius *litorum virides vestitus ac amænitates*”

est ab ἄγνουμι, *frango*, quia ad litus *franguntur* undæ :—non quia Cicero, et Maro utuntur, idcirco passim *actam* pro litore *dicere* liceat ; quippe uterque horum de Sicilia loquitur : in rebus autem externis sua res lingua licet appellare : imo, ut dixi, proprie ita vocabant *amœnitates litoris*, nam Servius interpretatur *secreta*, et *amœna locorum*, ac in *Veteri* quoque *Glossario* legas, *Amœnia*, αἱ ἀκταί : porro, quia veteres, quando genio indulgere vellent, *actam* partim piscium gratia, partim ob eorum amœnitatem, sectabantur, inde est, quod formarint verbum ἀκτάζειν, quod nova voce *actari* dixeris : itaque quoties sese liberalius invitare vellent, proverbialiter dicebant, σήμερον ἀκτάσομεν, q. d. *hodie actabimur* : ponam hac de re locum Plutarchi L. iv. *Sympos. Probl.* iv. τί δ' οἱ πολλοὶ βούλονται, πρὸς θεῶν, ὅταν ἡδέως γενέσθαι παρακαλοῦντες ἀλλήλους, λέγωσι, Σήμερον ἀκτάσομεν ; οὐχὶ τὸ παρ' ἀκτῇ δεῖπνον ἥδιστον ἀποφαίνουσιν, ὥσπερ ἔστιν ;”] “*actas* Latinos vocasse has *litorum amœnitates*, Servius annotavit ad *Æn.* v. ad h. v.

‘ At procul in sola secretæ Troades acta :’

idem confirmat *Glossarium*, *Acta*, *littora amœna* : hinc *actare*, consistere in littore, ἀκτάζειν : neque hoc tantum capitur de littoralibus locis, sed etiam aliis, quanquam sint mediterranei : locupletissimus est testis Hesych. οἶδε δὲ καὶ ἄλλο τι ἢ συνήθεια, καλούμενον ἀκτὴν, ἀπὸ τοῦ συμβαίνοντος οἶμαι τοῖς πλεῖστοις λαβοῦσα· ἐκεῖνοί τε γὰρ ἐς τοὺς τοιοῦτους τῶν τόπων ἀποβάντες ἐστιῶνται, αὕτη τε τοὺς ἐπ' εὐχαίαις ἀφωρισμένους τόπους ἀκτὰς καλεῖ, καὶν τύχῳσι μὴ παραθαλάσσιοι ὄντες : ita lege : sic itaque capienda est vox *ακτὴ* apud Dicæarchum ; nam *Platææ* urbs in mediterraneis est : Latini *litora* vocant *locos solitarios*, et *desertos* : Cicero de Quinto fratre, *Non homo, sed litus, atque aer, et solitudo mera* : ita quoque intelligendus locus ille Petronii, Nec diu tamen lacrymis indulsi, sed veritus, ne Menelaus etiam antescholanus inter cetera mala solum me in deversorio inveniret ; collegi sarcinulas, *locumque secretum, et proximum littori*, mœstus conduxī : nihil certius.” Is. Vossius in *Scylacis Periplum*, in the *Geographica antiqua* Jacobi Gronovii Lug. Bat. 1700, p. 6, 8. De La Cerda, whom I have but rarely consulted upon any occasion without deriving much information from him, says upon the *Æn.* L. v. 613 : “ Parco aliis, qui usi h. v. videlicet Turpilio, citato a Nonio, Val. Flacc. 5 *Arg.* Victorino de *Metris* ex poeta incerto, Sancto Ambros. L. 5. *Exham.* : tale quiddam est auctores usos v. *astu*, quæ Græca omnino, et Plin. L. 7. c. 2. dixisse probata, L. 6. c. 27. *Arabia eudæmon*, et c. 31. *Hesperium ceras*, et L. 2. c. 37. *Corybantian* pro κορυβαντιᾶν :—Plaut. in Pseud. *Hunc diem sumsimus prothyme*, i. e. προθύμως, Martial L. 2. *Hinc seras epidipnidas parabat*, utique ἐπίδειπνα, et ἐπιδειπνίδας : itaque usitatum fuit inserere Latino sermoni Græcum, et Latinis literis : sed adhuc in Siculis hoc peculiare fuit, qui ute-

bantur eo sermone, qui permistus esset e Græcis et Latinis vocibus." Heyne says nothing at all about the word *acta*.

The remark of F. O. Menckenius in the *Observationum Ling. Lat. Liber*, Lipsiæ, 1745, deserves notice: "Ne, de *loois* tantum usurpari h. v. exempla in Lexico [B. Fabri] adducta lectori persuadeant, operæ pretium videtur annotare etiam hominem *amœnum* dici, h. e. *gratosum*, a Tullio in Fragm. Hortensii, quod servavit Augustinus in Libro De Vita Beata, "Oratæ, homini ditissimo, *amœnissimo*, delicatissimo, neque ad voluptatem quidquam defuit, neque ad gratiam," et cultum etiam *amœniorem* homini tribui a Livio L. 4. c. 44. 'Ob suspicionem propter *cultum amœniorem* ingeniumque liberius, quam virginem decet, parum abhorrens famam.'" ¹

ON THE ATTIC MONTHS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I Have lately had occasion to point out some mistakes, into which your Norwich Correspondent has fallen in his first attack against me in your No. XVI. I now think myself called upon to answer his animadversions in the same Number, on my Essay "Concerning the Shield of Achilles," which is to be found in your Journal for Sept. 1812.

Mr. S. is again pleased to accuse me of introducing many *novelties* into my dissertations, for which, he says, I do not produce sufficient evidence, (Class. Jour. No. XVI. p. 409.); and he adds, "I will at present point out one example of this as a specimen of many others." This writer then proceeds as follows—

¹ Otto Menckenius, who lived in earlier times, and of whom this Menckenius is probably a descendant, was the father of John Burchard Menckenius, and the person with whom originated the *Acta Eruditorum*: "Primus, ut notum est, instituti ejus auctor fuit Otto Menckenius, idque, adscitis in laboris societatem præstantissimis nonnullis viris, Frid. Bened. Carpzovio, Godofr. Guil. Leibnitio, Vito L. B. a Seckendorf, aliisque multis, ab anno inde 1682, usque ad 1707, quo ipse abiit ad superos, magno cum orbis eruditi plausu prosecutus est, ob id appellatus a cel. Jo. Guil. Nobili De Berger *Dissertationum* p. 502. *Cratippus et Varro Lipsiensis*, et a Guil. Caviglio in *Præfat. in P. 2, Hist. Lit. Script. Eccles.* p. 7. laudatus." J. E. Kappius's Life of J. Burchard Menckenius, prefixed to his Edition of J. B. Menckenius's *Dissertationum Academicarum Decas*, Lipsiæ, 1734, page ii.

"In your No. XI. Sir W. D. has these words at p. 19. line penult: 'The 10th and 11th months of the old Greek year, *Maimacterion* and *Pyanepsion*, comprehended part of September with the whole of October and part of November.' By these words it appears, that he places *Maimacterion* before *Pyanepsion* in the order of the Athenian months. This was indeed the opinion of some learned men formerly, viz. Petau and Dodwell; but as he has *often* quoted Scaliger as his authority concerning the order of the months, many of your readers may be apt to conceive that the above order was adopted by Scaliger also; this, however, is not the fact, for Scaliger placed *Pyanepsion* before *Maimacterion*, and brought a strong proof of it from a date in Ptolemy's astronomy."

So then I have so *often* quoted Scaliger, that many readers may conceive, that I had his authority for placing the Attic months in every instance in the order which I have observed. I think I have referred only three or four times to Scaliger in the whole Dissertation; and those, who have read it without prejudice, would hardly suppose that, because I have cited Scaliger's authority in a *few* instances, I therefore intended them to understand, that I had his authority for every statement which I made. Unprejudiced readers must have seen that I also quoted Gaza, Petavius, and Dodwell, all of whom held very opposite opinions from Scaliger concerning the order of the Attic months. The natural inference, therefore, would have been, that I did not bind myself to abide by the authority of Scaliger in all instances, though I have admitted it in others.

I have said in my Essay, (No. XI. p. 14.) that "it would require a separate Dissertation to show upon what principles I would adjust the Greek and Roman months." After having made this declaration I could not have supposed, that any reader would have expected, that I was in that Essay, at least, to have stated my reasons for sometimes agreeing, and for sometimes disagreeing with others, who have written concerning the order of the months.

In placing *Maimacterion* before *Pyanepsion*, I made no reference whatever to Scaliger. I thought then, as I think now, that that great man was entirely mistaken upon this point, when he reversed the order proposed by Gaza; but it is clear, that I must have extended my Essay far beyond the usual limits, if I had entered into a discussion upon this long debated question.

Mr. S., however, is pleased to say, that, in placing *Maimacterion* before *Pyanepsion*, I have "revived an error;" and he adds, that I have "delivered the same erroneous opinion as if it were a certainty, although refuted by ocular demonstration." (No. XVI. 410.)

I am not aware, Sir, that there was any thing so positive and dogmatical in my words as to have deserved so sharp a rebuke, even

if I had been guilty of an error, into which, if it indeed be one, such men as Gaza, Petavius, Potter, and Dodwell had fallen before me: but it so happens, that unawed by the tone of your correspondent, I maintain, that, in placing *Maimacterion* before *Pyanepsion*, I have preserved the true order of the months as they followed each other in the ancient Attic year. It must remain for the readers of the Classical Journal to decide, whether, or not, I have been guilty of an error, or have made a statement without sufficient evidence or even probability in my favor. Mr. S. tells us, that Scaliger placed *Pyanepsion* before *Maimacterion*;—that Petavius and Dodwell objected to this, but, in his opinion, without success;—and that their arguments have been totally refuted by Spon. I shall examine Scaliger's arguments against Gaza, and proceed afterwards to consider those which Spon has advanced in his travels, for I do not possess his other writings, and if this author be consistent, I am not afraid of *his* authority.

1. Scaliger begins his argument, in order to prove that *Pyanepsion* preceded *Maimacterion*, by endeavouring to show that *Posideon* answered to January. (*De emendat. Temporum*, l. 1.) The witnesses whom he calls are Plutarch and Anacreon. Plutarch's words may be thus given in Latin—"Cæsar sexcentis delectis equitibus et quinque legionibus circa brumam atque Januarii initium, quem mensem Athenienses videntur Posideonem appellare, mari se commisit." (*In Cæsare*.) The mistakes committed by Plutarch concerning the order of the months have been amply commented upon by Dodwell. (*Diss.* 11.) With regard to the verses of Anacreon, to which Scaliger would not have resorted, if he had felt himself strong, they prove nothing more than that the poet considered *Posideon* as a winter month, which I shall not deny to him, since I hold that it answered to part of November and of December. But let us admire how Scaliger could appeal to Plutarch, who makes *Posideon* coincide with January, when this writer's testimony is plainly and directly contradicted by Aristotle, who says that the female thunny-fish seems to bring forth at two different seasons, and that the first bringing forth is *περὶ τὸν Ποσιδεῶνα, πρὸ τῶν τροπῶν*—about *Posideon*, before the Solstice. It is clear then, from this, that *Posideon* preceded the winter Solstice, and that it could not accord with January. (*Aristot. Nat. Hist.* l. v. c. 9.) There is, however, another passage in Aristotle, which is, if possible, stronger, and which shows that Plutarch's testimony upon this point cannot be listened to. He makes mention (*Meteor.* l. 1. c. 6.) of a remarkable star, which rose in the month *Gamelion*, at the Winter Solstice. From this it is evident, that *Gamelion* comprehended part of December, and part of January; and it is disputed by none, I think, that *Posideon* preceded *Gamelion*. Theophrastus likewise (l. vii. c. 1.) places the Winter Sol-

stice in *Gamelion*; and now, I hope, it will be allowed to me, that I have not here rejected Scaliger's opinion totally without examination. It is clearly impossible that *Posideon* could have coincided with January.

Scaliger having argued that *Posideon* answered to January, and having stated that *Pyanepsion* answered to November, contends that *Maimacterion* could be no other than December. The first author, to whom he appeals, is Plutarch, who (*in Demosth.*) connects *Metageitnion*, *Boedromion*, and *Pyanepsion*. If this were the order, it is clear that *Maimacterion* either followed *Pyanepsion*, or could not have had a place among the Attic months. Scaliger likewise cites Harpocration, who flourished in the time of Antoninus Pius, and who asserts that *Maimacterion* was the fifth month, which, according to Scaliger's mode of reckoning, answered to December, for his order is evidently as follows—*Hecatombæon*, (the first month) August—*Metageitnion*, September—*Boedromion*, October—*Pyanepsion*, November—*Maimacterion*, December—*Posideon*, January, &c. But I think that Scaliger might have paused before he trusted to such comparatively recent authors as Plutarch and Harpocration. After the time of Alexander, the Greeks generally reckoned according to the Macedonian year and months, (see Dodwell's Diss. ix.) and these in their turn were in a great measure superseded by the use of the Roman year and months. If then we wish to know the real order of the Attic months, we should consult those authors, who flourished before, or at least about the time of the establishment of the Macedonian empire; and by no means repose on the authority of those, who did not write until after the Macedonian empire had crumbled away, and the Greeks had for centuries been the slaves, and had in many things adopted the usages of the Romans. I have shown, on the authority of Aristotle, that *Posideon* could not have answered to January, and that the Winter Solstice accorded with *Gamelion*. *Posideon*, therefore, could not have comprehended the latter part of December. It is, however, generally agreed, that *Posideon* immediately preceded *Gamelion*; and it consequently follows, that *Posideon* comprehended the latter part of November, and the first part of December. Again it is generally agreed, that *Maimacterion* and *Pyanepsion* were both anterior to *Posideon*; consequently if *Pyanepsion* comprehended part of November, which it certainly did, there is no room left for *Maimacterion* to come between *Pyanepsion* and *Posideon*; and *Maimacterion* must have been anterior in order to both these months. What then becomes of Plutarch's statement, when he connects *Metageitnion*, *Boedromion*, and *Pyanepsion*? What becomes of the testimony of Harpocration, who makes *Maimacterion* accord with December? Scaliger himself makes *Pyanepsion* accord with November; and

I hold that the latter part of it accorded with the first part of that month. But I have shown that the latter part of November, and the first part of December, coincided with *Posideon*. If, therefore, we follow Plutarch for the order of the three months after *Hecatombeon*, then, because *Pyanepsion* answered to the second part of October and to the first part of November, and because *Posideon* answered to the second part of November and to the first part of December, *Maimacterion* is actually excluded altogether by this arrangement from the list of the Attic months. Harpocration's evidence falls of itself. I, therefore, do not hesitate to reject both these authorities, and to place *Maimacterion* between *Boedromion* and *Pyanepsion*.

In order, however, to confirm his opinion, that there was an interval between *Pyanepsion* and *Posideon*, Scaliger quotes a passage from Theophrastus, who says, that the *Prunus Egyptiaca* begins to blossom in *Pyanepsion*, and that the fruit ripens about the Winter Solstice. Surely Scaliger was determined at all events to contradict Gaza, when he had recourse to the evidence of Theophrastus. This author expressly states, that the Winter Solstice accorded with *Gamelion*. There is no doubt then, that he must have arranged the months, in the manner which must result from its being true, that the Winter Solstice took place in *Gamelion*; and I see nothing wonderful in the fact, that a fruit-tree which blossomed about the end of October, or beginning of November, bore ripe fruit about the end of December.

Scaliger has likewise cited Diodorus Siculus, whose testimony, he seems to think, decisively proves, that *Pyanepsion* preceded *Maimacterion*, and that this month was followed by *Posideon*.—*Ἀπὸ γὰρ μηνὸς ὃν καλοῦσιν Ἀθηναῖοι Μαιμακτηριῶνα, τῶν ἐπτά τῶν κατὰ τὴν ἄρκτον ἀστέρων οὐδένα φασὶν ὁρᾶσθαι μέχρι τῆς πρώτης φυλακῆς. τῷ δὲ Ποσειδεῶνι μέχρι δευτέρας.* Scaliger stops here, but he should have continued the sentence—*καὶ κατὰ τοὺς ἑξῆς ἐκ τοῦ κατ' ὀλίγον πλωζομένοις.* (L. III.) “A mense enim quem Maimacterionem Athenienses vocant, nulla septemtrionum circa ursam ad primam usque vigiliam; Posideone usque ad secundam; in sequentibus etiam paulatim a navigantibus haud conspici, perhibetur.” In the passage before us Diodorus is speaking of the 7 stars of the *Wain*, as observed by those, I conclude, who were navigating the Indian ocean, and who, as the latter part of the sentence clearly intimates, were steering a southern course, until they lost sight of the *Wain* altogether. Now in what latitude, about 2000 years ago, would the 7 stars of the *Wain* be under the horizon exactly for a whole watch, or for three hours of the night; and in what season of the year would the most northern of these stars (*a* in *Ursa Major*) set with the sun? To give the answers with entire precision is more than I will undertake—for in order to do

so, the position of the *Wain*, with respect to the circles of the sphere, should be found for the time when Diodorus lived (nearly about 2000 years ago); but I may observe from a rough calculation, that the star α was then almost 5° nearer to the Pole than it is at present. I find, then, that Diodorus must have spoken of observations made in a latitude, at the least, I think, as far south as 16° on this side of the Equator. I likewise find, that the time of year, when α in *Ursa Major* set in that age, and in that latitude, with the Sun, must have been about 10 days before the Autumnal Equinox; and that the 7 stars of the *Wain* would be under the horizon during 3 hours of the night in the same season. Now I make *Maimacterion* to be the month when the Autumnal Equinox took place; nor do I hesitate to say, that for *Posideon* in the text, we should read *Pyanepsion*. The circumstances described by Diodorus could not have taken place in December and January, with which months Scaliger would have the months mentioned in the text to coincide. They must have happened in the Autumn, and not in the Winter; and thus from the very evidence so confidently adduced by Scaliger, I conclude against him, that *Maimacterion* coincided partly with September, and partly with October, rather than with December.

Now comes Scaliger's argument "from a date in Ptolemy's astronomy."—"Timocharis apud Ptolemæum anno Nabunassari 466, qui erat 48 Calippi, Thoth, VII. Πυανεψίωνος ἡ τελευτώντος, observavit Lunam conjunctam Spicæ Virginis. Quod tempus convenit diei octavæ Novembris. Proinde Neomenia Pyanepsionis Calippici XVI Octobris. Hecatombeon autem illius anni cœpit XVIII Julii. A XVIII Julii ad XVI Octobris sunt dies nonaginta: qui constituunt menses Lunares Calippi tres præteritos, et neomeniam quarti ineuntis. Nam 89 dies sunt menses tres lunares, quibus si adjeceris neomeniam quarti mensis, fiunt dies 90. Ergo neomenia Pyanepsionis erat quarta a neomenia Hecatombeonis. Antecedit igitur Mæmacterionem Pyanepsio, et Posideonem Mæmacterio." (*De Emendat. Temp. l. 1*).

How far this argument is to be depended on will perhaps appear from the following observations of Dodwell.

"Atque hinc obiter locus Pyanepsionis a Petavio assignatus, non modo adversus Scaligerum, verum etiam Salmasium et Petium asseritur. Jam enim ostendimus intervallum inter Anthesterionis VIII^m et Pyanepsionis XXV^m idem fuisse ac inter Januarii XXIX^m et Nov. VIII^m qui mensis est a Januario X^{us}. Et simile plane spatium est inter menses Ægyptiacos Athyr, cujus dies XXIX^{us} Anthesterionis diei VIII^o respondebat, et Thoth, cujus dies VII^{us} idem erat Pyanepsionis XXVI^{us}. Est enim Thoth ab Athyr mensis similiter X^{us}. Et quidem præter v Epagomenas in anni superioris fine additias. Inde manifestum erit X^{am} tunc in lapsu fuisse Lunationem. Idque verissimum erit si V^{us} numeretur anni Attici

mensis Pyanepsion. Sic enim a die Anthesterionis viii^o ad diem Pyanepsionis similiter viii^m novem erunt menses integri, et qui sequuntur dies ad mensem x^m proinde spectabunt. Inde certum est tempore Timocharidis nondum iv^o loco numerari potuisse Pyanepsionem. Postea fieri potuit ut locum, nescio qua de causa, cum Maimacterione mutarit." (*Usus Cycli Calippici Civilis Diss.* 11.)

This statement, considered together with what precedes, and to which I refer the reader, appears to me entirely to overthrow Scaliger's argument, when he attempts to prove from Ptolemy, that *Pyanepsion* held the fourth place in the more ancient order of the Attic months. I have likewise to remark that Scaliger says, that in the year, to which he alludes, *Hecatombæon* began on the 19th of July. Now the Summer Solstice, as is well known, coincided with *Hecatombæon*. We must, therefore, observe, that Scaliger, if accurate in one sense, cannot be so in another; for it is obvious, that *with respect to the seasons* it would be inaccurate to state, that *Hecatombæon*, in which the Sun came to the Solstice, accorded with the end of our month of July, and the commencement of our month of August.

I have now, Sir, as briefly as I could, laid before you some of my reasons for differing from Scaliger, and for placing *Maimacterion* before *Pyanepsion* in the order of the months, as they constituted the ancient Attic year; and even from what I have already stated, I might leave it to your readers to judge, whether, or not, Mr. S. were quite justified in accusing me of "reviving an error." But, it seems, he can bring the matter to the test of "ocular demonstration." He alludes to the inscription mentioned by Spon. I shall soon dispatch what I have to say concerning this "ocular demonstration."

2. Spon found a marble at Athens in 1676, on which a list of the Attic months was inscribed; and in this inscription *Pyanepsion* precedes *Maimacterion*. Now, Sir, I have never contended that, in more recent times, this may not have been the order, and that the two months in question may not have changed places. There is, however, no doubt in my mind, and I have already supported my opinion by some strong evidence, that in more ancient times, *Maimacterion* preceded *Pyanepsion*; and I am not in the least shaken by the inscription produced by Spon. It is full of Roman names. This shows, by his own confession, "que cette inscription n'est que depuis le tems que les Romains se rendirent maîtres de la Grèce, et que la langue Latine se maria pour ainsi dire avec la Grèque." And is it really for such an inscription as this, that we are to set aside such testimony as we possess? But this is not all. This vaunted inscription, which gives a list of *all* the Attic months, commences with *Boedromion*. When did Boedromion

stand the first of the Attic months? At no period of Greece before that country was conquered by the Romans; and, as far as I know, at no period since. What then is the conclusion? Why, I should think, that the author of this half Roman, half Greek inscription did not know the real order of the months. Spon confesses that *Boedromion* was not the first month; but as the inscription shows that the *Gymnasiarchs* were changed every month, he imagines the following singular explanation of the difficulty—"Ce n'est pas," says he, "que le mois Boedromion fût le premier de l'année, car il étoit seulement le troisième; mais peut-être commençoit on alors les exercices du Gymnase, comme nos universités s'ouvrent en quelques endroits au mois de Mai, en d'autres au mois d'Octobre." Yes, our universities open at different seasons, after being closed during the vacations; but here is a list of *Gymnasiarchs* for each and every month of the year; and the month *Boedromion*, which was really the third, is set down as the first month. What should we think, if we were informed by the University of Oxford, that a different professor should teach every month, and if we were to find January put down as the tenth month of the year? But Spon, in the opinion of Mr. S., has totally refuted Petavius and Dodwell. Spon was certainly a learned man; but he was so ignorant upon this particular point, as to make *Hecatombæon* in the ancient Attic year coincide with the vernal equinox. "*Hecatombæon* étoit le premier mois de l'année qui commençoit apparemment à l'équinoxe, et à l'entrée du Printems." This sentence plainly proves, that Spon knew little of the ancient Attic year. *Hecatombæon* never coincided with the vernal equinox, nor did the Attic year commence at that season, until long after the Christian æra, when the Christians had obtained sufficient influence at Athens to make the month, in which Easter Sunday fell, the first month of the year. (See Petitus de Ann. Att.) This is the author truly, who, according to your correspondent, has totally refuted such writers as Petau and Dodwell!

When Mr. S. accused me of reviving an error, when I stated that *Maimacterion* agreed with the latter end of September and the first part of October, and consequently that it preceded *Pyancepsion*, he seems to have trusted rather too implicitly to the Abbé Barthélemy, from whom he cites a long passage, and from whom he probably learned that Scaliger and Spon had been hostile to my opinion. I have already answered the statements of Scaliger and Spon; and as Mr. S. cites the Abbé Barthélemy against me, I will cite Aristotle against him. Mr. S., it is true, speaks in a very decided tone, and positively asserts, that I am in an error. I may, perhaps, be again in an error, but I am of opinion that Aristotle's authority, concerning the ancient order of the Attic months, may possibly balance, not only the Abbé Barthélemy's authority, but his own.

It is agreed, that *Pyaneption* coincided, at least in part, with November. I hold, that it answered to part of October and part of November—it being always understood, that I am reckoning according to the seasons. Aristotle, speaking of the time of rutting among the deer, says—*Ἡ δὲ ὀχρεία γίνεται μετ' Ἀρκτοῦρον, περὶ τὸν Βοηδρομιῶνα καὶ Μαιμακτηριῶνα*—“*Coitus fit post Arcturum circa Boedromionem et Maimacterionem.*” (*De Nat. Anim. l. vi. c. 29.*) Now, unless *Maimacterion* immediately followed *Boedromion*, and consequently preceded *Pyaneption*, no sense can be made of this passage. But this is not all. To fix the season of these months, we must find the time when *Arcturus* rose at Athens in the age of Aristotle. *Arcturus* has now, I think, about 200° degrees of right ascension, and about 20° of northern declination. Athens is situated nearly about 37° 58', N. L. Aristotle flourished about 2150 years ago, which carries us back about a sign. The time when *Arcturus* rose with the sun can be easily calculated for this period; but I must leave it to others to decide, in how many days exactly this star emerged from the solar rays. Ptolemy allows generally 10 or 12 days for the emergence of a star; but considering the latitude of *Arcturus*, I know not whether this may be quite correct here. Still, however, I think, I cannot be far wrong, if I state, that at the period mentioned above, *Arcturus* rose heliacally at Athens about 12 days before the Autumnal Equinox. Thus *Arcturus* would rise among the last days of *Boedromion*, which, according to my statement, coincided with the last part of August, and the first part of September, as *Maimacterion* did with the last part of September, and the first part of October. Aristotle affirms that the rutting season among the deer took place after the rising of *Arcturus*, (which happened about 12 days before the Autumnal equinox,) about the months *Boedromion* and *Maimacterion*. How is it possible, then, if Aristotle knew the names of the Athenian months, and the time when *Arcturus* rose, that *Maimacterion* should answer to December, as Scaliger asserts? How is it possible, under these circumstances, that *Pyaneption* could precede *Maimacterion*?

But the Abbé Barthélemy refers us to another marble found at Athens by Chandler, and from the inscription upon it he concludes it to be certain, that *Pyaneption* immediately followed *Boedromion* in the order of the Attic months. It is plain, that if it did so, Aristotle could not have known that order, when he wrote the sentence which I have cited from him. Let us then examine this inscription, and see whether, or not, it be necessary to come to the same conclusion with the Abbé.

The inscription in question is in a mutilated state. It is undoubtedly very ancient, and must, I should think, have been anterior to the Archonship of Euclid in the 94th Olympiad. The *Omega*

does not occur—the *H* is employed as an aspirate—the *Gamma* has the form of an uncial *Lamda A*—and the *Lamda* has nearly the form of the Roman *L*. Mr. S. says, that this inscription is to the same purport with that adduced by Spon. Has he seen it? As far as from a cursory inspection I can make it out, this fragment copied by Chandler seems to contain directions concerning libations, &c. to be offered by the priests and the citizens from the beginning of *Melageitnion* and *Boedromion*, even to the 10th of *Pyanepsion*, (there written *Πυανόρσιον*, the ψ not being yet in use among the Athenians,) and afterwards from the beginning of *Gamelion* and *Anthesterion*, even to the 10th of *Elaphebolion*.

Here *Pyanepsion* is made to follow *Boedromion*, and no mention is made of *Maimacterion*; and thus it may be thought that Aristotle, in the sentence quoted above, had really confounded the order of the months. But how came it, that the Abbé Barthélemy, who seems to have examined the inscription, was not aware, that it appears to record one of those decrees, by which the priests arranged, or altered, the months, according to their festivals, and upon particular occasions? In doing this, however, the changes, which were made for religious purposes, can scarcely be supposed to have extended farther. That those, who presided over religious matters, and who celebrated the mysteries, occasionally altered the months, is indubitable. Thus Plutarch says, *Στρατοκλέους γνώμην εἰπόντος Ἀνθεστηριῶνα τὸν Μουνουχιῶνα ψηφισαμένους καλεῖν καὶ νομίζειν ἐτέλουν τῷ Δημητρίῳ τὰ πρὸς ἀγοράν*. Here then we find it stated that, for a particular purpose, it had been decreed to call and consider *Anthesterion* *Munychion*. Now no festival whatever took place at Athens during the month *Maimacterion*. A modern author is mistaken in placing the festival of Ceres in that month; and, as Gronovius has observed before me, there was no such festival as the *Maimacteria*, which is only to be found in modern books. Thus then we can account for the omission of the month *Maimacterion* in the inscription before us. This was the *only* month in the year during which no public religious festival, or ceremony, was celebrated at Athens. What might be the reason of this I know not, but it accounts for the omission of *Maimacterion* in a decree relating to religious ceremonies, especially as we find, that in such decrees one month was sometimes ordered to stand for another. In this way, likewise, we may account for the mistakes of later authors, who, finding this month omitted, or transposed, in decrees issued by the *Βασιλεὺς* and his colleagues, with a view to the celebration of religious festivals, &c. were embarrassed where to place it.

I return then with undiminished confidence to the authority of Aristotle, who makes *Maimacterion* follow immediately after *Boedromion*. Mr. S. tells us, however, that the Abbé rightly re-

fers to Sam. Petit, who repeatedly maintains, in his *Eclogæ Chronologicae*, that several sentences in Aristotle prove, “inter Boedromionem atque Maimacterionem esse medium Pyanepsionem.” L. 4. p. 193. I have to lament, that the only part of Petit’s work which I possess, viz. that which treats *De Anno Attico*, cannot be that to which the learned gentleman alludes. I should, indeed, much wish to see these sentences, which are to prove that Aristotle has contradicted himself: for besides the passage, which I have already cited, there are several sentences in Aristotle, which seem clearly to prove, that according to him, *Maimacterion* immediately followed *Boedromion*. Thus he says, (*De Nat. Anim.* L. VIII.) that the quails depart in *Boedromion*, and the cranes in *Maimacterion*; and it is true, that the cranes depart immediately after the quails. He likewise mentions, that the *stellaris* produces twice in the month *Maimacterion*; and natural historians tell me, that this happens about the Autumnal Equinox in the Mediterranean.

I leave it, now, Sir, to your readers to judge, whether, or not, Mr. S. be really entitled to their credit, when, from the specimen which he gives, he generally accuses me of reviving errors, and of introducing novelties without sufficient evidence. It is not the least extraordinary thing in this attack against me, that it is absolutely of no consequence at all to my argument in my Essay, whether *Maimacterion* preceded *Pyanepsion*, or not.

Some of your readers may perhaps be surprised, that I appear so desirous to exculpate myself from the charges brought against me by my anonymous antagonist of Norwich, who has been assailing me for the three last years in your Journal, while I suffer to sleep unnoticed the calumnious misrepresentations of an unpublished work of mine, which appeared in an article of the Quarterly Review. But the gross blunders of the Reviewer can hardly have escaped the detection of literary men; and my friend *Vindex* has sufficiently answered the calumnies so industriously spread against me. As my letters have occupied so many pages, it becomes my duty equally to correct the mistakes which I have really made in them, and to defend myself when unjustly attacked.¹

¹ It is entirely with this view, that I think it necessary to correct a passage in my Essay on the 40th chapter of Genesis—I had indeed corrected it in part; but as my candid critics took no notice of these corrections, published more than two years ago, I shall repeat and enlarge them here.

An extra-zodiacal constellation may be denominated the *paranattellon* of a sign under four different circumstances:—1. Any constellation rising from the horizon beside a sign—2. A constellation rising along with a sign to the meridian—3. A constellation rising opposite to a sign—4. A constellation rising to the meridian opposite to a sign. That these different uses of the

But to return to Mr. S. This Gentleman proceeds to accuse me of making Homer place the harvest in *Egypt* in the month of *Metageitnion*, which, according to my arrangement, coincided with part of July and part of August. To this I must give a positive denial. I have not spoken of the harvest in *Egypt* at all. My words are these—"If the *Greeks* began to plough and to sow immediately after the tenth of *Hecatombæon*, they might reap before the end of *Metageitnion*. This will not appear extraordinary, when we consider the quickness of vegetation in *Greece*," &c. (Class. Jour. XI. 18.) What then could induce the learned Gentleman to assert, that I had made Homer place the harvest in *Egypt* in *Metageitnion*? Is it because I have said in another part of my Essay, that the poet, in his description of the 12 pictures, "adverted to certain customs, manners, and usages, borrowed indeed originally from the Egyptians, but already established in his own time among the Greeks?" But this would give us a cavil founded on an induction so absurd, and so remote, that I must conclude, that there has been some slip of the pen, and that the Gentleman meant to write *Greece*, instead of *Egypt*. Most certainly I have never said, that Homer placed the harvest in *Egypt*, during a season when the lower part, at least, of that country was overflowed by the waters of the Nile; nor can any such inference be drawn, because I stated elsewhere in my Essay, that Homer adverted in his pictures to certain customs, usages, and manners, which were originally Egyptian.

Mr. S. is so obliging as to inform me, that in the countries bordering on the Mediterranean, the harvest is earlier than it is in Britain. Why did he not go on, and tell me, that it is earlier on his side of the Tweed than on mine? But, Sir, after a pretty long residence in Italy, Sicily, and Turkey, I may be allowed to know something of the seasons of sowing and reaping in those countries. I think, then, that I have heard that there are (in the more fertile districts at least,) two harvests in the year. Now, if the reader will turn to my Essay, he will see that I distinctly allude to this second harvest, which, for the reasons there assigned, I have placed in *Metageitnion*. That I was speaking of this second harvest as taking place in *Greece*, and not in *Egypt*, must, I should think, be

word are legitimate, will not be disputed by those, who know that the Greek preposition *παρά* signifies sometimes *juxta* and sometimes *contra*.

Owing to some accident in transcribing the passage in the copy sent to the press, the sentence beginning with the words, "Perhaps the allusion," &c. was mutilated. It should be read as follows—"Perhaps the allusion may be to *Centaurus*, followed in his descent by *Scorpius* and the *Adder* his concomitant: but the allusion will also apply to *Hydra*, which sets with *Centaurus*, a paranatellon of *Scorpius*. 'At etiam Centaurus occidit cum Hydra.'" Hyg.

clearly evident to any person, who is not determined to misconstrue my meaning.

Before I close this letter, I wish to say a few words more concerning the difficulty of making the Attic months correspond with our own. Without adverting to the *full* and *hollow* months, or to the observance at different periods of the lunar and solar years, I have to remark, that the commencement of the year, and that the months themselves, changed their places at different æras. The most ancient Attic year, as Dodwell and others have proved, commenced about the Winter Solstice in the month *Gamelion*. The commencement of the year was afterwards fixed about the Summer Solstice in the month *Hecatombæon*, as appears from various authorities. But after the time of Alexander, not only was the Attic year made to commence with the Autumnal equinox, but the name of the new first month was called *Hecatombæon*, though it began in September instead of June. Again, when the use of the Julian year became general throughout the Roman empire, the commencement of the Attic year was transferred nearly to the season of the Winter Solstice, and the first month, according to this new arrangement, was still called *Hecatombæon*. From this statement, which I give on the authority of Petit, it must be evident, that we can rely much more safely on the testimony of Aristotle concerning the order of the months in the ancient Attic year, than that of Plutarch, or of Harpocration. It is likewise not to be forgotten, that the college of Priests occasionally transposed the months. It was ordered by the laws and the oracles, says Geminus, τὸ θέιν κατὰ τρεῖς, whether with respect to months, days, or years. Accordingly in Chandler's inscription we find this number observed; but as no public religious ceremonies were celebrated in *Maimacterion*, it is passed over in the decree, in which the month *Posideon* is likewise omitted. The order of the months seems also to have been occasionally changed by decrees of the people. I wish some of your correspondents would favor me with a comment on the following words of Demosthenes—Τότε τοῖνον μὲν ἦν Μαίμακτριών.....καὶ μετὰ ταῦτα διελθόντος τοῦ ἐνιαυτοῦ τούτου, Ἑκατομβαιῶν, Μεταγειτνίων, Βοηδρομιῶν. Τούτου τοῦ μηνὸς μόλις μετὰ τὰ μυστήρια δέκα ναῦς ἀπεττίλατε ἔχοντα χαρίδημον κενὰς καὶ πέντε τάλαντα ἀργυρίου. (*Olynth.* 111.) But be this passage explained as it may, I think that the testimony of Aristotle fully justifies me in placing *Maimacterion* immediately after *Boedromion*.

I really trust, Sir, that when my letter of the 6th of April, and the one which I am now writing, shall be laid before your readers, they will not conclude, from the specimens which Mr. S. has adduced against me in your 16th No., that I am in the habit of obtruding errors on them, without examining the evidence, or being at all acquainted with the subjects concerning which I write.

The learned Gentleman would, perhaps, be as well employed in searching for mistakes in his own productions as in mine. He reproves the Abbé Barthélemy for citing Suidas, as one of those authors, who place *Maimacterion* after *Pyanepsion*. When he thus quarrels with those, who are on the same side with him, and accuses them of mistakes, where they have made none, what are his opponents to expect? Suidas, says Mr. S., has said nothing about the matter. Has he not indeed? Why then, what are the following words—*Μαιμακτηριῶν, ὁ πέμπτος μὲν παρ' Ἀθηναίους, ὁ Ἰανουάριος*? When *Hecatombæon*, according to the Macedonian regulation, was made to coincide with September, *Maimacterion*, if it followed *Pyanepsion*, would be the 5th month, and would necessarily coincide with January. The testimony of Suidas upon this subject of the Attic months is certainly of no avail. He states *Posideon* to be the same with December, and how could this be, if *Maimacterion* corresponded with January? But though the testimony of Suidas upon this subject be of little value, yet such as it is, there can be no doubt of its being rightly referred to by the Abbé Barthélemy; and then comes this accurate critic, Mr. S., who never speaks upon a subject without examining the evidence, and tells us, that Suidas has said nothing about the matter!

I am glad to see, in your last Number, (XVII.) that this writer is at his Coptic exercises again. I should never have disturbed his lucubrations, if I had not been so repeatedly, and, I must add, in most instances so unjustly attacked by him. I have, however, been much entertained by some of his etymological novelties. I have only time at present to take notice of one example of his ingenuity.

The Greeks and Romans denominated cotton *byssus*. Mr. S. undertakes to show, that this word *byssus* is derived from the Egyptian; and the process, by which he obtains this result, is curious enough. The raw material was called by the Greeks *εἰσόξυλον*, *lana lignea*, (probably because it was the produce of a shrub, or tree,) and sometimes, (apparently for the sake of brevity,) *ξύλον*, *lignum*. But the learned Gentleman thinks that the Greeks might have heard, that the Egyptians called this material by a name which signified *wood*—viz. *boos*, from which he derives the Greek *βύσσης*. He admits, that there is no such word in Coptic as *bos*, or *bons*, signifying *wood*; but *βω*, and *βω*, bear that meaning. Let us observe then the felicity, with which the etymology is made out. *Βω*, in the Saidic, should be pronounced like *boo* in *boot*. Now if we only add an *s* to *boo*, we shall have *boos*; and if we suppose that the Greeks added *sos* to *boos*, we shall obtain a word very like in sound to *βύσσης*! What can be more satisfactory than this etymology? Some objectors may tell us,

that there is no such word as *boos*, *lignum*, in Coptic; and that we have no right to coin words for the sake of an etymological hypothesis. But what does all this signify? Why, when it favors our etymology, should we doubt, that *boo* was once (perhaps a long time ago) written and pronounced *boos*? Besides, it is certain, that βω, *lignum*, and the Greek word for *cotton*, βύσσος, begin with the same letter; and, therefore, we are fully entitled to come to our conclusion.

This is not all, however. The Coptic word *hboos* signifies *a garment*; and why should we not suppose with Mr. S., that this word is compounded of *hebs*, *to cover*, and *boos*, *wood*? The objectors will perhaps call out again, that there is no such word as *boos*, *lignum*—that *hboos*, *vestimentum*, comes from *hebs*, *operire*—that it literally signifies *a covering*—and that *boos*, *lignum*, a word which does not exist, can have nothing to do with the matter. Here, however, we will tell them, that our supposed word, *boos*, means *cotton*, as well as *wood*; and surely, as we have coined the word ourselves, we may make it mean just what we please. We, therefore, insist, that *hebs*, *to cover*, and our supposed word *boos*, *wood*, *alias cotton*, are the elements of *hboos*, *a garment*. To this the objectors may indeed answer, that if *hboos* mean *a cotton covering*, which it must do if our etymology be right, there can be no other way of translating the words, ὉΒΥΣΣΗΝΙΑΥ; in the 20th chapter of St. John, than by rendering them thus—*a cotton covering of linen*; and it must be admitted, that this would be a covering rather of a singular texture.

W. DRUMMOND.

28th April, 1814.

OBSERVATIONS ON MILTON'S LATIN POETRY.

By DR. C. SYMMONS.

WE are happy to have it in our power, by the obliging permission of Dr. Charles Symmons, to lay before our readers some remarks on Milton's Latin poetry contained in his *Life of J. Milton*, 2d Ed. London, 1810. 8vo. Some of them are from the pen of Dr. Parr, as appears from the following acknowledgment in the Preface to the second edition:

"Doctor Parr must forgive me if I here state that the benefit, which this edition of my work has derived from the assistance of his judgment, has been so considerable as to give him a just claim to the thanks of my readers and myself. In a correspondence, which has passed between us, his deep and accurate erudition has supplied me with so many curious observations on the subject of Milton's Latin poetry, that, if I could consent to arrogate the possessions of a friend for my own, and to shine with the wealth of another, I could now make a splendid figure; and appear to be great beyond the design of my nature, or the indulgence of my fortune.

The high reputation of Dr. Parr for learning and for talents cannot acquire a line of additional elevation from my panegyric; and when I affirm that his virtues as a man are equal to his merits as a scholar and a writer, I say only what his friends know to be true, and what his enemies have not the confidence to deny. I speak of him on this occasion only to gratify myself, and he must pardon my justifiable vanity—for

"Nec Phœbo gratior ulla

"Quam sibi quæ Vari præscripsit pagina nomen."

Preface, p. 23.

Si sit hōc exilium patrios adiisse penates.

Eleg. I. addressed to C. Deodati.

Our author seems in this place to be guilty of a false quantity, and to begin his hexameter very unwarrantably with a cretic. Terentianus Maurus accuses Virgil of the same inaccuracy in the line "*solus hic inflexit sensus*," &c. affirming with the old grammarians, that *hic* and *hoc* were formerly written with two c's, *hicce*, *hocc*, being contracted from *hicce* and *hocce*, and were always long. Vossius on the contrary asserts that these pronouns were long only when they were written with the double *cc* — "*Ad quantitatem hujus pronominis quod attinet, producebant et hic et hoc veteres quando per duplex c scribebant hicce vel hocc, abjecto e; corripiebant cum c simplex scripsere. Art. Gram. 29.*" Of a short *hīc* more than one instance may be produced: "*Hic vir hīc est, tibi quem promitti sæpius audis*;" but not one, as far as my recollection is accurate, of a short *hoc*. "*Hōc illud, germana, fuit,*" "*Hic labor hōc opus est.*" "*Hōc erat, alma parens*" — "*Hōc erat experto frustra Varrone.*" — "*Hōc erat in votis.*" My friend, Dr. Parr, however, has suggested that *hoc* is to be found short in the comic poets; and has referred me to two places, one in Plautus, and one in Terence, where it certainly occurs with this quantity. If this authority, from poetry neither epic, elegiac, nor lyric, can save Milton in this instance, it will be well; and one sin against prosody will be struck from his account.

Salmasius, in his abusive reply to "The Defence of the people of England," charges our author's Latin verse with many of these violations of quantity, and the accusation is repeated, as I shall remark in the proper place, by N. Heinsius. Though Milton's Latin metre be not proof against rigorous inquisition, yet are its offences against quantity very few—not more, perhaps, (if the Scazons, addressed to Salsilli, which seem to be constructed on a false principle, and some of the lines in the ode to Rouse, which appear to have been formed in defiance of every principle, be thrown out of the question,) than four, or, at the most, five, of a nature not to be disputed. Of these I shall notice two in the *Damon*, one of them evidently a slip of the pen, as in a former instance he had observed the right quantity, and the other an unwarrantable licence rather than a fault of this specific description. In the *Ideâ Platonica*, he is guilty of shortening the second syllable of *sempiternus*, which beyond all controversy is long; and in his poem to his Father he makes the last syllable of *ego* long, when it is unquestionably short; though here perhaps he might be justified in lengthening it, as the ictus of the verse falls on it. Of *Academia*, in the second Elegy, he shortens the penult in opposition to the uniform practice of the Greeks, and not sanctioned by any authorities, though countenanced, as Dr. Parr has acutely discriminated, by some examples among the Latins; and lastly, in the Alcaic ode on the death of Dr. Goslyn, he has left the interjective, *O*, open in a situation, in which it is never found open in the Roman classics. When, contrary to the usage of Virgil, Horace, &c., he lengthens the first syllable of *Britonicum*, in the *Damon*, he is supported by the authority of Lucretius, V. 1104. *Nam quid Britannis cælum differre putamus*; and when he makes the final syllable of *temere* short in *Quid temerè violas*, etc., he is justified not only by analogy, but by the sole authority which can be produced on the occasion, and as such to be admitted, the authority of Seneca, who in two places uses it as short—

Sic temerè jactæ colla perfundant comæ. Hippo. 392.

Pondusque et artus temerè congestos date. Id. 1244.

For these instances I am indebted to Dr. Parr. By Gray this syllable of *temere* is improperly made long—*Hospiti ramis temerè jacentem*. I have omitted to state that, in the iambics on the death of Felton, Bishop of Ely, *Neobölen* is substituted without authority for *Neobulen*. This I believe to be an accurate and full statement of Milton's real and imputed transgressions of Latin prosody in all its just severity, and this will vindicate me for saying that his offences of this description are few, and not sufficient to support in its full extent the charge, which has been brought against him. I am aware, however, though the circumstance was not in the contemplation either of Salmasius, or of Heinsius, that Milton has fre-

quently sinned against the celebrated metrical canon, advanced by Dawes, and acknowledged by the chief scholars of the present age, which determines that in Latin prosody a short vowel is necessarily lengthened by the immediate sequence, though in a distinct word, of *sp*, *sc*, and *st*. But, though I must thus dissent from the opinion of Dr. Parr, from which it is impossible to dissent without a feeling of trembling diffidence, I cannot profess myself to be certain of the authenticity of a law, which has not been invariably observed by the greatest masters of Roman numbers in the purest age of Roman taste—of a law, in short, which has been broken by Catullus, by Horace, by Virgil, by Ovid, and by Propertius. To get rid of an infraction of this rule by Virgil, its supporters are reduced to the violent expedient of erasing the offending line without the authority of a single MS. and when Horace, with his fine judgment and nice ear, is guilty, as he frequently is, of this imputed crime, the circumstance is attributed to the laxity of the numbers, the “*carmina sermoni propiora*,” which he professes to employ. Well—be it so : but what is to be said of the following instances, which have not been hitherto produced, of a neglect of this rule by other writers of the golden age of Roman poetry, and particularly by the learned Propertius, in whom more instances of a similar nature are to be found ?

“*Testis erit magnis virtutibus undă Scamandri.*” Catull.

“*Brachiă spectavi sacris admorsa colubris.*” Proper.

“*Consuluitquē stryges nostro de sanguine, et in me.*” Id.

“*Tuque O Minoă venundată Scylla figură.*” Galli *Eleg.*

If this last instance, as brought from a work, the authenticity of which has been suspected by Broukhusius and others, should be thrown out of the question, examples enough have been adduced, (and their number might easily be increased,) to vindicate Milton, when, with many of the first-rate scholars of the age just past, he disregards a rule of prosody, which, whatever may be advanced in its support by the great scholars of our own times, must be considered as possessing, at the most, only doubtful authority. Though Homer, if he may be allowed to have written his *Iliad*, or to have

* In the first No. of the *Classical Journal* we recorded all the instances, which we could recollect of a short vowel, remaining short or lengthened before a word beginning with *sc*, *sp*, *sq*, *st*, from Classical writers ;—and in the second No. we collected instances from the best modern Latin Poets. To those articles we may, we hope, refer our readers for a full account. In the preface to his *Poems*, De Bosch has introduced a defence of the short letter in that position. The article is curious enough to induce us to lay it before our readers in some future No. EDIT.

known the orthography of one of the rivers of the Troad, has frequently transgressed this rule, it was very generally observed by the Greek poets; and by the poets of what has been called the silver age of Roman composition, it has not, as far as I can discover, been ever violated. It would seem that to a Greek or a Roman ear the immediate sequence of the strong consonants in question suspended the voice on the preceding short vowel; but not in that degree as to make inattention to its effect an unpardonable offence against the harmony of the verse. I have occasionally hinted that Milton's Latin prose-composition is not altogether faultless; but its faults are few and trivial; and to dwell on them would expend time for an insufficient object. On his Greek composition, of which the errors are more numerous, and perhaps of greater magnitude, I have purposely forbore to offer any remarks, as that accomplished scholar and very acute critic, the Reverend Doctor Charles Burney, has completely exhausted the subject. When the almost infinite niceties of the Greek language are considered, and it is recollected that the great Sir William Jones, and even Dawes, the most accurate Grecian perhaps whom this island, till the present day, has ever produced, have not in every instance been able to observe them, the lapses in Milton's Greek composition will possibly be regarded as venial, and not to be admitted in diminution of the fame of his Greek erudition. pp. 58, 62.

Anguiferos rictus is certainly an inaccurate expression.

Vipereos rictus, if the verse had permitted it, would have been unexceptionable. *Calumnia* is, I fear, the property of prose rather than of poetry. It occurs frequently in Cicero, and sometimes as a forensic word; but never in Virgil, nor, as I believe, in any of the Augustan poets. Many of Milton's expressions in his Latin poems are not supported by high classical authority. p. 94.

In their scazons the Greeks use a spondee in the fifth place, but the Latins always an iambic. In the poem before us, (verses addressed to Salsilli,) Milton has violated this rule of Roman prosody in no less than twenty-one instances, by inserting either a spondee, or an anapest in the place in question. This is to be guilty, not of false quantity, but of an erroneous fabric of verse. p. 138.

I am afraid that our poet has been guilty, in this place, of a false quantity. The first syllable of *Hylas* is unquestionably short.

“ His adjungit *Hylan* nautæ quo fonte relictum

“ Clamassent; ut littus *Hyla*, *Hyla* omne sonaret.”

Virg. *Ecl.* vi.

“ Cui non dictus *Hylas* puer?

Id. *Geor.* iii.

Αὐτὰρ Ἐλάν φιλότῃτι Θεᾷ ποιήσατο νύμφη
Ὀν πόσιν.

Apoll. *Arg. lib.* i.

Γῷ χαρίεντος Ὑλα, τῷ τὰν πλοκαμῖδα φορεῦντος. Theocr. *Id.* XIII.

This, however, was only a slip of Milton's pen: in his seventh elegy the quantity of *Hylas* is right:

"Thiodamantæus Naiade raptus *Hylas*." pp. 175,6.

"Et callebat *avium* linguas, et sidera Mopsus." Epit. Damonis.

Avium cannot, with any authorised license, be contracted into a dissyllable. p. 179.

"Nil me, si quid adest, movet, aut spes ulla *futuri*." Ep. Dam.

Doctor Parr has suggested to me, (and his suggestions on subjects of philological disquisition are always of moment) that "*futurum*," without an adjunct, never means *future time*, but a *future event*; and that Milton, in this place, is consequently wrong in his latinity. p. 180.

When he constructed this ode to Rouse, which is now a wild chaos of verses and no-verses heaped together confusedly and licentiously, Milton must be regarded as imprudent for not having taken any one model of acknowledged authority, by a perfect assimilation to which, in the construction and combination of his metres, he might have secured himself from error and reprehension. Inattentive or lawless he must certainly be deemed, either for not noticing, or for not following, the rule of systematising, which the moderation of the Latin poets chose to affect, rather than to indulge in that inexhaustible variety, that rapid interchange of numbers, which enchants and astonishes in the tragic solemnity of the chorus of the Grecian muse, or in the wild roll of her dithyrambic. This preference of a system may be observed amongst all, even the latest of the Roman poets; though exceptions to it will be found in two or three choruses in Seneca's plays, (*Agam.* 590. 810. *Ædip.* 403.) which at the same time exhibit transgressions of every rule of metre and of rhythm. To disapprove then of the general plan and construction of this ode is only to admit that, in matters of this nature, innovation is dangerous and to be avoided: for, in compositions in the classical languages, what is without precedent may be contrary to principle; and in every department of knowledge the vague surmises of probability, which are doubtful, must not be balanced against the conclusions of necessity, which are certain.

Next in order to be regarded is the execution of the ode, which need not have followed the licentiousness of the plan; and it would have been more becoming in our poet to adhere to authority in the former, than it was censurable to depart from it in the latter; for to deviate from authority in the former was to produce new fabrics of verse, and thus to indulge in a violence of innovation at which sound judgment must necessarily revolt. It was to be expected

therefore that Milton would fortify each of his lines with example, or, in defect of example, would at least advance for his deed the plea of reason, and would attempt to conciliate criticism with the effect of harmony : but to neither of these dictates of prudence has he invariably attended. For some of his verses individual example will be sought for in vain, while in others, not strictly conformable to those models which they most nearly resemble, the less severe and fastidious will admit the principle of construction not to be wholly contrary to the genius of the Latin language, and will acknowledge that the rhythm distinguishes them from the asperity of their neighbours. With lines of this description may be classed the following :

- “ Quæstorque gazæ nobilioris.
- “ Optat peculi, numeroque justo.
- “ Sibi pollicitum queritur abesse.
- “ Æternorum operum custos fidelis.
- “ Et tutela dabit solers Roïsi.”

(The two last verses are not Phaleucians, whatever Milton may call them)

- “ Auctorum Graiæ simul ac Latinæ,
- “ Phineamque abigat pestem procul amne Pegaseo.
- “ Quo neque lingua procax vulgi penetrabit atque longe.”

The five last lines are too cumbrous with spondees, but they are constructed after the manner of Pindar, the most beautiful and the most frequent of whose verses are formed by prefixing or postfixing trochaics to dactyls—e. g.

Πρωτεσίλα τὸ τεδὸν δ' ἀνδρῶν Ἀχαιῶν
Ἑμπυρα χαλκιοῶσαν ὄκτω θανόντων.

So Seneca—

- “ Ut quondam Herculeâ cecidit pharetrâ,
- “ Motam barbaricis equitum catervis.”

These lines, though not very strictly formed on any model, and indefensible by example, may be admitted as not deficient in rhythm : but others are to be found in this composition of Milton, not only unprotected by the strong bulwark of authority, but unrecommended also by the wily influence of harmony ; monsters, such as Seneca, or whoever was the author of *Ædipus* and *Agamemnon*, scarcely ever begot, or Georgius Fabricius christened. To reject disdainfully such specimens, as are contained in the following list, requires not the “superbum aurium judicium.” King Midas would have disapproved of them ; and we may decide dogmatically, and may animadvert severely, without caution and without delicacy, on a fact which is so obvious, and on uncouthness which is so barbarous.

- " Insons populi, barbitoque devius.
 " Modo quis Deus, aut editus Deo.
 " Pristinam gentis miseratus indolem,
 " Orbi notus per immensos.
 " Almaque revocet studia sanctus.
 " Fugere Lethen, vehique superam.
 " Sedula tamen haud nimii poetæ.
 " Callo tereris institoris insulsi.
 " Quis te, parve liber, quis te fratribus.
 " Munditieque nitens non operosâ.
 " Quicquid hoc sterile fudit ingenium.
 " Jam serò placidam sperare jubeo.
 " Dum vagus Ausonias nunc per umbras."

As Antispastics, (a measure, though difficult and obscure, yet not lawless and licentious,) are in use only among the Greeks, and were rejected by the Latins, as unpleasant to their ears and repugnant to their accent, it would be in vain to justify the preceding lines by referring them to that metre, to which they may perhaps bear some shadowy resemblance : with any degree of resemblance, they could not be permitted to avail themselves of such far-fetched and foreign authority—*citra mare nati*.

Of the remaining lines of this ode, it will be sufficient to say that they are good, and that most of them are well-known and well-authorized, without entering into a tedious detail of the names of dactyls, iambics, trochaics, asclepiadeans, &c. &c. The dactylic *Clarus Erectheides*, would sound fuller and better, if the diphthong *ei* were resolved puncto dialyseos. Dawes has well observed that these words *Τυδείδης*, *Ἀτρεΐδης*, etc., never occur in Homer where they must be trisyllables, but only where they may be quadrisyllables. Add to this the words of Eustathius, not far from the beginning of his *Παρακεβολὰ εἰς τὴν Ὀμήρου ποίησιν*. Οἱ Αἰολεῖς πολλάκις ἐν ταῖς διφθόγγοις οὐκ ἀποβάλλουσιν, ἀλλ' ἀρκούνται μόνῃ διαστάσει, ὡς ἐν τῷ Ἀτρεΐδης, Αἰγείδης, Ἀργεΐδης.

Pindar sometimes uses the dialysis, and sometimes not.

Γεφύρωσε δ' Ἀτρεΐδαισι νιστόν.
Δόντες Οἰκλείδα γυναῖκα.

In the scolion to Harmodius and Aristogeiton,

Τυδεΐδην τε ἐσθλὸν Διομηδέα.

" Si quid meremur sana posteritas sciet."

I cannot help admiring that Seneca should so studiously affect an anapest in the fifth place of a senarius, to the almost entire exclusion of a tribrach and an iambus. pp. 281,5.

TENTAMEN DE POETIS ROMANIS ELEGIACIS ;

AUCTORE JOSEPHO ADDISONO.

WE doubt not that our readers will be very glad to see a specimen of Addison's Latin style, that they may be able to contrast his English with his Latin. By the activity and researches of a friend, we are enabled to lay before them the following *Essay upon the Roman Elegiac Poets*. It is copied from a small 12mo. printed at London in the year 1721. with an English Translation by Major Pack, and is called the third Edition. It is not inserted in the Edition of *Addison's Works* published at Birmingham in 1761, 4to., nor in Tickell's edition as published at Edinb. 1769. 12mo. and we believe that Bishop Hurd's Edition does not contain either this, or any other specimen of Addison's Latin style. Under such circumstances our readers cannot fail to regard it as a great literary curiosity.

TENTAMEN DE POETIS ROMANIS ELEGIACIS.

Sæpe mecum ipse mirari soleo, ex tot tantisque viris in antiqua Classicorum Poetarum pagina transferenda, vel operose, vel commode jucundeque versatis, tam paucos extitisse, qui *Elegiarum Scriptores*, vel dignos opera sua judicaverint, vel quidem suo otio dignos. Haud ego quidem possum credere, quin hi in propria scribendi norma perinde feliciter successerint, atque alii ; ac proinde cum non minori emolumento, quam cum voluptate legantur. Ad me quod attinet, affirmare possum, eam fuisse semper animi temperationem mei, ut eandem vel casui proterve fortuito, vel difficultati rerum procaciter obliquæ stomachantem, longe facilius lenire me, atque mulcere potuisse senserim, dulcem optando comitem Tibullum, quam vel philosophorum lectiones, vel præcepta theologorum consulendo. Quicquid enim est solenne valde, id omne, aliquam, nescio quam, prohibitoriam coactionis faciem, præ se ferre atque ostentare videtur. Adeoque est poene semper inauspicata aut discentis cujuslibet aut docentis indoles, ut, ex quovis severioris disciplinæ genere, nostræ potius poena voluntatis, quam mentis emendatio nascatur. Verbis enim ita strenue contendere, ut *munus* esse rectæ rationis, hoc vel illud agere, mens hominum convicta fateatur, non est res duri forsitan plena negotii ; at vero, ad illud idem munus obeundum, aliquem fortiter et suaviter im-

pellere, hic est plane operosus flexanimæ orationis labor, hoc summum artis misterium. Digna quidem hæc Horatii sententia, quæ alta mente reposita maneant,

“ Virtus est vitium fugere, et sapientia prima
“ Stultitia caruisse.”

Annon eodem prorsus jure dicere possimus, e voluntaria quadam ærumnarum oblivione primum surgere ad felicitatem gradum. Quem quidem si assequi optime volumus, non debere nos cogitandam nimis, sollicitamque illam, quæ nobis est insita, particulam exsuscitare; tumultuantes autem rerum ideas mulcere, et motos animi fluctus componere, multo magis oportere confido.

Donec nostra hujusmodi corpuscula, misera illa quidem et vacillantia navigiola, incertum hujus vitæ cursum tenent, et in prope medium usque oceanum immani et feroci ventorum vi pelluntur, longe ab aspectu littoris hospitibus mansueti, certo certius est, navigantes in illis animas nostras, gaudia permagna intus oborientia sentire, quando ab ingruenti extrinsecus procella ipsæ sese quasi furtim retrahentes, et lævatus affectantes iter, leniter natant voluptatis aquas, placidaque fruuntur passionis aura secundo (ut ita dicam) temeritatis flumini conjuncta.

Occulta quædam inest carminibus incantatio, quæ nunquam non solet bene formatum pectus grata dulcedine afficere; atque ego quidem opinor, in probæ illius atque ingenuæ classis poetarum, Catulli nempe, Tibulli, Propertii, et Ovidii versibus, aliquid, nescio quid singulare atque valde patheticum existere. Certum est, inter illa elegiaci ordinis carmina, Catulli perpauca esse apte judicatioque numeranda. At, quandocunque teneriora humanitatis argumenta tractat, Minervæ suavem afflant odorem sententiæ omnes, proprietatem vel accuratissimam sapiunt, summamque redolent elegantix amoenitatem. Ac proinde nihil aliud agere potui, quam ut insigne ipsius nomen in sociorum eadem studiorum ratione valentium numerum referrem. Eminebant hi quatuor in patria sua, clari natalibus, et, ut tum erant tempora, re plusquam mediocri fruebantur. Ad voluptatem traxit sua quemque indoles; singuli vero, recta usi ratione, eo sapientiæ processerunt, ut, et publici pravitatem negotii, et caducam prorsus elati fastus incertique honoris exploraverint inanitatem. Tres priores jure merito dicantur Triumviratum perinde illustrem constituisse, atque ulla unquam protulit ætas; siquidem vivendi modum splendide otiosum spectemus. Perpolitus ornatus moribus, rerum copia affluentes, bene succedentes in amoribus, summa cum familiaritate sibi invicem beate conjuncti, quamdiu vixerunt, tamdiu usque viguere humani generis deliciæ; et tandem cum a vivorum regionibus discesserunt, eas utique omnes discessum lugentes reliquere. Quantum ad Ovidium attinet, erat ille quidem omnibus illis apprimè ornatus et morum et

ingenii dotibus, quæ ad absolute fingendum hominem plane generosum conducere posse videantur. Quippe iratus illi Augustus, vel quod insperato istius imperatoris occultæ lasciviæ testis aderat fortuitus, vel quod proprios amores (ut illi speciose vertebatur crimini) impudice nimis describebat, eundem annum habentem quinquagesimum ex Italia in exilium mittebat. Exul reliquum miseriæ vitæ tempus languide valde consumens inter Sauromatas in civitate (cui nomen recens *Temeswaer*, uti putant nonnulli) extremum obiit diem. Hujusmodi suppliciorum exempla non nisi bina in omnibus historiarum monumentis esse credo reperienda, ubi, quod est punitum (si malum quam durissime appellemus) illud inconsiderate solummodo atque temere factum vocare possumus; alterum Ovidii personæ sorte contigit, Rabutini alterum. Horum quidem principes, pari certe, illoque supremo dominandi jure gaudebant, sapientia fruebantur pari, paribus suspicionibusangebantur.

Hæc geniorum, quibus hi erant præditi, perexigua sane delineatio, nos abunde doceat recte judicare, quantum scientiæ lumen, quamque dulce et elegans emolumentum, compositissima quæque horum poetarum themata, mentibus afferant bene atque nitide præparatis. Ac revera, quam in amicitia fidem inviolatam, quos teneos in amore impulsus, quam in propinquos benevolentiam assiduam, quæ tandem omnium virtutum moralium monumenta intuemur? Quæ videmus exemplaria? Quæ, quæso utique, non videmus? Ut mille ingenii ornamenta omittam, ut præteream miram illam dulcedinem et felices musicæ numeros poeticæ temere cadentes, ut taceam denique genuinas illas et quasi jam modo spirantes vitæ imagines, quæ quidem efficiunt, ut vix, prima facie, opinemur, scenam earundem in seculo perinde remoto fuisse repræsentatam, atque nobiscum magis ipsi cogitantes sentimus.

Una porro objectio non est silentio prætereunda; quippe crimini in universo pœne orbe Christiano ducitur hisce poetis, nimiam in inhonestis rerum ideis excogitandis licentiam, nimiamque in eisdem exprimendis obscenitatem affectasse.

Sed tamen est certum quid respondeam. Siquando, parva blanditiarum suarum quasi stratagemata explicantes, tali verborum usi sint delectu, qualem religiosa dedignaretur morum simplicitas, ortam inde tamen vitiosam oblectationem omnem, non singulari cuidam turpitudini ab his unice affectatæ, sed communi potissimum atque effrenatæ illius, in qua viguere, ætatis licentiæ attribuire nos debere contendo. Siquidem ejusdem reum criminis agimus Horatium; habere certe debemus confitentem reum. Porro autem ipse Virgilius, cujus ad coelos usque tollitur modestia, multa in Bucolicis scripsit, quæ, apud nos, lasciva atque ab honestate remota ponuntur. Ne plura, totum argumentum hæc unica consideratio determinat. Qui animum bonis et intaminatis vitæ institutis retinet imbutum, ille cum hisce authoribus versari facillime

potest, omnis expers periculi contagionis. Atque quantum ad eos spectat, quorum improbitas superat ingenium (execrabilius autem accidere fatuo nihil potest) illi proprii et insensati quidem vitii tempestate abrepti, aras focosque et res omnes quam maxime sacras, nequissimi cujusque facinoris perpetrandi gratia, prosternunt. At, quandoquidem omnia horum poetarum carmina, uti erant primitus et Latine scripta, tute et sine labe legi queant; singula tamen, salva morum pietate, Anglice reddi posse, minime contendo. Sed, quum multa possint, dolendum videtur, linguam Anglicanam non perfrui pluribus, quippe quæ ditiozem redderent sermonem nostrum, atque pleniorẽ dulcium varietate imaginum, quæ æque sunt innocuæ, atque sunt suaves.

Qui vero hujusce operis provinciam in se susceperint, illi profecto desudabunt, cum novos passim invenient labores ex crebris clausulis ad ritualet religionis cultum et superstitiosa quælibet dogmata alte respicientibus oriundos. Hisce exemplis abundant ea carmina, in quibus reperitur maxima vis libidinis; nempe lasciviæ lenocinari superstitio jugiter solet. Quantum autem ad illa attinet, quæ non indecora tralatione digna sunt, ea quidem omnia, paucis illustrata commentariis, non solum erunt intellectu facilia, verum etiam lectoribus mere Anglicanis magnam afferent voluptatem.

AN ANSWER
TO
A LATE BOOK,
*Written against the Learned and Reverend
Dr. Bentley, relating to some Manuscript
Notes on Callimachus.*

TOGETHER WITH
AN EXAMINATION OF MR. BENNET'S
APPENDIX TO THE SAID BOOK.

LONDON:
PRINTED IN THE YEAR 1699.

No. II.

*To the Author of the Remarks upon Dr. Bentley's Fragments
of Callimachus.*

SIR,

THAT part of your Book which I have now under consideration bears this Title,

An honest Vindication of Tho. Stanley, Esquire, and his Notes on

Callimachus. To which are added some other *Observations* on that Poet. In a letter to the Honourable Charles Boyle, Esquire. With a *Postscript*, in relation to Dr. Bentley's late Book against him.

This Title promises two things.

First, An honest Vindication of Tho. Stanley, Esquire, and his Notes on Callimachus.

Secondly, Some other Observations on the same Poet.

But withal here is special care taken to give the reader notice of a certain Postscript in relation to Dr. Bentley's late Book against Mr. Boyle: by which late book of Dr. Bentley against Mr. Boyle, I understand the Doctor's late Book in vindication of himself, and his Dissertation upon the Epistles of Phalaris from the objections made by the Honourable Charles Boyle, Esquire, against both.

Though 'tis your *honest* vindication of Mr. Stanley and his Notes on Callimachus I am principally concerned with; yet since you have been pleas'd to bless the world with some things of your own (p. 34. lin. 7.); those your own observations I shall separate from those of Mr. Stanley, and, to make them the more observed, present them to the view of the reader in a place by themselves. And as for the Postscript, it will give me as little trouble, as I believe it did you.

That the vindication of the dead, (p. 25.) and speaking for them who cannot speak for themselves, is a generous and honourable undertaking, I freely grant you. But if this vindication of the dead was wholly unnecessary; if there was not the least manner of injustice offered by Dr. Bentley to the manes of Mr. Stanley (p. 74) requiring such a vindication; the Doctor never omitting the mention of his name, where there was just occasion for it, nor ever mentioning it without the regard due to his merit, (Dr. Bentley's Answer to Mr. Boyle, pref. p. 93. p. 232. & Epist. ad fin. Malel. p. 45.); if this your vindication of the dead be in reality nothing else than an accusation of the living, and that accusation altogether frivolous, false and malicious; if upon due examination this should appear to be the truth of the case, an indifferent reader will be much tempted to doubt, whether or no in the whole management of this affair you were indeed actuated by those noble principles you profess (pref. p. 1, 2, & p. 25, 76, 77.) of conscience, honour, and religion, and not rather put upon it by some very unjustifiable motives of a quite different nature. As perhaps the mean view of making your court (though at the expence both of your own modesty, and your neighbour's good name) to a young gentleman, or the vain-glorious ambition of falling in with a triumphant party (p. 54.) and dividing with them the spoils of an already (as you too soon thought) conquered enemy.

But the controversy in which I am engaged is too trifling to bear the solemnity of an Introduction. I shall therefore without farther ceremony forthwith enter into the merits of the cause; which I hope in not many words to dispatch with that clearness and evidence, that even you yourself shall be willing to let the matter drop, and wish it had never been started.

To try the force of your allegations against Dr. Bentley upon the

account of Mr. Stanley's MS. (Callimach. op. edit. Grævian. p. 305. Vindicator. p. 34.) I shall begin with the first of them, and under that plead to the whole indictment.

“*Ἀκτῖα ἀγὼν καὶ τὰ ἕξ* — (Harpocrat. Suidas.) as in Dr. Bentley, p. 305.

“ This citation out of Suidas (which Mr. Stanley only hinted at) the Doctor hath transcribed and printed in words at length.”

These are your words. By the parenthesis here (which Mr. Stanley only hinted at) is imply'd, I suppose, that if Mr. Stanley had not hinted at it, Dr. Bentley had not transcribed it.

Thus have you drawn up the charge, which reduced into form lies thus.

The citations out of Harpocration and Suidas are in Mr. Stanley.

The citations out of Harpocration and Suidas are in Dr. Bentley: ergo,

Dr. Bentley stole the citations out of Harpocration and Suidas from Mr. Stanley.

Now of the self same stamp are all and every one of your proofs that follow; as thus:

The citations, Num. 2, 3, 7, 8, 12, and so of the rest, are in Mr. Stanley.

The citations, Num. 2, 3, 7, 8, 12, &c. are in Dr. Bentley: ergo,

Dr. Bentley stole the citations, Num. 2, 3, 7, 8, 12, &c. from Mr. Stanley.

Thus lies your argument, nor can you say, but that I give it its whole force.

And these are those Proofs, to which you give the epithet of undeniable, and upon which you pronounce the Doctor (p. 76) a convict of notorious plagiarism. Were I minded to express myself ingeniously upon this occasion, I could not do it in better words than in those of an approved author, for whom you doubtless have a particular esteem. ‘ Either our Vindicator must be a very thoughtless writer, or he must hope to meet with very thoughtless readers; and such I am sure they must be, if this way of arguing passes upon them.’ (Mr. B. p. 259.) Never was that bold epithet, undeniable, more miserably abused in the press, or placed in a post where it could less maintain its ground. But it hath been the peculiar happiness of some books to meet with very thoughtless readers. Nor can I imagine what other consideration could have given our honest Vindicator also the heart to set up for an author. I could pinch you somewhat close upon this your undeniable. But I scorn to take a weak enemy at advantage. That would be a disparagement to the cause I have in hand: and Dr. Bentley might well think himself a man as unhappy in his advocate, as he is happy in his adversary, were this the best defence I could make for him, that your proofs against him are not undeniable. No, Sir, I'll freely abate you that strong word. If you can but make them, even to the lowest degree of probability, probable; I'll allow you a little heightning of your stile, and you shall call them undeniable.

Now the probability of your proofs depends upon the probability of the supposition upon which they stand: and that supposition is this;

That Dr. Bentley never met with those citations which you charge upon him as stolen from Mr. Stanley's MS. either in the authors themselves, in whose names they are published, or in any other book whatsoever, save in your MS. For had he met with them any where else, he might as well have transcribed them from thence as from your MS. Now to suppose this, reduces the industrious Dr. Bentley's polymathy and multifarious reading (Mr. B. p. 101, &c.) into a very narrow compass. Or else you must suppose, that though he might have met with them elsewhere, yet he would never have observed them, so as to have drawn them together, and presented them to the world in the manner he hath done, had he not found them readily collected to his hands by Mr. Stanley; which to prove will put you as hard to it as the former. (Concess. 8, 9, infr. p. 11, 12.) This I think is a clear case. So that the controversie depending between us is plainly this. Whether it be more probable that the Doctor should have both seen and observed those citations in some other books besides your MS. which is that part of the question I take. Or, whether it be more probable, that he had never met with them any where else, or never would have observed them, had not your MS. either presented him with them in words at length, or at least directed him to the books where he might find them; which is the point you are to maintain.

Having thus, I think, very fairly and clearly stated the case, and as much as possibly could be done to your advantage: let us calmly and deliberately argue it out. In the doing of which, for method sake, I shall proceed in this order.

First, I shall produce your own, and your friend's Concessions on behalf of the Doctor.

Then I shall compare your Concessions with your Assertions, and from thence raise some just and reasonable Exceptions, deeply affecting the whole body of your proofs. Which being, in the last place, applied to the particular instances, I shall think this controversy at an end.

But this one thing I must observe to you before I go any farther, that hitherto I am but upon the defensive, nor as yet any farther concerned in the Doctor's interests, than barely to discharge him of the accusation you bring against him; so that I am willing to stand upon the very lowest terms with you, and shall be content to take up with that *indifferent* account of the Doctor, which you and your friends are pleased to give me, and make the best I can of it.

To begin therefore with your Concessions. And here I am forced to subpoena in two or three witnesses for the Doctor, whose testimonies will be of so much the greater weight in this cause, by how much the less they can be suspected of partiality in his favour. As for that Honourable Gentleman, whose name I must somewhat often make use of upon this occasion, considering how necessary his evidence is to me, and how ill I could have spared it, I hope he will the more readily pardon my presumption in producing it.

CONCESSION I.

Dr. Bentley is a person of singular industry.

Witness 1. The Honourable Charles Boyle, Esquire, Examination of Dr. Bentley, p. 285.

And to give my opinion, what he (sc. Dr. Bentley) is fit for, I think that the collecting of Greek Fragments and Proverbs would be a proper employment for him.

And presently after, I am the rather apt to think, that such works as these might thrive in his hands, because the well-executing them depends chiefly on two qualities, which he must be allowed to possess; application and a willingness to be employed in such sorts of studies, as only load the memory without improving the understanding.

Witness 2. *Honest Vindicator*, p. 42. 'Notwithstanding his (sc. Dr. Bentley's) Accuracy and great diligence in searching after the Fragments of Callimachus.'

Witness 3. The author of the Postscript to the *Honest Vindication* of Tho. Stanley, Esquire, lin. antepenult. 'I am neither afraid, nor ashamed to declare that I have a great esteem for Dr. Bentley's learning and industry.'

Next to Industry, in order to the carrying on any great design is required Leisure, and the opportunities of pursuing it. And that I think 'tis well known the Doctor's circumstances have happily afforded him. But since we have an express testimony for it, I'll make that

CONCESSION II.

Dr. Bentley is a person who hath enjoyed leisure and the other opportunities of pursuing his studies.

Witness Mr. Boyle, *Pref.* p. 3. where these words lin. 5. 'The person, who by the help of leisure and lexicons shall set up for a critic,' are manifestly designed as part of the Doctor's character, vide & p. 187, 189. But how was this industry and leisure employed? Why, which makes concession the third.

CONCESSION III.

Dr. Bentley is a person well read in dictionary-learning.

In turning over Greek Vocabularies, Onomasticons, Etymologicons, Lexicons, Glossaries, Nomenclators and Scholia.

Witness 1. Mr. Boyle, *loco jam dicto*, *Concess.* 2. and the places referred to as follows. (p. 197, & 208, 213, 223, 286, &c.) But two of these Lexicographers are singled out from the rest, and therefore well deserve it, to have a particular mark set upon them, sc. Suidas and Hesychius.

1. With Suidas the Doctor is very conversant, p. 197, and

2. Hesychius is one of the great store-houses of his alphabetical-learning, p. 183.

Witness 2. *Honest Vindicator*, p. 9. 'A volume as big as the lexicons he designs to publish.'

And if he designs to publish them surely he must very thoroughly have read them. Confer cum Mr. B. p. 223.

Idem iterum, p. 33. 'Dr. Bentley is the man who hath sifted the lexicographers and scholiasts, both printed and in MS.'

Witness 3. One A. Alsop late Batchelor of Arts of Christ-Church College in the University of Oxford, *Prefat.* to his *Fabularum Æsopicarum Delectus Gr. Lat. à Theatro Sheldoniano*, 1698, lin. 3, 4.

‘Richardum quendam Bentleium, virum in volvendis lexicis satis diligentem,’ i. e. ‘One Richard Bentley, a man diligent enough at turning over lexicons.’ For this Sir Alsop’s Richardum quendam Bentleium, I take to be the very self same person, whom Mr. Boyle, p. 195, more respectively stiles, ‘Richard Bentley, Doctor of Divinity, and Chaplain in Ordinary to his Majesty:’ and that R. Bentley, D. D. is most certainly Mr. Grævius’s ‘Richardus Bentleius Potentissimo Regi Gulielmo à Bibliothecâ, novum sed splendidissimum Britannicæ lumen,’ i. e. ‘Richard Bentley, that new but brightest star of Britain, Keeper of the Library to the most potent King William.’

CONCESSION IV.

Dr. Bentley is well versed in the indexes of books.

Witness 1. Mr. Boyle in the places referred to as follows (p. 68, 145, 165.) and more especially that quotation out of Quintilian, as applied to Dr. Bentley. ‘Nec sanè quisquam est tam procul à cognitione eorum remotus, ut non indicem certè ex Bibliothecâ sumtum transferre in Libros suos possit:’ which words it was designed, I suppose, we should understand to this purpose. ‘No man can be so great a dunce, but that by turning to indexes in a library he may collect authorities in abundance,’ (p. 220.) p. 68. confer cum Dr. B.’s Answer, p. 421.

Witness 2. Honest Vindicator, p. 83.—‘Harduin, whose indexes directed Dr. Bentley to those quotations, sc. out of Pliny.’

CONCESSION V.

Quotation was once thought the Doctor’s peculiar province; and particularly the quoting things lying out of the common way of reading.

And if once so, I see no reason why his after performances should sink his reputation upon that account.

Witness Mr. Boyle. ‘I thought quotation had been the Doctor’s peculiar province,’ p. 29. Confer cum Dr. B.’s Answer, p. 5, & 13.

Idem, p. 45. ‘As much out of the way as the Doctor loves to read;’ and p. 226. ‘The Doctor is one that distinguishes himself, by finding out hints in the odd corners of books, where ’tis probable no body else would look for them.’

CONCESSION VI.

Dr. Bentley consults the several editions of books.

Witness Mr. Boyle, ‘to consult the several editions, to collate the MSS. to turn over dictionaries,’ p. 223. This is spoken of Dr. Bentley.

CONCESSION VII.

Dr. Bentley is presumed to have read all authors in criticism.

Witness 1. Honest Vindicator, p. 38, in the words now named.

Witness 2. Mr. Boyle. ‘A man of the Doctor’s polymathy, and great reading,’ p. 101, 22, & al.

CONCESSION VIII.

In reading the ancients, Dr. Bentley digests his observations and collections into the method of common-place.

Witness Mr. Boyle. For so I suppose he would have us understand him, when p. 27, he joins Stobæus and Suidas together, the one an eminent common-placer, the other a no less eminent dictionary-writer, as the two sorts of men for whom the Doctor hath a particular regard, q. d. the Doctor hath no less a talent at common-placing than he hath at dictionary-making. Confer cum p. 223.

CONCESSION IX.

Dr. Bentley had long since formed a design of collecting the fragments of all the Greek poets.

How long since to a point of time we cannot tell. That he had not only formed the design, but made considerable progress in it before the year 91, is certain.

Witness 1. Mr. Boyle, p. 194, where he quotes, and by building an argument upon it, subscribes to the following passage out of the Doctor's letter to Dr. Mill, printed at the end of Malela, Anno 1691, p. 20. 'Nam in his rebus verba mihi dari haud faciliè patior; qui, ut scis, fragmenta omnium poetarum Græcorum cum emendationibus ac notis, grande opus, edere constitueram.' In which words (as Mr. Boyle truly and fairly represents the meaning of them) the Doctor boldly declares his opinion of himself that he thought he could not easily be deceived in knowing whether a Greek verse were ascribed to its proper author, and that because he once had it in his intentions to have published the fragments of all the Greek poets, with emendations and notes upon them; which, should he have finished it, would have made a large work.

Nor had he formed the design only, but made considerable progress in it. Witness the many pregnant instances of it in the fore-named Epist. ad fin. Malel. and more particularly the specimen there given upon the Tragic poet Iôn. p. 50, & seqq. and Mr. Boyle's own Confession, p. 285. 'In one of these (sc. the collecting of Greek fragments) he hath succeeded well.'

Witness 2. Honest Vindicator, who, p. 94, calls the collecting Greek fragments the Doctor's old beloved studies.

CONCESSION X.

Dr. Bentley hath been critically exact in correcting the fragments of Callimachus.

Witness Honest Vindicator, p. 42. 'Notwithstanding his accuracy, his great diligence in searching after the fragments of Callimachus, and strictness in correcting the failures of others.'

CONCESSION XI.

Dr. Bentley hath made some additions of his own to Mr. Stanley's MS.

Witness Honest Vindicator in the place just now referred to, p. 42. 'It ought to be confest that Dr. Bentley hath made some additions of his own, to what was collected to his hands so readily.' And p. 33, 'It ought to be acknowledged that Dr. Bentley hath made some additions to Mr. Stanley's Collections; and it must have been a prodigy, if a man, who has sifted the old lexicographers and scholiasts both

printed and in MS. should not have found out some passages, which had escaped the diligence of that learned gentleman; of whose notes it must be observed, that they are an imperfect draught of a more complete work.'

Mr. Stanley's MS. being but an imperfect draught of a more complete work; from a man who had sifted the lexicographers and scholiasts both printed and in MS. and sifted them with a design of collecting the fragments of all the Greek poets, one might reasonably have expected Additions deserving a better title than that diminutive epithet *some*; *some* Additions, sc. some few inconsiderable ones, here and there an odd quotation. So cautiously do you express yourself. But as I am as yet upon the receiving hand, I must content myself with what you are pleased to give me, only desiring of you, that what you here not over liberally grant, you would not elsewhere retract, but still allow these *some* additions to be the Doctor's *own*.

I shall make bold to borrow of you yet one Concession more, in which, though the Doctor be not immediately concerned, yet it will be of some use to me in the managing of his cause. And that is this:

CONCESSION XII.

That besides what had been formerly printed upon this author, the illustrious Spanheim hath done some service to Callimachus both in his Collection of Fragments, and in an entire Volume of learned Annotations upon that Poet; hand in hand with whose Collection Dr. Bentley's Collection appears, and in multiplied instances concurs.

Witness Honest Vindicator, p. 32. in the words here expressed.

Thus have I gained of you a competent number of Concessions, with which I am got up to the very throat of the cause, and have little more to do now, than to sum up the evidence and apply it to the matter in hand. And if you do not by this time apprehend the danger which threatens all your *undeniables*, you are a person of that happy constitution, which renders a man secure and fearless.

Dr. Bentley is a person of singular industry and application, and by the very make of his nature particularly addicted to these sorts of studies, upon which he is now called into question (V. *supra* the several Concessions, and the places there referred to.): hath met with the most encouraging opportunities of pursuing them: is extremely well-versed in the old lexicographers; nor less familiar with the scholiasts: knows, no man better, how to make his advantage of an index: quotation is his peculiar province: when he reads an ancient author, Greek or Latin, is for consulting the several editions of him, and collating the MSS: is a man of vast polymathy, and presumed to have read all authors in criticism: digests his lections and observations into the method of common-place: had long since formed the design of collecting the fragments of *all* the Greek poets: hath been critically exact in correcting those of Callimachus in particular: hath made *some* additions of his *own* to Mr. Stanley's collection: was in this work of collecting the fragments of Callimachus, as preceded by Vulcanius and Dacier, so

accompanied with his Excellency Spanhemius; hand in hand with whose collection the Doctor's collection appears, and in multiplied instances concurs. All which, notwithstanding, after all this industry and leisure, so employed as is before described, and upon a design so long since formed: this self same Dr. Bentley is a notorious plagiarist. But how so? why, because Mr. Stanley also had fallen upon the same design of collecting the fragments of Callimachus, and had made some little beginnings in the work, an imperfect draught of which is still preserved: and this imperfect draught of Mr. Stanley's collections, the Doctor had the misfortune to have put into his hands; and in this imperfect draught there are (in a considerable number of instances) the same quotations, and (in some very few) the same corrections as are in the Doctor's more finished piece. Building upon this, you conclude your work is done, and to place the matter beyond dispute, invite the reader to Mr. Bennet's shop, in St. Paul's Church-yard, (p. 32.) where he will see the self same words and syllables in Mr. Stanley's manuscript, as in Dr. Bentley's printed collection. (p. 76.) This seems so fair an appeal that the unwary reader is presently taken with it. For what farther satisfaction would one desire in such a case than ocular demonstration? What fuller conviction than so apparent matter of fact? All which notwithstanding, I shall not scruple to pronounce that reader very thoughtless upon whom this way of arguing shall pass for demonstration. For both Mr. Stanley and the Doctor having fallen upon the same thought of collecting the fragments of Callimachus, that there should be some of the same quotations in the one as in the other is so far from being a convictive evidence of the latter having transcribed them from the former, that the nature of the thing renders it impossible to have been otherwise: unless we must suppose some strange chance so to have divided the course of their reading, that they should not so much as have dipped into the same books. For if they both read the same authors, and both with a design of collecting the same fragments; it is impossible but that so far as from the time of their having entered upon that design, they kept pace with each other in the course of the reading, they must also (allowing for here and there an oversight) have transferred into their collections the same quotations. And had Mr. Stanley carried on his work farther, Dr. Bentley's collection must also of necessity, without his ever having seen Mr. Stanley's, have fallen in with it oftener than now it doth, and his some additions, as you call them, have been proportionably fewer than they now are. So that (to remind you of the state of the question) to make good your accusation of plagiarism against Dr. Bentley upon the account of Mr. Stanley's MS. one of these two points ought to have been more particularly insisted upon; either that Mr. Stanley's collection was a very complete one, those some additions of the Doctor's being but few and inconsiderable in comparison of what he is supposed to have found readily collected to his hands by Mr. Stanley; the direct contrary to which is the truth of the case: Or else, that those other some quotations, which you charge upon him as borrow'd from Mr. Stanley, were such chosen pieces, and lying so much out of the way of the Doctor's reading, that

he would certainly have missed of them, had he not found them in your MS. of which I say the same as of the former; the citations of Mr. Stanley's MS. being the most easily come at of any in the whole set; and lying so full in the Doctor's daily walks, that he could not but have stumbled upon them, even whether he would or no. And yet you run on from the beginning to the end upon your wild and groundless supposition, which you take for granted, without offering one syllable in proof of it, (Sup. p. 5.) that the Doctor had never met with those citations any where else, or never observed them till he lit upon them in your MS. This is that grand supposition which supports all your proofs: which therefore, when upon a review of the Concessions before laid down, you shall see so miserably betrayed, you will find cause to blame your own incircumspection, and wish you had been more sparing of your compliments.

And now, Sir, as for the promise which I made you of a comparison between your Concessions and your Assertions; I think I may save myself that labour, and leave it to the reader, from what hath been already said to collect how far those liberal encomiums bestowed upon the Doctor for his industry, and the several other peculiarities of his character, so happily qualifying him for undertakings of this nature, will go to discharge him of the foul imputation of plagiarism; and how inconsistent the one part of the character you give us of him is with the other part of it.

'Tis not for that the necessity of the cause requires this precaution and exactness, that I am thus grave, and (if I may so say) mathematical in making my approaches to the argument, but out of the respect I bear to your person, whom, being altogether unknown to me, I would not willingly affront; which construction might be made of it, should I answer your suggestions in so slight and superficial a manner, as if they did not deserve a more thorough consideration. And besides, those so emphatic terms in which you press on your accusation upon the Doctor, will plead my excuse, if I be at more pains than otherwise could have been judged necessary to bestow upon it so serious and operose a reply. Undeniable proof, ocular demonstration, matter of fact, manifest conviction: these, sure, are too weighty things to be passed over with a loose harangue. The nature of your evidence in general, I think, hath been already sufficiently considered. I proceed now in due form and manner to lay in (which was the next thing proposed) my Exceptions against your Proofs in particular. All your allegations therefore against the Doctor I admit to pass for good evidence, or (if you will have it so) undeniable Proofs; those only which fall under these Exceptions following, excepted.

EXCEPTION 1.

The several passages taken out of the old lexicographers and scholiasts (Supr. p. 8. & seq.): with whom the Doctor being so familiarly acquainted, cannot be supposed to have overlooked those quotations with which those authors must needs have supply'd him.

EXCEPTION 2.

The passages marked out in the indexes of books. For the Doctor

being presumed to be so well versed in indexes, cannot be presumed, when he was upon collecting the fragments of Callimachus, to have been at a loss for such of them, as those indexes would most readily have directed him to.

EXCEPTION 3.

The several fragments or testimonia relating to Callimachus extant in Vulcanius and Dacier's editions of that author. (Antw. 1584, 12mo. Paris, 1675, 4to.) For the passages there extant the Doctor, whose practice it is to consult the several editions of books, must needs have seen: which yet make up a considerable part of the instances you produce against him, as proofs of his plagiarism from your MS.

EXCEPTION 4.

Those Quotations which the Doctor had actually printed before ever he saw your MS. (In Ep. ad fin. Malel.) or which are taken from authors with whom it plainly appears he was before then very familiarly acquainted.

EXCEPTION 5.

Those citations or corrections in which Mr. Stanley's Collection, Mr. Spanheim's, and the Doctor's concur. For if Mr. Spanheim could without the help of your MS. light upon many of the same things which are in your MS. why might not Dr. Bentley do the like? unless we must suppose the Doctor to have been less diligent in searching after the fragments of Callimachus, or less curious in correcting the failures of others: which both your own words, and the plain matter of fact (as will appear to any one that shall compare the Doctor's collection with any of the other collections printed together with his) manifestly confute.

EXCEPTION 6.

Such passages which are not to be met with in any book whatsoever, whether printed or MS. save only in Mr. Stanley's collection. For the Doctor taking such delight in quotation, having been so long upon this collecting design, treasuring up his collections into common-place, being presumed to have read all authors in critic, spending his time in turning over old MSS. and fetching his quotations out of the odd corners of books, where scarce any body else would look for them: I cannot imagine what one of all your proofs may be presumed to have escaped so diligent a search; unless produced out of some such books, whether printed or MS. which the Doctor never had the possibility of seeing.

EXCEPTION 7.

And lastly, I except also out of the number of proofs those few corrections in which Mr. Stanley's manuscript collection, and the Doctor's printed one concur, though not to be shewn in any book in the world, saving in those two. For the Doctor having been so critically exact in correcting the fragments of Callimachus, and having proved the exactness of his judgment upon so many difficult places untouch'd by Mr. Stanley, he cannot reasonably be presumed to have

overlooked those other so manifestly corrupt lexicons which no man that understood any thing belonging to Callimachus, could have passed by unobserved (as that of *Αἰκάλλη* for *Ἐκάλλη*, n. 52. v. Spanhemii fragm. p. 278.); nay, which any schoolboy that had but grammar enough to scan a Greek verse, would have rectified (as that of *δένδρον* for *δένδρεον*, n. 49.). And of this kind are most (if not all) of those corrections, which you charge upon him as stolen from Mr. Stanley. Though both Mr. Stanley's and Dr. Bentley's talent at these sort of studies being well known, it had been no such strange jumping of wits, if they had in more instances of this kind hit upon the same conjectures: which yet they have so rarely done (and then only in places of the most obvious emendation) that there was no need of laying in this *caveat*.

And thus much for the Exceptions I had to make against your Proofs, all of them founded upon your own Concessions; which you cannot in honour retract: though indeed you have given little more than what I might honestly have assumed for the Doctor without becoming your debtor. But since you were so over and above obliging, I was willing to close in with you upon your own terms. Especially most of those things being delivered with such a peculiar gracefulness and decency of style, which my unpractised pen could never have attained to. Nor can you now say, that I have any-where abused or misrepresented you, having all along recited your own words and syllables, put no forc'd interpretation upon them; nor charged them with consequences which they do not naturally bear. And 'tis but agreeable to the law of arms, if one can make ones self master of the enemy's artillery, to turn it upon themselves: and if your testimonies for the Doctor must be of no weight, 'tis a most unequitable demand that your testimonies against him should be of greater. So that till you can produce some such proofs as will not fall under some or other of these Exceptions, the Doctor may still be, for all his having seen your MS. as free from the crime of plagiarism as the man that never saw it.

There are some sorts of transactions, wherein the preliminaries rightly adjusted, the whole affair is soon brought to a conclusion: of which kind I take to be our present controversy. The reader, who understands any thing of the nature of the subject we are upon, cannot but by this time begin to perceive how the case stands between the Doctor and your MS. and where things are like to end. I must however, were it only for form sake, enter into the detail of particulars, which I shall do in this method.

First, I shall take some decads of your proofs just in order as they lie, and try them by the rules before given, subjoining to them at convenient distances, some proper remarks, which added to those general observations already made, you will have no cause to think yourself neglected, or complain that I have done my work but by halves. And by that I shall have taken this course with three or four decads of your proofs (for they are a great number of them in all) I shall presume upon it, that both you and my reader will be well enough content I should hold my hand, and dispatch the rest of them by wholesale. To place

things under an easy view to the eye, I must make use of two of the letters of the alphabet, the one to represent (as as it were) the Plaintiff, and head the allegations, the other to represent the Defendant, and father the replications. The former shall be V. standing for Viindicator, the other from its order in the alphabet, W.

The first Decad of Proofs.

V. The citation out of Harpocraton, "Ἀκτις ἀγὼν καὶ τὸ ἐξ"—as in Dr. Bentley, p. 305. n. 1. (Proof 1.)

W. And as in Mr. Spanheim, p. 293. n. 11. Exception 5. Harpocraton is a lexicographer. Exception 1. 'Tis marked out in the index to Harpocraton. Exception 2. (L. B. 1683, 4to.)

V. The same citation out of Suidas, *ibid.* (Pr. 2.)

W. With Suidas the Doctor is very conversant. Concession 3. Exception 1.

V. An epigram out of Martial, n. 2. (Pr. 3.)

W. In Dacier's Callimachus inter Testimonia Veterum, Exc. 3.

V. The citation out of Clemens Alexandrius, n. 2. (Pr. 4.)

W. Index to Clem. Alex. Exc. 2.

V. Another of the same, n. 3. (Pr. 5.)

W. Index again.

V. Two citations out of Didymus upon Homer, n. 5, 6. (Pr. 6, 7.)

W. Not Proofs.

V. A quotation out of Servius upon Virgil, n. 7. (Pr. 8.)

W. Index to Servius upon Virgil, Exc. 2. (4to. 1648.)

V. Another of the same, n. 8. (Pr. 9.)

W. Index again.

V. A citation out of Stobæus, n. 11. (Pr. 10.)

W. Index again, Exc. 2. in Vulcanius his Callimachus, p. 138. or in Dacier's p. 152. Exc. 3.

AN INQUIRY INTO THE
VERSIFICATION OF HOMER,
 AND
 THE USE OF THE DIGAMMA
 IN HIS POEMS.

THE subject of the following discussion was undertaken with a view of unfolding the laws of Homer's versification, and of examining the validity of certain theories respecting the use of the Æolic Digamma in his Poems. When my attention was more particularly turned to this subject, in consequence of an examination of the other metres used by the Greeks, I was very much

struck with the looseness and uncertainty that appeared in the writings of all the commentators and editors of Homer that I had an opportunity of consulting. While the laws of Iambic, Trochaic, and Anapæstic verse seemed to be fixed with great precision, particularly by the late Professor Porson, nothing material appeared to me to have been done towards establishing the rules of Hexameter verse since the time of Clarke, whose labors in this department have long been considered as unsatisfactory. The conclusion naturally to be drawn was, either that Homer constructed his verse without any definite rules and principles to guide him, which I could not allow myself to suppose, or that his language had been so altered by ignorant grammarians and critics, as to preclude all attempts at establishing those principles upon which he had founded it. Another impediment also, of a tendency still more adverse, arose from certain theories which several critics of great celebrity had formed, in order to account for some peculiarities which the ordinary laws of verse seemed inadequate to explain. If Homer's poems have been as much corrupted by interpolations and other changes as some ingenious men suppose, then I conceive it would be in vain to attempt any investigation of the principles upon which his versification was founded; because we must be uncertain, at every step of our progress, what is genuine and what spurious, and must come to this conclusion, that the *Iliad* and *Odyssey* are a mere farrago of some original descriptions and sublime passages, with other pieces of far inferior merit, and in a different style. Though interpolations and errors, it cannot be denied, are sometimes to be met with, yet, I imagine, every unprejudiced reader, capable of understanding these poems in the original language, will think with me, that throughout, with some exceptions, they bear the marks and impress of one mind, too much superior to the common race of poets in invention, description, delineation of character, and every distinguishing mark of poetic genius, to be confounded with the humble imitations of ordinary authors. It appeared to me that the whole body of his poems presented, even at this distant period, no very incorrect specimen of what they were in ancient times, and that the language, with some exceptions, was nearly such as came from Homer's lips. Nor am I aware, after having pursued the investigation to a considerable length, that I have been deceived in my opinion. If I am not mistaken, I think that I have discovered certain laws upon which his verse must have been constructed, as they apply, with some exceptions which I shall afterwards notice, to almost every line both in the *Iliad* and *Odyssey*. But before either stating or

¹ See Dr. Burgess 'Adnotationes in Dawesii Miscellanea Critica,' p. 416. and Villoison's 'Prolegomena in Homerum,' p. 6.

supporting them by examples, it will be necessary to inquire a little farther into the validity of those opinions, which represent the language of these poems as having undergone such changes as to require adventitious aid to make the verse, in several instances, complete.

These opinions seem to rest upon the supposition, that the language and dialect, which Homer used, were rude and uncultivated when compared with the same language as it appeared in the works of later writers. If we had possessed, as in our own country, a regular series of authors from the time when the language began to be first cultivated, to enable us to mark the various changes and improvements which it underwent, we could then have formed some judgment how far these opinions were correct. But unfortunately we have no documents of this kind by which to judge of Homer's language. He appears all at once, the first as well as the greatest of poets, as if fortune had determined that he should stand alone, the object of general admiration, and had sunk in the ocean of oblivion every monument that might seem to have helped him to the summit of greatness. But we are not, on this account, to suppose that the literature of his country, whatever it was, had not been cultivated to any extent, that the language was neither refined nor polished, or that poets of considerable eminence had not existed to point out, by their example, the path which he so successfully trod. Though a veil of mystery still hangs over the place of his birth, there can be little doubt that he was either a native of Asia Minor or of one of the Ionian islands, and that the dialect he chiefly used was the Ionian. It is evident, from the testimony of the best informed historians, that the inhabitants of that quarter of Greece, as well as Thessaly and Thrace, were, at a very early period, far superior to those situated more towards the west, in civilization, commerce, the arts, and particularly poetry. The names of Thamyris, Olen, Orpheus, Musæus, and Eumolpus are recorded as the fathers of Grecian poetry, and even of philosophy and religion; and though some doubt may be entertained whether all of them were prior to Homer, there can be none respecting the first, since he is represented by that poet himself as having contended with the Muses.¹ The current of Grecian civilization evidently flowed from Thessaly, Thrace, Lycia, and Phrygia, as well as from Phœnicia and Egypt, and carried with it the knowledge and arts which had been previously established in those countries. But it is evident, from many circumstances which occur in Homer's poems, that none of the arts had kept equal pace with poetry. The praises of the gods and heroes were all celebrated in verse. The laws of the ancient legislators

¹ *Iliad*, 2. 595

were communicated through the same medium. Even maxims of morality, as well as the history of events, were recorded in the poet's song, and recited to the people by a class of men who wandered about from place to place, with the view of instructing and delighting their hospitable entertainers. Was it surprising then that the language of poetry should have been cultivated, even before Homer's time, to an amazing degree in the more enlightened parts of Greece, when the other arts, which have no natural connexion with it, had made far less progress? Great facility was afforded for this purpose by the nature of the Greek language. Its wonderful aptness for combination; its varieties of flexion; its expressive sounds, and peculiar felicity for characterising every object of nature, from the study of which it might be said to have sprung, rendered it peculiarly susceptible of improvement, particularly in that art which was cultivated both with the view to instruct and please, not merely the multitude, but persons of the highest rank. To suppose that either, on the one hand, Homer brought it to that pitch of perfection in which it appears in his poems, or, on the other, that the state in which we now find it is not, with a few exceptions, the same as he employed it, but that it was greatly modernised after his time, seem to be equally destitute of foundation. Its elemental parts must have been combined, modified, and varied in different ways by the elision both of consonants and vowels, particularly the former: its compound terms must have been rendered less rugged when united together, and its character for the uses of poetry, and as adapted to all its rules, must have been previously fixed. That he showed its powers and its endless variety, to a greater extent than any preceding poet, is almost unquestioned; and that he freely employed, what scarcely any other language could have allowed, shades of dialect spoken by contiguous tribes, may perhaps be admitted with some limitations: for, as I shall afterwards endeavour to show, there is much less variety of dialect in Homer than is commonly supposed. Still he found the poetical style in a high state of improvement, retaining, however, in a few instances, vestiges of the rude state from which it had sprung.* But I think it may be asserted with truth, that the Ionian dialect, which he chiefly used, had been refined as much as possible by the elision of consonants and the bringing together as many vowels as were consistent with the structure of the component parts of words and the harmony of sound. This practice, which is common in every language, was carried to a far greater extent in that of the Greeks than in those of barbarous nations, where a multiplicity of consonants are to be found unfavorable for combination, and where the constituent parts of many

* I mean the terminations *gi*, *ga*, *ge* and *ga* and *gi*.

words cannot be discovered, in consequence of the numerous elisions that took place. How far such elisions were admitted in the language Homer used, may be a curious and not unprofitable inquiry, but cannot in any shape, I imagine, affect the structure of his verse, as they must all have been made at a period long prior to his time.¹

It has been supposed, however, from certain peculiarities in his versification, that he must have used what was called the *Æolic* digamma, which, though not found in the editions of his poems, nor perhaps in those copies of them formerly circulated among the Athenians, and revised by the Alexandrian grammarians, is essential to the structure of some parts of his verse. That the *Æolians* used such a letter, is evident from the assertion of several ancient authors; but till it can be satisfactorily proved that Homer chiefly used the *Æolic* dialect; that the digamma, if he did use it, was not a vowel sound, but always possessed the power of a consonant, and that it is essentially necessary for his versification, I must be permitted to withhold my assent from such an opinion. I have already said that the dialect which Homer chiefly used was the *Ionian* and not the *Æolian*: of this we can only judge from the character of the two as they are found in inscriptions, on monuments, or in the writings of the ancients. Every scholar knows that there are but few remains of the *Æolic* dialect now to be found; and those specimens of it which still exist, with which we can compare the poems of Homer, bear a very different appearance from his language. I allow, indeed, that some peculiarities

¹ Mr. Payne Knight, both in his *Analytical Essay on the Greek Alphabet and Prolegomena to Homer*, has, with a great deal of ingenuity and learning, endeavoured to show that Homer's language was not, in many instances, such as we now have it in the editions of his works. In this I partly agree with him, but upon rather different principles. His inquiries, if my opinion be correct, go back to a period of the language prior to Homer's time. To proceed with effect in such an inquiry, I apprehend we must try to discover the elementary parts of the language, not merely the letters on which Mr. K. has thrown a great deal of useful light, but also of the original parts of words: their combinations should be traced, if possible, to their constituent parts: above all, the terminations both of nouns and verbs* should be attempted to be discovered, because I am convinced that they were originally separate and independent words with distinct acceptations. To discover the modifications they underwent when brought into combination with other words, and the superadded idea they were calculated to convey, would be both amusing and instructive. To ascertain also the causes why vowels, originally short, and supported only by single consonants, are uniformly long, would likewise be of great utility. It is to such purposes the digamma may be rendered useful, but in no degree, I apprehend, to the language as used in the time of Homer.

* I have endeavoured to point out the terminations of verbs in a small work, entitled, "*An Analysis of the Formation of the Greek Verb.*" Edinb. 1813.

ascribed to the Æolic dialect are to be found in Homer ; but the same may be said of the Attic ; for at an early period it is evident that all these dialects bore a much nearer affinity to each other than they did afterwards, when spoken by different people who had made greater or less progress in literature and the arts. The decided character of Homer's language appears to me Ionian, if I may be allowed to compare it with that of Herodotus. There are, no doubt, distinctive differences between the two, but not more than may be supposed to have taken place during the long period that intervened from the time of the former to that of the latter, and between the language of poetry and prose. But, it may be said, though it could be proved that Homer used the Ionian dialect, still the digamma appears under another shape, with equal, if not more power ; for, according to Dawes, in his *Miscellanea Critica*, pp. 119, &c., the Ionians used the letter *Vau*, with the power of a consonant, instead of the Æolic digamma, which, according to some, had the vowel sound of *ov*, according to others, the power of the consonant F. This, I imagine, makes bad worse, for we would thus have the power of a consonant obtruding itself in every place where the metre was supposed to be faulty, whereas the digamma very conveniently sometimes assumed a lighter and more elastic shape. In answer to this, I shall here quote a passage from the Appendix to the same book, which appears to me to convey a correct idea of the original use and subsequent disappearance of any letter of the kind. " *Atque,*" says the Bishop of St. David's, "*de hac re verba Francisci Wise proferre liceat. Cum antiqua dialectus paulo emolliret, atque alphabetum elementorum numero augeretur, digamma F negligi cœpit ; et antequam in desuetudinem prorsus abierit, forma ejus facta fuit mutila ; ita ut superior linea tolleretur, hoc modo, F ; vel quando βουστρέφηνον scribebant, sic F. Utrumque enim signum aspirationem notasse arbitror ; et minime mihi persuadere possum nempe posteriorem notam priori contrarium sonuisse ; namque nihil erat cur lenis syllaba ita distingueretur.*" Those marks which are found on ancient inscriptions, and have been supposed to indicate the Æolic Digamma, or, according to Dawes, the Ionic *Vau*, are the indications of that rough breathing, which was at first perhaps wholly guttural, but afterwards softened to the breathing of the letter *H*,² and lastly to the spiritus asper which succeeded it. Even the changes which the form of that character underwent, are sufficient proofs of its nature and use. From the form in which I have just represented it, it afterwards assumed a crescent shape *Ϸ*, and, lastly, was

¹ P. 408.

² They appear to me to have been used in a similar manner with the Roman *H*, indicating a certain sound, but possessing no power as a consonant in poetry.

diminished to the small figure of the spiritus asper, '. But even though the digamma, or Ionic *Vau*, had been used by the Greeks, still I assert that it must have disappeared before the time of Homer; because it is evident, as has already been stated, that his language has every mark of high cultivation, and of a systematic endeavour to exclude a multiplicity of consonants. As many vowels appear to have been brought together as the nature of sound and attention to the combination of words would admit; and hence that sweet and flowing tone of the Ionian dialect in Homer and Herodotus. It is altogether at variance with its character to suppose the digamma was ever used but as a vowel sound. To introduce it as a consonant, either with the sound of F or V, would be, in my opinion, to barbarise the language, and instead of representing it in the state which Homer used it, to bring it back to those rude and harsh sounds, which probably characterised it when first introduced into Greece by the wandering Pelasgi from the Scythian deserts.

That the Æolians used such a letter as the digamma, and continued to use it longer than the other Greeks, is not improbable: but before the supporters of this doctrine make any thing of their argument, they must show what was the particular sound of that letter among the Æolians. In this they are not all agreed, some supposing it to be the same as *ou*, as is most probable, others of *f*, or *v*. In support of the former, may be quoted the opinion of Dionysius of Halicarnassus, in his 1st book of the Roman History; he compares it with the sound of the *ou* diphthong in the name of the town *Ούελια*, commonly written *Velia*. He also shows that the form *F*, and the Latin *V*, were pronounced in the same manner: so that if his account be correct, neither the digamma nor the Latin *V* should have the decided sound of consonants, but rather of the diphthong *ou*.¹ In confirmation of this opinion, we find many of the Greek writers in the reign of the Cæsars, and most of the Byzantine historians, employing this sound in such words as Virgilius, *Ούργίλιος*, Valerian, *Ουαλέριον*, Severus, *Σεούηρος*, &c.—But unless it can be shown, beyond the possibility of a doubt, that Homer used the Æolic dialect alone, it may be asserted with equal confidence, that he used, instead of the digamma, the letter *B*, which was commonly employed, instead of it, by the Lacedæmonians, confessedly of Æolian origin, or the letter *Π*

¹ 'The digamma,' says Mr. Knight, Analytical Essay, p. 11, 'was certainly pronounced rather as a simple aspirate, than as an aspirated consonant, and differed from the common note of aspiration, in the impulse which caused the forced expiration, being given from the throat rather than from the tongue and palate.'—'It is generally supposed among the learned at present, that the digamma was pronounced like our W, for it corresponded to the Latin V, the sound of which was certainly the same.'

and Φ , which were used by different people to suit their organs. If we may admit the testimony of Hesychius, the letters B and Γ were frequently employed by different tribes, instead of the digamma; but if we were to insert them in every place where that letter is supposed to have been excluded in Homer's verse, we would render it utterly harsh and unmusical.

I conceive the argument to have very little weight, which rests upon the Latin V being used instead of the digamma, in several words derived from the Greek. We have no conclusive evidence from history that the $\mathcal{A}$ olians ever sent any colonies into Italy. They rather seem to have been wandering tribes of the ancient Pelasgi,¹ who carried over with them their barbarous pronunciation, and retained it even after their language was incorporated with that of the original inhabitants. Their language was no doubt the same with that spoken by those who remained, but the latter, through some accidental causes, cultivated the arts of life, and carried on commerce with different people, and of consequence improved their language, long before the former emerged from barbarity. Nothing differs so much as the pronunciation and orthography of words from one period to another, when a language is in a progressive state of improvement. The diction of Chaucer, of Gavin Douglas, and others of the same period, is very unlike that which was employed by Shakespeare and Ben Jonson: and theirs again differing from that of Milton, Dryden, and Pope. There can therefore be nothing drawn from the state of any language, when yet in its infancy, to determine certain sounds, far less to supply imaginary defects in the same language, after it has been refined and cultivated to a high degree. This difficulty increases when the language ceases to be spoken, and can only be resolved by a strict analysis of the poetry of the time, and by establishing certain rules drawn from the most careful and most extensive induction of particulars, and not on gratuitous assumptions.

But though the supporters of the digamma fail in showing what it really was, what was its power, and how long it existed in the language, they assert that it is absolutely necessary in Homer's verse, to sustain the metre, and prevent the hiatus of vowels in many places. From the rules which I shall afterwards give, I think it will be evident that the metre does not require it, except in the instance of two words at most,² viz. $\alpha\iota\nu\omicron\varsigma$ and $\varepsilon\tilde{\iota}\delta\omega$, which,

¹ Dionysius *περί* γ. p. 347. Plin. b. 7. c. 56.

² If the digamma had ever been used as a consonant before particular words, it is fair to conclude that it would always have continued so, and not occasionally. It would also have remained a fixed letter in the language, like any other consonant, in that state of it especially in which it was used by Homer: neither of which has happened. Whereas, supposing it to have

however, either by a different collocation, or a partial change, may be rendered independent of it. To prevent the hiatus in several places, the *ν* is added in the same manner as was done by later poets. Had the digamma been originally employed for this purpose, is it likely that a letter so convenient and useful would have entirely disappeared, even in the time of Herodotus, as we find him quoting a line from Homer in which the insertion of the digamma, with the power of a consonant, would have ruined the metre? The line runs thus:

ἐνθ' ἔσαν οἱ πέπλοι παμποίκιλοι ἔργα γυναικῶν. Il. Z. 289.

as *ἔργα* is one of those words which they say always take the digamma, it must here either be omitted, or the verse so formed as to admit of its insertion. Accordingly, Heyne, who never scruples, when he finds a verse intractable, either to alter it to his views, or to pass a summary condemnation upon it as an interpolation of some later poet, proposes to read *παμποίκιλα* instead of *παμποίκιλοι*, to the utter ruin of the sense. Besides, had the digamma been used in the manner asserted, it would undoubtedly have been preserved with as much care as those remains of a more ancient state of the language, the terminations *θα*, *θεν*, *δε*, *φι*, &c. which sometimes occur in the Iliad and Odyssey, and were partly retained by writers of a much later period. But as it never seems to have been intended to prevent the hiatus of vowels, the *ν* in all probability was used in some instances, both by Homer and other writers, for this purpose, and was not, as the late Mr. Wakefield very erroneously supposed, inserted by the more modern editors only of Homer's works. But let us consider what is meant by the term hiatus. Upon this subject, I apprehend, critics are not quite agreed. "Vocamus autem hiatum," says Hermann, in his edition of the Orphica, "non eodem modo in Epicis, ut vulgo in Atticis poetis solent. Apud Atticos enim poetas hiatum dicunt quoties cunque vocabulum a vocali desinens ante vocabulum a vocali incipiens collocatur. In Epicis, pariterque in elegorum scriptoribus et lyricis, is tandem censetur hiatus, si vocabuli in vocalem exeuntis ultima syllaba ante vocalem, quo sequens verbum incipit, non est in arsi, neque, si longa est, corripitur. Non ergo hi sunt hiatus:

μήνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος.

φαίνεται ἀριπρῆπεία, ὅτε τ' ἔπλετο νήνεμος αἰθήρ.

τὸν δ' οὐτ' ἄρ' τε γέφυραι ἐεργμέναι ἰσχάνουσιν."

had the sound of a vowel, or a rough breathing, it might be considered only as a peculiarity in pronunciation, and would be changed, like all other peculiarities of the same kind, when the language became more improved.

¹ See this assertion of Mr. Wakefield's, in his Correspondence with Mr. Fox, disproved in an article of the Monthly Review, upon Person's Hecuba, vol. 28.

This account of the hiatus, or rather of the *Ictus metricus*, appears to me to be altogether erroneous. The *arsis*, as I shall afterwards endeavour to show, must always be upon the first syllable of every foot in hexameter verse, and therefore Hermann's first example is nothing to the purpose in his view of the matter. The ictus falls upon *δew* as the cæsural syllable, which on that account is not shortened as when it has the thesis in the following example :

Χρυσέω ἀνὰ σκήπτρῳ.

b. 1. 15.

In the second line, the *α* in ἀριστεπέα is also made long, in consequence of being the cæsural syllable, and therefore taking the *arsis*. In the third, the diphthongs *αι* in γέφυραι and in ἐεργμέναι, are both short, and have not the *arsis* but the *thesis*, as they are not the cæsural syllables. What he means by the expression “neque, si longa est, corripitur,” I confess myself unable to understand, because both these diphthongs, equivalent to long vowels when cæsural syllables, are in this line necessarily short, the one forming the second, the other the last syllable of a dactyl. It is evident, from the whole of his discussion upon the cæsura and hiatus, in his edition of the *Orphica*, and the little information he has communicated in his book upon the Greek metres, respecting hexameter verse, that he had very indistinct and confused notions of its structure. We must therefore inquire whether Heyne, the last, and, in the opinion of many, the best editor of Homer, has thrown more light upon the subject. For my own part, I must confess that he has grievously disappointed me. Amidst the appearance of great learning, much research, and no small degree of ostentation and dogmatism, it is rare to find a single principle upon which any opinion can rest, or any thing like a regular inquiry into the structure of his author's verse. He has indeed commented, sometimes with more severity than became him, upon the opinions of his predecessors, without adding any thing valuable to their remarks, or clearly exposing their errors, and has left his author much in the same state as he found him, only encumbered with a greater heap of useless illustration. These remarks will, I have no doubt, be thought severe, and perhaps undeserved, by the admirers of this German critic and editor, but I hope to make them good in the course of the following observations.—Heyne's sentiments respecting the hiatus coincide in some measure with Hermann's, and are to the following effect. “Verum constituendum est ante omnia qui sint illi hiatus de quibus hic quærat. Primum excludendi sunt illi, non recte hiatus appellati, quando diphthongus, vel vocalis longa, quæ et ipsa e binis brevibus constare dicenda est, aliam vocalem seu diphthongum

antecedit in fine vocis. Ea diphthongus modo corripitur, modo producitur, sive tonum habeat ex cæsura, sive eo vacet, sic ; ὃν κεν ἦ γὰρ ὀήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν. hic altero loco longa syllaba est sine cæsura ; ἢ ante ἄλλος ; at γὰρ ἢ habet tonum." This indeed is a line which occurs, as quoted by Heyne, in all the editions of Homer that I have seen, but as it is one of those few exceptions to one of the general rules¹ which I shall immediately endeavour to establish, I consider it as incorrect. There is, as I shall afterwards show, the elision of an ε after ἢ, (ἢε), which, nevertheless, according to Homer's practice, must remain long.² The line ought therefore to be,

ὃν κεν ἐ|γὰρ ὀή|σας ἀ|γά|γω, ἢ| ἄλλος Ἀχαιῶν.

"Ita in ἐκκρόβου Ἀπόλλωνος nullus est hiatus proprie dictus." Why is there no hiatus ? the ου in this example is the last syllable of a dactyl, whereas the γὰρ in the former was the first of a spondee, and therefore had the ictus or tone. After some other observations and examples little to the purpose, he goes on to say, "Hiatus proprie dictus habebitur quando vocalis in fine vocabuli aliam vocem a vocali incipientem antecedit nec elisa est ; ut, κάθησο ἐμῷ. ζ. 565." Upon this definition of an hiatus, it would be extremely easy to show, from various examples, that it takes place in a vast number of instances where no digamma was ever thought of : thus, αὐτὰρ ὁ ἔγνω. Il. 1. 333. πταχμοῖο, ἀτάρ. 11. 731. ἔγχεα δ' ἐρύοντα. 5. 568. δαίμονα οὐδέ. 10. 93. ἐξέσσυτο ἄρσενα. Odyss. 9. 438. To these might be added many other examples in which the hiatus is found, that cannot possibly be obviated by the insertion of the digamma, or by any transposition of the words. It seems to be therefore fair to conclude, that the digamma was not judged necessary to prevent the hiatus of vowels, since, if it was not employed universally for this purpose, we can have no evidence whatever that it was used partially.

Having made these observations, I shall now proceed to state the laws on which I conceive the structure of Homer's verse was chiefly founded. They are not dependent upon any theory, but upon a careful and minute examination of the greater part of the Iliad, and can be established by the most copious induction of particulars. At present, I shall content myself with an examination of the 1st book only of the Iliad, as a specimen of the manner in which they may be applied towards the correction of other parts of that immortal poem.

¹ See Rule 1.

— ² See Rules 2 and 3.

RULES.

I. *A long vowel or diphthong at the end of a word, before another vowel or diphthong, is always short, except in cæsural syllables, which must be uniformly long.*

II. *A long vowel or diphthong, in the beginning or middle of a word, before another vowel or diphthong, is always long.*

III. *A long vowel or diphthong, preceding a short vowel in the end of a word, elided in consequence of the next word beginning with a vowel, remains long before that vowel.*

IV. *A vowel naturally short, frequently forms the first syllable of a foot, whether at the beginning of a verse, or in the middle of a word, in consequence of the ictus metricus or swell of the voice upon that syllable.*

V. *A syllable naturally short, when it happens to be the cæsura, is, for the same reason, made long.*

VI. *The conjunction καὶ ought never to be the first syllable of a foot, before a word beginning either with a vowel or a diphthong.*

These rules will, I presume, guide us with as much certainty in correcting Homer's verse, as those that have been established with so much judgment for Iambic Trimeters. If they are well founded, it will appear evident, that instead of being encumbered with double consonants, which in many instances are altogether unnecessary, or of requiring a new one, such as the digamma, to rectify the verse, the language used by Homer was far more simple, and more regular in its structure than has generally been supposed. To make this as clear and satisfactory as possible, I shall state the reasons which led me to the preceding deductions.—Some ingenious critics have imagined, that the long vowels, being composed of double letters, were, in those cases in which the metre requires them to be short, divided in pronunciation, and that the former retained the vowel sound with its original time, while the latter was made to coalesce with the succeeding vowel. Whether this ever took place with the long vowels may be considered a matter of doubt. It is more probable that the diphthongs, which are also compounds, were pronounced in some such way; the prepositive vowel, as it is called, being sounded by itself with its usual quantity, except when it formed the cæsural syllable, and the subjunctive being transferred as a consonant to the succeeding vowel. This often happens in Iambic, and sometimes in Trochaic verse in the middle of a word, but never in Hexameter except at the end. Thus in the *Odip. Tyr.* of Soph. 140.

καὶ δὲ συνέχευε καὶ τιμωρεῖν θέλοι.

In the first book of the Iliad, the following line ought probably to be read in this manner :

Αἰδεῖσθαι θ' ἰεῖρῃα, καὶ ἄγλαα | δέχθαι ἄποινα. l. 23.

The first rule which I have stated, namely, *that a long vowel or diphthong at the end of a word, before another vowel or diphthong, is uniformly short, except in cæsural syllables*, holds no less than 210 times in the first book of the Iliad, with a few exceptions, not exceeding five or six in number, which, bearing so very small a proportion, may be justly considered as errors requiring emendation. These I shall afterwards notice, and endeavour to correct when I come to the examination of the text. In other books, nearly the same proportion will be found according to their length.—The cæsural syllables of long vowels and diphthongs occur in the same book upwards of 60 times. A few examples will be sufficient to show the nature and extent of the rule, thus: Il. 1. 30.

ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης. l. 30.

πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλίκῳπιδα κούρην. l. 98.

Ἀργείων ἀγέρατος ἔω· ἐπεὶ οὐδὲ ἔοικε. l. 119.

Κίλεπτε νόω· ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις. l. 132.

Τῷ οἱ ἔσαν κήρυκε καὶ ὀτρυνῶ θεράποντε. l. 321.

In the following line in book 2, both the sense of the passage and the metre will be remedied by the insertion of the particle τε, thus:

Κινήθη δ' ἀγορῇ, ὡς κύματα μακρὰ θαλάσσης
Πόντου τ' Ἰκαρίοιο. l. 144.

The common reading is Πόντου Ἰκαρίοιο, obviously incorrect. The poet, I should imagine, did not intend θαλάσσης and Πόντου to signify the same object, namely, the Icarian sea, but two different seas, the *Hellespont* or the *Ægean*, and the *Icarian*. He commonly employs the term θάλασσα when he speaks of the *Ægean*; thus, in b. 1. l. 34, he describes the priest wandering along the shore of the sea:

βῆ δ' ἀκίων παρὰ θῖνα πολυφλοίσβιο θαλάσσης.

There are several other passages, in different books, that offend against this rule, some of which might have been produced. But as one or two will occur in the examination of the first book of the *Iliad*, I thought it unnecessary to multiply examples. The deviations from the second rule in the first book do not amount to more than two or three, chiefly in the word *ἐπειή*, in which *ει* is constantly made long before *ή*, a license not allowable in Homer's verse. With regard to this word, I conceive it to have been a creation of some ignorant critic, who, not knowing the laws of Homeric verse, thought it necessary to add a syllable to *ἐπεῖ* for the sake of the metre. I am confident no such word was ever used by Homer, or by any good writer in the Greek language. In both the instances in which it occurs in the first book, the verse will be rendered perfectly correct by restoring the elided vowel, thus: l. 156.

καρπὸν ἐδηλήσαντο· ἐπεὶ μάλα πολλὰ μεταξύ.

and in l. 169.

νῦν δ' εἶμι Φθιγῆνδε· ἐπεὶ πολὺ φέεττόν ἐστιν.

There are only two or three other words, so far as I recollect, that offend against this rule: one of these is *δήϊος*, another *βέβληαι*; both of which I shall now consider. The former occurs very frequently, and always with the first syllable short, as in b. 2. line 415.

Αἰθαλόεν, πρήσαι δὲ πυρὸς δήϊοιο βύεστρα.

The emendation here is extremely simple. It is only necessary to subscribe the *ι*, or make it with the *η*, an improper diphthong, and the metre is restored; the *η* then being made long.—In every place, except one, where *βέβληαι* occurs, there is no violation of the rule; thus, Il. 5. 284.

βέβληαι κεγεῶνα διαμπερὲς, &c. See also b. 13. 251.

But in book 11. l. 380, the *η* in *βέβληαι*, must be made short as it stands in all the common editions; thus,

βέβληαι, οὐδ' ἄλιον βέλος ἔκφυγεν· ὡς ὄφελόν τοι.

In the Cod. Venet. edited by Villoison, the true reading has been preserved, viz. *βέβλεαι*, the second sing. pres. passive, formed from *βέβλημι* of the second conjugation.

There are a very few deviations from the third rule, particularly where the conjunction *ἥ* occurs, which shall be afterwards noticed. The fourth rule requires more illustration than any of the preceding, as from it, if properly established, the most im-

portant emendations will necessarily flow. In the different feet used by the poets, there is always, what is technically called, the *ictus metricus*, or stress of the voice, upon one particular syllable of each foot, according to the nature of the verse. This *Ictus* has been called, by Hermann and his followers, the *Arsis*, or rising inflexion of the voice upon that syllable, while the other syllable or syllables have the *thesis*, or falling inflexion. Thus, in the word *nature*, the *arsis* is upon the first syllable, which is pronounced long with the rising inflexion, while the other syllable has the *thesis* or downward slide, and is not so much lengthened.—In iambic verse, the *ictus* or *arsis* is upon the second syllable of an iambus: the second of a spondaeus: the last of an anapæstus: and, as is usually stated, upon the middle syllable of a tribrachys and dactyl; but, I imagine, with more propriety equally upon the two last, because the first is a resolution of an iambus, and the other of a spondaeus. In trochaic verse, on the contrary, the *ictus* is upon the first of each foot, or, when the long syllable is resolved into two short, equally upon both, i.e. they have an equal tone. So also in hexameter verse, the *ictus* or *arsis* is always upon the first syllable of the foot. Though we have no other data to guide us in the pronunciation of this species of verse, it appears almost certain that the first syllable of every foot must have been pronounced with the rising inflexion and consequent swell of the voice to give melody to the verse; and that, even though the syllable was naturally short, such an increase of time was thereby given to it as to make it long in the recitation. Upon what other principle can we account for the lengthening of those short cæsural syllables that occur so frequently in Homer? ¹ It is not from their occurrence in any particular place, for they are to be found at the commencement of almost every foot. If it be said that it is in consequence of the pause; I must be allowed to ask upon what principle does that pause depend? It is not because they terminate particular

¹ One of the causes ascribed by Clarke, in his note in l. 151 of the first book for lengthening cæsural syllables, is, on account of the word following having the aspirate, which, says he, was often pronounced as a consonant, or as the Æolic digamma, thus in the noted line:

Αἰδοῖός τε μοι ἴσσι, φίλε ἦκυρ, δεινός τε. b. 3. 172.

He proposes to pronounce the cæsural syllables φίλε ἦκυρ δ' δεινός, &c. Heyne echoes nearly the same sentiments. If this can be said to account for the structure of the verse, any thing is admissible. If the aspirate had such a power in words purely Greek, we might reasonably suppose that in those Latin words formed from the Greek, which substituted an H for the aspirate, that *letter* would have the power of a consonant in supporting short vowels. That this, however, never happens, but that H is merely a vowel sound, and never sustains a vowel or a short syllable, is known to every scholar.

words that they are made long, but because they form the *first syllable* of a foot; which in consequence, whether at the *end*, at the *beginning*, or in the *middle* of a word, must be pronounced equal in length to a syllable naturally long, to preserve the harmony of the verse. With what particular cadence and accent hexameter verse^a was chaunted or sung, we can never learn: it was certainly not monotonous, but required the sound to be regulated in such a manner as, consistent with the nature of the feet, would make them most agreeable to the ear: and this, I apprehend, could only be done by giving a particular tone or swell to the first syllable. Upon this principle depends the lengthening of all cæsural syllables, as well vowels and diphthongs as short syllables. Upon it also depends what has, I imagine, hitherto escaped observation, the lengthening of many short syllables both in the beginning and in the middle of words; a circumstance which has perplexed grammarians exceedingly, and obliged them to have recourse to expedients to support the metre, which led to a corruption of the language. To establish this opinion, it will be necessary to adduce some examples.—It is well known to every one conversant with the writings of Homer, that many syllables, naturally short, form the first, both of dactyls and spondees; that wherever the succeeding consonant would admit of being doubled, or the vowel transformed into its diphthong, this method was adopted, while in other words, that would not admit of such an expedient, the syllable was considered *long* by *poetic licence*. Surely it might have been supposed that Homer would not have so far violated the orthography or regular structure of the language as to double consonants, at one time, for the sake of his verse, while, at other times, he left the vowels unsupported by any such props. Poetical licences, and peculiarity of dialect, so constantly in the mouths of his critics and commentators, have vitiated his language, and concealed the principles upon which his verse has been founded. In the first book of the *Iliad*, l. 14, we have an example, and a very strong one, in corroboration of the principle which I have laid down.

στέμματ' ἔχων ἐν χερσὶν ἐκκρόλου Ἀπόλλωνος.

In this line the *A* in Ἀπόλλωνος is long, as well as in l. 21. and 36,

^a I think it extremely probable that the ancients ran the words more into each other than we are accustomed to do in pronunciation, and marked more correctly the different feet and the length of each syllable in every foot. In this manner greater harmony, and a kind of musical cadence, would be given to the verse. A similar modulation of English heroic verse is observed by every good reader and reciter, particularly upon the stage. I need only refer to Mr. Kemble's recitation in confirmation of this remark.

as being the first of the foot. How else could it possibly be long, since it is short in several other examples, such as the following, and is supported only by a single consonant ?

ὦς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων. l. 43. 64. 72. 75. &c.

This word, as Heyne observes, does not appear to have had the π doubled in any manuscript or edition of Homer with which he was acquainted, and must therefore be considered as having the *A* lengthened when the first syllable of the foot, upon the principle I have laid down, or upon the unsatisfactory dogma of poetical licence. The noted line, which begins with Ἄρεσ, Ἄρεσ. βροτολογεῖ, &c. b. 5. 455. can be explained on the same principle only. It will not, I presume, be contended that the ρ is ever doubled in Ἄρης ; or that even in this example it retards the sound ; for if it did so in the first, why not in the other ? The *A* in the former is made long, as being the first syllable of the foot, and having the ictus ; in the latter, as being the last syllable of the dactyl, and consequently short, as it naturally is. In the following line the ε of οἷε can have no support from the next word by doubling the consonant, as this never takes place in a proper name :

ὦ οἷε Πετεῶο, διστρέφεος βασιλῆος. Il. b. 4. 338.

How comes it that the ι in ἐρίλατο, b. 5. l. 61. is long, when the same syllable in φίλος and φιλέω is short ? Eustathius, Clarke informs us, derives it from εῖλημι, but he does not tell us why the antepenult in that word is long. Clarke's own account is just as unsatisfactory as can well be imagined, and depends upon no one principle drawn from the formation of the particular tenses he has specified in his note upon l. 338 of the 1st book. The ι, in this verb, whether it may be considered the imperfect middle of εἶλημι, or the first aorist, by a syncope for ἐρίλησατο, is *always* short, except when it forms, as here, the first syllable of the foot. As a farther illustration, I may adduce such words as ἀθάνατος, ἀπάματος, ἀπονέεσθαι, ἀποδίωμαι, Πριαμίδης, &c. In a note upon line 398 of the first book, Clarke has the following observation. "In vocum quarundam plusquam trisyllabarum pede priori apud Græcos, præsertim cum syllabæ primæ vocalis sit ὦ vel ι adeo parum in pronuntiando tribrachyn inter dactylum que interest, ut uterque potuerit legitime usurpari." If there was little difference in the pronunciation of the three first syllables of ἀθάνατος, between a tribrachys and a dactyl, why should Homer not have freely admitted the tribrachys into his verse ? It was by the pronunciation that the harmony of it was felt, and we may rest assured that no such pronunciation as a tribrachys admits could possibly have been al-

lowed. Ἀθάνατος occurs very often in almost every book of the Iliad with the first syllable long, not by position, it is evident, nor being naturally so, for the privative α is always short, but because it is the first syllable of the foot, and requires the swell of the voice. Ηραιμίδης, and the others, have the first syllable lengthened for the same reason. Why also do we find the ι in διὰ sometimes made long, for Homer surely could easily have placed such a word in the line so as to preserve the natural quantity of the syllable? b. 3. 357.

διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θόρηκος :'

The same ignorance has been displayed, in a more egregious manner, respecting a number of words whose penults and antepenults being naturally short, were, by Homer, made long, in consequence of being the first of a foot. These, with others which began with short vowels, have been made long, in numerous instances, by doubling the consonant, if the short vowel preceded one, in others, by changing the vowel into its own diphthong; and in a few, by the arbitrary use of the digamma. In this manner the ancient and correct orthography of the language has been completely changed, and new forms given to words, under the sanction of poetical licence and varieties of dialect, which I firmly believe no poet would have ventured upon, and am confident never existed. They took their origin from an incorrect pronunciation of the words, arising from a total ignorance of the principle of Homer's versification. What I think will put this matter almost beyond a doubt is, that these consonants are seldom doubled except after short vowels, forming the first syllables either of dactyls or spondees. The same observation holds respecting short vowels being changed into their own diphthongs in similar situations. To prove this, it will be necessary to produce a number of examples. The word Ὀλυμπος, it is well known, occurs often with the first syllable short, as it naturally is, thus,

εἴμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. b. 1. 420 and 402.

But in lines 425 and 499, the O is changed into its own diphthong to make the syllable long, thus,

Δωδεκάτῃ δέ τοι αὖθις ἐλεύσεται Οὔλυμπόνδε.
Ἀκροτάτῃ κορυφῇ πολυδαιράδος Οὐλύμποιο.

¹ I have produced no examples of syllables that are said to be lengthened in consequence of the digamma being pronounced with the following word, as ἐς ἄρ' in line 70. b. 1, that I might not seem to rest my argument and proofs upon what might be disputed.

In both these lines, and in every other where the diphthong is substituted for the short vowel, the syllable is the *first* of the foot, and must have been made long by the tone given to it in pronunciation without the aid of the diphthong. If we besides consider, that neither the long vowels nor the diphthongs were in existence in the time of Homer, it will be evident beyond a doubt, that in instances of this kind, and others already mentioned, a lengthened tone was merely given to the short vowel.—The same innovation has been made upon the compounds of πολύ: thus we meet with *πουλυβοτείρη*, *Πουλυδάμας*; so *Νοῦσον*, and some others. I believe I may assert with perfect truth, that in almost every instance where the diphthong is substituted for the short vowel, the syllable is the *first* of the foot. The same remark holds with *ούλαμένην*, the first word in the second line of the first book. It ought to be *Ὀλουμένην*, and accordingly I have made it so in the text, with other changes of a similar kind. But the greatest injury to Homer, and I may say to the Greek language, has been occasioned by the doubling of consonants, particularly the σ in the dative plural of nouns, and some of the tenses of verbs. In almost every instance, with a very few exceptions, which require emendation, these consonants, as already stated, have been doubled after syllables forming the first of a foot. Thus in the 4th line of the 1st book,

ἡρώων, αὐτοὺς δὲ¹ ἐλώρια τεῦχε κύνεσσιν.

Now I affirm, that the correct reading ought to be *κυνῆσιν*, as the syllable *εσ*² is the first of the foot. In line 33, the δ in *ἐδδῆσεν* is doubled under the same pretext, and with as little reason. In *βέλεσσιν* also, l. 42, for *βέλῆσιν*. The instances in verbs are so numerous that I shall only specify a few of them, thus, l. 54.

τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς.

The syllable *λε*, it will be seen, is here the first of the foot. A few more examples will be sufficient at present, as I shall resume the subject afterwards in a note; thus,

ὅς ῥ' ἔδη τά τ' ἐόντα, τά τ' ἐσ(σ)όμενα πρό τ' ἐόντα. l. 70

καὶ νῆσ(σ)' ἠγήσατ'. 71.

¹ I here adopt Heyne's reading, see note.

² It is very doubtful whether the short vowel was pronounced by itself, with the time of a long vowel, or whether it was made to rest on the consonant. It is probable, that the latter mode of pronunciation was common, when they happened to come together in the same word, and hence the practice, when the true principle was lost, of doubling these consonants.

ἐν στήθεσ(σ)ιν ἑοῖσι: 83.

ἐς Χρύσην· τότε κέν μιν ἱλασ(σ)άμενοι πεπείθοιμεν. 100.

σκηπτούχοι βασιλῆες· ἐπεσ(σ)εύοντο δὲ λαοί. b. 2. 86.

Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσ(σ)οι ἔασιν. 125.

Μηνὶς, ἥ ἐ Κάειρα, παρῆϊον ἔμ(μ)εναί ἴππων. b. 4. 142.

θάρσει, μηδέ τί πω δειδίσ(σ)εο λαὸν Ἀχαιῶν. 184.

In the following example the σ is doubled in the second syllable of the foot: but a very slight change, common enough in Homer's poetry, will rectify the metre: thus, instead of ἐν μέσσησιν, the line should run thus,

Νηυσὶ μὲν ἐνὶ μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι. b. 13. 312.

Without multiplying examples, it will be sufficient at present to observe, that this principle does not hold merely in cæsural syllables, such as Clarke has frequently pointed out in several of his notes upon the Iliad and Odyssey, but in four different ways. I. In *cæsural syllables*, ending with a long vowel, or a diphthong before another vowel or diphthong, which in other cases is *uniformly short*. II. In *cæsural syllables*, naturally short, which are in consequence *made long*. III. In a *short syllable* at the *beginning* of a word, when it happens to be the first of a foot. And IV. In a *short syllable* in the *middle* of a word, when it also is made the first of a foot. The examples I have already given, and an infinite number of others that occur in almost every page of the Iliad and Odyssey, will be sufficient, I should think, to establish the principle.¹

Although it appears to me from these and other examples which might be produced, that this law holds to the extent I have men-

¹ See note on l. 141.

The same rule holds in a variety of instances, in Latin hexameter verse, where we find syllables naturally short, and unsupported by any consonants made long by forming the first of a foot. That they do not occur so often in Latin as in Greek, is owing to the greater number of consonants in the former. The following examples will serve to illustrate the general principle.

Muneribus; tibi pampineo gravidus autumnus.	Virg. Geo. 2. 15.
Ille, latus niveum molli fultus Hyacintho.	Ecl. 6. 53.
Omnia vincit amor: et nos cedamus amori.	Ecl. 10. 69.
Dona dehinc, auro graviâ, sectoque elephanto.	Æn. b. 3. 464.

tioned, yet when I perceive the emendations that must of consequence flow from it, I feel a considerable degree of anxiety respecting the reception they may meet with from those who have already formed theories, or are not much conversant with such investigations. If it shall be shown, upon clear and positive evidence, that either the principles I have laid down are wrong, or any of the conclusions drawn from them fallacious, I will most readily give them up. But I shall not consider them in any manner invalidated by a *few* examples that may be produced against them, because, unless they shall be very numerous, and supported by something more than mere opinion, I shall consider them as errors requiring emendation.

D.

HEBREW GRAMMARS.

DURING a course of studies in the Hebrew Language, commenced upwards of twenty years ago, I have been in the habit of taking extracts and notes from various authors that have fallen in my way. Among other matters contained in my manuscript collections, is a List of Hebrew Grammars. Dr. ADAM CLARKE has given lists of Arabic and Persian Grammars, which form interesting articles in his Biographical Miscellany. If the list which I now transmit should be thought suitable for insertion in the *Classical Journal*, it is at your service. Dates, and places where printed, are given to many of the Grammars; but the list cannot be considered as complete, for in some instances the titles not being known, the names of authors only are inserted. Such as it is, it may perhaps be acceptable to some of your readers.

Basingstoke, 23d May, 1814.

J. J.

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Written in Foreign Languages.

- Aaron* Ben Aser, who lived in the fifth century. .. Printed 1515
Aaron, ... Constantinople, 1581
Abendana, R. Tabula accuratissima exhibens Paradigma verborum Heb.
Alphonsus, de Zamora, Introductiones Artis Grammaticæ Hebraicæ.

- Alting*, J. Synopsis Institutionum Heb. Sam. Chal. Syr.
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- Baldovius*, Heb. Gram. with an Analysis of Genesis.
- Bellarmin*, R. Institutio Linguæ Ebraicæ.
- Bennet*, T. Grammatica Hebræa, ... 1728
- Bertram*, Cor. Bonaven. Comparatio Grammaticæ Heb. et
Aramicæ, 4to. 1574
- Bohemus*, M. J.
- Buxtorfius*, J. Thesaurus Grammaticus Linguæ Ebr. 1609
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London, 1656
- Introductio ad Germanico-Heb. Linguam.
- Bythner*, V. לשון למודים, Sive Methodica Institutio Linguæ
Sanctæ.
Praxis Grammaticæ Hebrææ, ... Lond. 1635
Clavis Linguæ Sanctæ, ... Cant. 1648
- Capito*, W. F.
- Calasio*, M. Canones Generalis Linguæ Heb. 4to. 1616
- Cellarius*, Gram. Heb. in Tabulis Synopticis cum Concilio
24 Horis perdiscendi Ling. Sanct.
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- Dantz*, J. A. Gram. Ebr. et Chald.
- Danzii*, Compendium Gram. Heb. & Chald. a Zophii,
12mo. Francof. 1748
- De Dieu*, L. Gram. Heb. Chald. & Syr. inter se collatarum,
4to. Lugd. Bat. Elzevir, 1628
- Dilherus*, Atrium Linguæ Sanctæ Heb. 12mo. 1659
- Elias*, Levita, פרקי אליהו, The Chapters of Elias, and other
Heb. Grammars.
- Erpenius*, T.
- Frey*, J. S. C. F. Grammatica Heb. et Chald. Glasgov.
Glasg. 12mo. 1721
- Guarin*, P. Gram. Heb. 2 vols. 4to.
- Hannekin*, Mennon.
- Hebraicæ* Grammatices Rudimenta, in usum Scholæ West-
monasteriensis. 8vo.
- Helvicus*.
- Houbigant*, C. Racines Hebraïques sans points-Voyelles,
8vo. (& Introduction) Paris, 1732
- Junius*, F. Gram. Heb. Linguæ, ... Genevæ, 1596
- Keckermannus*, Gram. Heb. Hannovia
- Kimchi*, D. Miclol, Heb. Gram. in Hebrew, 12mo. Venet. 1545

- Kimchi*, D. Gram. Heb. a Munstero, 12mo. Venet. 1531
- L'advocat*, J. B.
- Leusden*, J. Gram. Hebræo-Belgica, 12mo. 1668
- Philologus Hebræus, 4to. { ——— 1670
Basil, 1739
- Margarita*, Gram. Generalis Linguarum Lat. Gr. & Heb.
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- Marini*, Gramm. Ling. Hebraicæ, ... 1585
- Martinius*, P. Gram. Heb. 1622 { Paris, 1580
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- Buxtorfiana Gram. Heb. cum Sixt. Amamæ Coronis,
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- Masclaf*, F. Gram. Heb. a Punctis aliisque Massorethicis
libera, 12mo. 2 vols. Paris, 1751
- Mayer*, Institutiones Linguæ Heb. 8vo.
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- Myricæus*, J. C.
- Neander*, Michael.
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- Instit. Ebraic.
- Politeanus*, R. B. Institutiones Linguæ Heb. & Elementa
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- Quinquarboreus*, J. Tabula in Gram. Heb. N. Clenardo.
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- Reuchlinus*, J. De Rudimentis Heb. lib. III. Fol. Phorcæ, 1506
- Heb. Gram. cum Exegesi Dictionum in Psalmos
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- Raphelengius*, F.
- Reineccius*, Janua Heb. Linguæ Vet. Test. 8vo. 2 vol. 1704
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- Rota Hebræa. Lips. 1636
- Sennertus*, Andreas, Grammatica Orientalis—cum Dissert.
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Shræderus, Institutiones ad Fundamenta Ling. Heb.

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*. * First Hebrew book printed at Paris. Sold for six shillings at Maittaire's sale. See Beloe's Anecd. of Lit. Vol. v. p. 154, 419.

Trostius.

Uri, Pharus Artis Gram. Hebrææ, 8vo. Oxon. 1784

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Waltonus, Introductio ad lectionem Linguarum Orientalium Heb. Chald. Samar. Syr. Arab. Pers. Ethiop. Armen. & Copt. 18mo. 2d ed. Lond. 1655

Wasmuthus.

Hebrew Grammars, written in the English Language.

Ashworth, Dr. Principal Rules of Hebrew Grammar, with complete Paradigms of the Verbs, &c. not published. Camb. 1763

— Revised and corrected by T. Yeates, and adapted to Bythner's *Lyra Prophetica*. 8vo. 1784

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Bates, Julius, Heb. Grammar. 1751

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Introduction to Languages, especially the English, Latin, Greek, and Hebrew, ... 1758

— Rev. C. Entrance into the Sacred Language, 12mo. London, 1782

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Bullman, Mrs. E. Easy Guide to the Knowledge of Hebrew.—On this Grammar, written by a Lady, see Monthly Rev. Dec. 1795

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Heb. Grammar for the use of Students and Gentlemen.
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of Schools where it has not yet been taught, 8vo.
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- Kettilby*, J. Hebrew made Easy; or, a Brief, yet Compre-
hensive, Introduction to the Hebrew Grammar.
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- Lyons*, I. מורה תלמידים. The Scholar's Instructor, an
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Second edit. with additions and emendations, ... 1757
Third. edit. revised and corrected by H. Jacob.
- Mitchell*, Short, Plain, and Comprehensive Heb. Grammar, 1785
- Newton*, Heb. Grammar, 8vo. 1805
- Parkhurst*, J. Heb. Grammar, without points, prefixed to
his Hebrew Lexicon.
- Petit*, P. Heb. Guide; or, an English-Hebrew Grammar,
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- Pike*, Brief Grammar, at the end of his small Lexicon.
- Ravis*, C. General Grammar of the Heb. Sam. Calde,
Syr. Ethiop. and Arab. Languages, 12mo. .. Lond. 1650
- Robertson*, W. First Gate to the Holy Tongue, 12mo. 1653
Gates to the Holy Tongue, 12mo. 1654
First and Second Gate to the Hebrew Tongue, 12mo. 1695
Key to the Hebrew Bible, 2 vols. 12mo. 1649
Ditto, 8vo. 1656
Rudiments of Hebrew Grammar, Part 1. consisting
of a table of Hebrew Primitives, with a short ac-
count of the formation, inflection, and composition
of Hebrew words, by accession to the roots, ... 1813
- Romaine*, W. Hebrew Grammar, short, without points.
- Rowley*, Alex. Scholar's Companion in Hebrew, Greek,
Latin, and English, with a Lexicon of the Hebrew
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tleman was the inventor of that astronomical instrument called the *Orrery*.

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Other editions, ... Lond. 1650. 1685

Universal Hebrew Grammar, 8vo.

Wesley, John, Hebrew Grammar, with points, a small pamphlet.

Wilson, C. Elements of Hebrew Grammar, ... Edinb. 1782

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CALIGULA.

cap. 1. ætatis agens: 2. 1.

diutino: diuturno

2. propter quæ: propter quod

3. triumphaleis: triumphalis

succensere: successere

quam ut et: et deest

4. e Germania: e deest

6. Romæ equidem: Romæ quidem

Sed ut demum: Et ut demum

per festos: pro festos

defuncti etiam: defuncti et

8. Ambiatino: Ambitarvio

invenio editum: 2. 1.

Tiburi fuerat: Tiburi fuerit

quæ sola Actorum: q. s. auctor

Antium, omnibus: 2. 1.

necessibus: excessibus

9. joco: loco

ablegari: oblegari

et in Syriaca: et Syriaca

10. etiam tum pro: etiam pro

transmittens: transmutans

12. Sejano vero tunc suspecto: Sejano

hoste suspecto

exquirere: inquirere

14. præ se ferens: præferens

Euphratem: Enfraten

15. Pandatariam: Pandateriam

ferculis: fericulis

adjiceretur: adficerentur

et sorores: et ab eo sorores

relationibus: revelationibus

si qua residua: si quæ residua

aures habere: 2. 1.

16. Centesimam: Ducentesimam

adjecit: adfecit

Patilia: Parilia

17. fascias: fasces

18. ipse semper: 2. 1.

generis multifariam: generis ac m.

a mane usque ad: usque deest

quosdam autem: et quosdam

e Gelotiana: lege Lotiana

mœnianis: mœnia

19. ad moles: ad deest

passuum ponte: passuum spatium ponte

citroque: citro

et securi: desunt

20. astycos: Atticos

sed et certamen: sed hic certamen

21. Tiburi: Tiburti

collapsa — Polycratis: desunt

22. Latialem: Latiarem

consalutaverunt: consalutarunt

iconicum: iconium

comparabat: comparabant

23. Si qui vel: Si quid vel

incesto: incerto

quandam: quadam

Lingonem: Lirgonem

et molestiam — usus esset: desunt

24. avia Antonia: 2. 1.

propalam: prolatam

noctueque: noctu

promisso: prolixo pro emendatione

prostraverit: prostravit

25. peltaque: pallaque

et juxta: ac juxta

26. ex Selena: ex Selenæ

magistratum: magistrum

equestris: equestri

rabidis feris: tabidas feras

senioque: servoque a pr. m.

notos: notos in bonam partem

populo famem: populo deest

27. qui votum: qui deest

Atellana: Atellanæ

29. ἀδίαρπίαν: additur hoc est ver-
cundiam. Sed qui hunc librum scrip-
sit, Græce penitus ignarus fuisse vide-
tur et proinde spatia reliquisse, quæ
alia manu pariter indocti mala imita-
tione Græcarum literarum pessime sup-
plebantur: inde fit ut pars spatii toties
adhuc vacet.

homini: hominis

sese subegisse: se subegisse

30. Ita feri: Ita fieri

31. sui oblivionem: suo oblivionem

32. repente: ponte

Mirmillonem: Murrillonem

33. Apellam: Apellem

34. valuerit: potuerit

consulto se: 2. 1.

amoverit: amoveret

35. accessitum: accessitum

Nemorensi: Nemoressi

subornavit: subornatum

Porio: deest

36. neque snæ: desunt

Mnesterem: M. Nesterem

sevocasset: se vocasset

37. prodigorum: prodigum

pretiosissimas margaritas liquefactas:

pretiosissima margarita liquefacta

nummos non: nummosam

38. auctionum: actionum

jure civitatem: jure deest

meridiaret: mediaret

39. litigatorum: ligaturum subscripto

pro emend. lignaturum

40. imponent: imponent

Pro eduliis: Pro edulibus

meretricium et qui: meretricum quive

41. Hujusmodi: Ejusmodi

pop. Rom.: Rom. deest

experiretur: expediretur

distinctisque: destructisque

fenebris: fœnoris

42. Kalend.: ad Kal.

43. cepit: fecit a pr. m.

alius iter: alter

44. adduxerant: abduxerant

ad sex millium: ad sexcentorum mil-

lium

46. ex Pharo: ex deest

47. et sermonem: sed et sermonem

48. Vocatis: Vocatas

circumsedit: circumdedit

concione: concionem

49. notas et nomina: 3. 2. 1.

50. pallido colore: 2. 1.

et oculis: et deest

efferebat: efferebat

animi neque corporis: 3. 2. 1.

vix posset: vix deest

insomnia: insomnio

consueverat: consuemat

51. Brabaros : Barbaros
 pontes : fontes
 53. defensiones : deest
 54. deinde repente : dein repente
 ac si quis : ac si qui
 55. Prasinæ : Præsinæ
 56. alteraque : et altera
 57. eodem die facta : eodem facta
 sortes : fortunæ

vonuit ut : vomit (ut *omisso*)
 et Æthiopes : Æthiopas (et *omisso*)
 58. hora quasi : hora fere
 nobiles : deest
 59. crematum : et crematum
 nullam noctem : 2. 1.
 terrore : errore
 erga se hominum : 3. 1. 2

CLAUDIUS.

cap. 1. sepultum est in Martio campo:
 sepultumque est in campo Martio
 quandoque restitutum, si posset:
 quandoque posset restitutum
 2. Germanici : Germani
 3. posui : posuit
 4. esse nobis : 2. 1.
 posse eum . . . arbitremur : 1. 3. 2.
 Silani : Silvani
 prima fronte : 2. 1.
 Albanum montem : montem *deest*
 fratrem suum sequi : 3. 1. 2.
 Idem tertiis literis : *desunt*
 quin post hæc : quid post hæc
 e parte : ne parte
 5. Sigillaria : Sigillari
 6. publica : publicæ
 a Coss. exposceretur : ab Coss. expo-
 scerent
 sestertia : sestertium
 senatui : ac senatui
 8. ferula flagrove : ferulæ flagro
 induci : indui
 faciem sibi : faciem sibimet
 9. Postremo etiam : etiam *deest*
 10. pependerit : perpenderit
 agnovit : adcognovit
 servi : sui
 occuparunt : occupaverant
 Verum postero : Postero vero
 militis : multis
 12. Ac in semet : At in semet
 natalemque : natalem
 13. et equestris : et *deest*
 denuntiatio : denuntiatio
 an divinitus : ac divinitus
 14. tertium autem : tertium aut
 15. culpæne quis an aliqua necessitate:
 culpæne quis in aliqua necessitudine
 præcidendas esse : esse *deest*
 contentione : contentatione
 jussit : ut jussit
 etiam negotio : 2. 1.
 Puteolis : puto licuit
 ut genam : uti genam
 16. demississet : deprehensisset
 albo judicium : ullo judicium

majestatis crimen : 2. 1.
 17. principali : principalem
 confecto : confectos
 Secuti : Secuta (ab eodem usque ad pal-
 mata *omissis*)
 18. representaturus : representans
 instratus : infestatus
 excogitavit : ex eo cogitavit
 in tempore : in *deest*
 commoda constituit. Pro conditione
 cujusque, civibus : commoda. Con-
 stituit pro conditione cujusque civis
 19. Latinis : Latino
 hodieque : hodie
 21. complura magnificaque : complura
 et magnifica
 exhibuit, et : exhibuit. Exhibuit et
 plurifariam : plurifaria
 daturus edixerat : daturum se edixerant
 Avete vos : aut non
 vellet : vellent
 22. juratus : juratos a m. correctoris.
 dira avi : dira aut
 23. acturus, in curia : acturus in curia
 24. lecturum senatorem : lecturum se
 senatorem
 equite Rom. : Rom. *deest*
 etiam App. : et App.
 generis . . . censorem : 2. 1.
 manumitterentur : manu emitterentur
 gladiatorum munus : gladiatorium mu-
 nus
 curam ærarii : cura ærarii
 communi : communis
 Chaucius cognomen : 2. 1.
 25. vocaretur : vocatur
 qui se : quod se
 Italiæ oppida : viable oppidi
 fiducia motus : fiducia commotus
 Druidarum : Driadarum
 icit : jecit
 ac vetere : *desunt*
 26. et cognomen : 2. 1.
 virginem adhuc : adhuc *deest*
 dote : et dote
 pellectus : pellatus
 censeret : censerent

27. Pompeiis impuberem : Pompeium
puberem
per spectacula : perspecto *pro v. l.*
28. Posidem : Possiden
a studiis : ab studiis
ornari : honorari
sit dictum : 2. 1.
29. immunitates : impunitates
liberalitates : libertates
abdicere : abdicare
ut de nece : ut tum de nece
nihilō : cum tamen nihilō
simularentur : simularetur
31. perprospera : prospera
32. Convivatus et : Convivatus est et
flatum crepitumque : et flatum crepi-
tumque
33. in proxima : in maxima
evigilabat : vigilabat
34. Cum et spectare : et *deest*
præterque destinatos : prætorque des-
tinatos

35. pertentatis : prætentatis
cuius comiti : cuius comiti
aut graphiariæ : et graphiariæ et
37. se vidisse : 2. 1.
pro salute sua : sua *deest*
38. satisfaciētibz : satisfaciētes
scribam quæstorium : scribam quæsto-
rum
ἀνίσταται : ἐπαναστασας
39. moreretur : morarentur
familiæ suæ : suæ *deest*
40. Theogonius : Telegonius
*λογωτάτος : ἀλλ' καὶ μὴ Τηγόνα [in qui-
bus lectionis a Tinebo propositæ res-
tigia]*
42. veteri ... alterum : veterum ... et
alterum *deest*
43. *ὁ ἴσως δ' ἐπείγεται : ὁ πρῶτος πεισά-
ται.*
44. exercitatumque : exercitatumque
(*sine puncto*)

NERO.

cap. 1. quæ familiæ : duæ familiæ
ternas : trinas
rursus sequentes : 2. 1.
2. jus sacerdotum : jussa (*et pro v. l.*
jura) sacerdotum
ac in consulatu : at in consulatu
invectus : vectus
plumbeum : plumbeum esset
qui id sibi : quod sibi
4. via coegit, ... honore : ... co-
egit ... honore. (*et via abest*)
venationesque : que *deest*
6. Antii post IX. : ante IX.
neque id ipse : neque ipse
ne hanc quidem : nec hanc quidem
fabulæ est : fabulæ et
7. Amitam etiam : Amitam autem
exinde : exin
Latine — Iliensibus : *desunt*
jurisdictionem. Præfectus urbis sacro
Latinarum : jurisdictionem præfectis
urbis atque Latinarum
8. auspicandi : *deest*
9. elatum : cælatum
consecravitque : que *deest*
10. omisit : emisit
abolevit, aut : aut abolevit, aut
Divisi. Divisis
declamavit et : declamavitque
sed in : sed et in
11. senes quoque : quoque *deest*
Inducta est et : est et *desunt*
12. quadringentos : quadrigentos
confectoresque : confectores quoque
et ad varia : et varia
additam : additam

sorte, sede prætorum : sortes edempto-
rum
13. tiara deducta : diariam deductam
15. sigillatim : singulatim
honores denegavit. : honores *deest*
De quibusdam : Sed et de quibusdam
16. tum ipsis : cum ipsis
17. utque rerum : atque rerum
18. redegit : redigit
19. Achaicam : Aechiticam
religione simul. 2. 1.
Nam circuitis templis cum : 1. 4. 3. 2.
In Achaia : In Achaia est
quibus de : *desunt*
20. accersiit : arcessiit
nec eorum : neque eorum
concupivit : concupiit
21. præstitutam : præstitam
Nioben : Nioban
Non dubitavit etiam privatis : Dubi-
tavit etiam in privatis (*Non omisso*)
Canacem : Chanachen
Œdipodem : Œdipoden
22. Prasinum : Prasini
Commeabat secessu : 2. 1.
rudimento : frumento *pro v. l.*
artiam : *deest*
hinc maxime : hic maxime
Instituerant civitates : civitates *deest*
profectione : affectione
23. Olympiæ : et Olympiæ
ne necessaria : nec necessaria
licitum erat. : licitum est.
anderet : adderet
25. diruto : obruto
26. se publico : 2. 1.

Tribunis: *deest*
 gestatoria: gestoria
 ex parte: e parte
 manus: munus
 27. palam: *deest*
 vel Martio: vel a Martio
 urbis ambubaiarumque: urbis et ambubaiarum
 aut Baianum: aut ad Baianum
 copas: copus
 hortantium: orantium
 absortio: *deest*
 28. Acten libertam: Ac tenus libertum
 conatus est: est *deest*
 flameo per solenne: flammineo per solem
 29. quatenus feræ: quo feræ
 30. Spicillum: Speculum
 Cercopithecum: Cercophitetum
 cum Mazacum turba: cimaza cum turba
 31. alia re: alia re tamen
 hoc retulisse: hæc retulisse
 effigie: effigiei
 fistulis: fistulatis
 porticibus: porticibusque
 32. semisse dodrans: semis sed extans
 si qui: si *deest*
 tum ut: tunc ut
 creditur: dicitur
 mihi opus sit: mihi sit
 33. morari: memorari
 Locusta: Lucusta (*et sic postea*)
 raptim: raptum
 34. dicta factaque: facta dictaque
 ter tentasset: ter *deest*
 ceptorum opperians: 2. 1.
 L. Agernium: Lagermum
 objecto: abjecto
 matremque: que *deest*
 pro ea: postea
 imitatione: initiatione
 Junxitque: Jussit
 35. Poppæam: Poppeiam (*et sic postea*)
 ante nuptam: antea nuptam
 interemit ceteros, affinitate: inter ceteros aut affinitate
 constuprasset: conspurcasset
 dilectum ab ea: ab ea *desunt*
 Rufinum: Rufinum
 Poppæa: Pompeia
 piscaretur: spicaretur
 præceptorem: præcepto
 Burro: Birro
 partim cibus: *desunt*
 36. promulgatis: provulgatis
 Viniciana: Viciniana
 crimen ultro: 2. 1.
 37. gentili: gentis
 admovebat: admonebat a pr. m.
 vocabat: vocabatur

Elatus inflatusque tandem: Inflatus tandem
 mentione: intentione
 38. Planeque ita: Plane itaque
 vi . . . labefactata: ut . . . labefacta
 Illi in . . . decantabit: 1. 3. 2.
 39. qua triginta: quo triginta
 inter hæc fuit: inter hæc fuerat
 40. principem: *deest*
 vox ejus: illa uxor ejus
 Sposponderunt: sposponderant
 orientis dominationem: 2. 1.
 rescribere cuiquam: rescribere cui
 41. citharædum malum se: 2. 3. 1.
 insectia tantopere: insectia sibi tantopere
 aliis nuntiis: alios nuntios
 Gallum: Galbum
 42. fracto: facto
 suum imperium: summum imperium
 43. exercitibus: exercitus
 incendere: incedere
 familiarium: famularum
 44. aurum ad obrussam: ad obrusam
 (aurum *omisso*)
 45. lucrantium: lucrantia
 Traheret: Traderet
 ascopera: Scopa
 columnis, Etiam: columnæ, Jam
 46. a simulacris: ac simulacris
 circumiri: circumiri
 47. Homericos: Homerios
 quanta maxime: quanto maxima
 præteritorum: præteritorum peccatorum
 ac ni: ac nisi
 Inventus est: est *deest*
 Scicillum: Speculum
 48. Nomentanam: Momentanam
 solum: solis
 castris: clastris
 Ecquid: Et quid
 ad adversum: ad *deest*
 concederet: conderetur
 potaturus: poturus
 Deinde: Dein
 modicella: modica
 interim et: et iterum
 sordidum: sordum
 49. Phaontis: Phaonti
 tulerat: extulerat
 interrumpenti: irrumpenti
 ac magis: aut magis
 capitis sui: sui *deest*
 Icelus: Hiceius
 50. Acte: Actia
 colle hortorum: collo hortulorum
 circumstanti: circumstante
 51. fædo: fetido
 Achaica: Achaia
 53. qui Apollinem: quia Apollinem
 æquiparare: æquiparare

54. proditurum : proditorum
55. induxit : indixit

56. icunculam : acunculam
57. secundo et trigesimo : 3. 2. 1.

GALBA.

cap. 1. pangique : que *deest*
fuitque mos : fuitque mox
et observatum : ut observatum
Augustique : Augusti etiam
2. Pronepotem Q. : Pronepotem se Q.
3. diurna : diuturna
clarior studiis : clarior studio
quam brevi : quamquam brevi
Achaicam : Achaia (*et sic postea*)
pronepotem : proneptem
Servium : Sergium
4. supposita : superposita
sinistrorsum : sinistrosus
Livii : Livia (*et pro v. l. Lucia*)
Ocellæ : Ocellare
Nam et Lucium : Nam Lucium
ad hoc nihil : ad nos nihil
summum . . . responsum est : respon-
sum est . . . summum
in parte : in partem
Quamquam autem : autem *deest*
5. a matre Lepida : a matre Lepidæ
6. Florialium : Florialium
Statim per : Statimque per
7. At in iure : At jure
8. e ministris : omnia ab hoc loco ad de-
cimavit etiam hic non leguntur : post
duas vero paginas transposita reperi-
untur
9. acer : acerque
mensæque ejus affixit : mensæ affixit

supervenerunt Vindicis : supervenerunt
et Vindicis
ducemque se : se *deest*
tum virginis : tum *deest*
10. ex proxima : e proxima
legatum se senatus : legatumque senatus
Deinde : Dein
11. ac liberis : ac liberis quoque
ullo commodo : 2. 1.
13. venit is Simus : venitione Simus
versu : versum
14. T. Vinus : T. Lunius
summi . . . gradus : summo . . . gradu
illius ætatis : illud ætatis
15. absunto pretio : 2. 1.
16. rumpere ausi : rumpere ac se
18. manifestiora : manifestiora et tris-
tiora
ad ornandum : ad ornandam
auspicianti : auspiciati
evolasse : avolasse
19. conspirati : conspiranti
20. advolavere : advolaverunt
cupide : cupido
Patrobii Neroniani : Patrobel Neroni-
anus
in patronum : in patronum suum
21. neque libellos : nec libellos
22. ejus caro : caro *deest*
abundantem : abundanti
23. licitum fuit : licitum est,

OTHO.

cap. 1. M. Salvius Otho : M. Silvius
Otho
tamque non : tanquam non
tulit filios : 2. 1.
T. Titianum : L. Titianum
2. potulentum : petulantium
3. Nero necandæ matri : 2. 3. 1.
destinaverat : destinarat
Id satis visum : Et satis visum
4. ultionis occasio : 2. 1.
nec eo minus : nec minus
militem : militum
successione : successionis
5. referre : refelli
6. Erat animus : Tulerat animus
7. sibi illi : sibi ipsi
prolapsus : prolapsus
8. juraverant : jurant

jam ducibus : jamque ducibus
promerentur : præmerentur
præpropere : propere
victimas . . . cæsas : victima . . . cæsa
ruinæ : ruina
9. Nec illi : Nec ulli
Brixilli : Brixelli
Placentiam — maximoque : *desunt*
Bebriacum : Bretiam cum
ne victis quidem : nec victis quidem
10. Is mox : Iste mox
civilia arma : civilia bella
captato : capto
Sed et ad : Sed ad
11. Post hæc : Post hoc
et celeriter : et apud Culiter.
12. scambusque : calvus campusque *pro*
v. l.

VITELLIUS.

cap. 1. adulatores : adulteros
 diu mansisse : 2. 1.
 2. prælatus alioqui : prælatus eloquio
 interfectorem : interfectores
 3. ut magno . . pater : 1. 3. 2.
 et mater missum : 2. 1. 3.
 Capreis : capitis (*et pro v. l. Captus*)
 spiutriae : sphinterie
 5. substitutus esset : substitisset.
 stannum : stagnum
 6. Galeriam : Galeranam
 7. factionis suæ : factionis Venæte
 ejus expleri gulam : 3. 1. 2.
 quosque militum : quoque militum
 jentasset : lactasset *in contextu ; in mar-*
gine jentasset
 8. conceptu : concepto
 9. agmini : agmine
 lustratisque : lustravitque
 10. tabum : tabem
 divisit—pari—insolentia. Lapidem : di-
 visit. Pari—insolentia—lapidem.

11. Domitio : Dominico
 12. deprehendisset : reprehendisset
 solvit : coluit
 dilatumque : delatumque
 13. comissionesque : comessiones-
 que
 quadringenis : quadrigenis
 ei data : 2. 1.
 adventitia : *deest*
 a Carpathio : a Parthia
 Hispaniæ : Hispanisco
 farra : farris
 14. cujusque : ejuscunque
 opinatus : obstinatus ; *et pro v. l. ob-*
testatus
 15. Syriacus : Syriaticus
 hinc Bebriacenses : hinc et Betriacen-
 ses
 16. gestatoria : gestoria
 coquo, Aventinum : coquo et A.
 17. reducto : reducta
 18. conjecturam : conjectura

VESPASIANUS.

cap. 1. Petro : Petronius
 etsi quidam eum primipilarem : et qui-
 dam eum pilarem
 Vespasium Pollionem : Vespasianum P.
 appellatur Vespasiæ : appellatur Ves-
 pasianæ
 solerent : soleant
 2. Sabinis : Sannis
 Phalacrine : Phaerinae
 incunabulorum : cunabulorum
 toga virili : 2. 1.
 Tribunatu : Tribunatum
 3. Sabratensis : Sabiatensis
 delegatum : delegatam
 4. Narcissi gratia : Narcissi grati
 Plautii : Palatini
 consularis legati : 2. 1.
 cui latum : qui latum
 salutatione : satisfactione
 eventu postea : 2. 1.
 expertus : experte
 5. antiqua erat : antiqua, quæ erat
 bos arator : bos arator
 in agro avito : 3. 1. 2.
 radicitus evulsa : 2. 1.
 quantumlibet : quamlibet
 Bebriacensi : Breticensi
 6. Nec tamen : tamen *deest*
 adegit : adlegit
 qui principatus — Julii : *desunt*
 Vitellium victorem : 2. 1.
 7. se convertisset : se *deest*
 sedentem : *deest*

rem ullo modo : 2. 3. 1.
 8. præmia nonnisi sero : præmia sero
 calcearii . . excalceatos : calciarii . . .
 excalciatos
 Comagenem : Commagenen
 9. civile fasque : vile fasque
 10. ætas videbatur : 2. 1.
 12. tribunitiæ . . potestatem : tribu-
 nitia potestate
 Salutandes scrutandi : 2. 1.
 14. dotavitque : dotavit
 Morboniam : morbo viam
 haud ultra : non ultra
 15. reperitur : reperiretur
 qui reversum : qui et reversus
 lætatus : *deest*
 etiam et ingemuit : etiam ingemuit
 16. quædam tantum : quædam *deest*
 Quod verisimilius : Quod et v.
 17. primus : primo
 18. coemit : coe venerit
 19. Terpno : Ptermo
 Cybiosacten : cibotantem
 vivi : viri
 20. nitentis : nitidis
 21. fere hunc : hunc fere
 maturus : maturius
 evigilabat : vigilabat
 deinde : dein
 monimenta : momenta
 22. in quibus et hoc : in quibus et hæc
 Menstrum : Maestrium
 amore sui : amore suo

23. Et maxime de : Et de
 dicacitatem . . . affectabat : 2. 1.
 exactaque pecunia : exactamque pecu-
 niam
 litigatori : ligatori

mortis extremo : extremo *deest*
 Cæsarum : *deest*
 paruisset : patuisset
 24. Cutylas : entillas
 annum agens : annum gerens

TITUS.

cap. 1. nedum : nec dum
 3. ad extemporalitatem usque : *desunt*
 profiteri se maximum : profiteri maxi-
 mum
 4. summa industriæ . . . modestiæ : sum-
 ma industria . . . modestia et
 apparet : apparet et
 Tertullam : Tertullo
 sed præfecto : sed et præfecto
 defunctæ : functæ
 Furnillam : Furmillam
 Tarichæam : Trachias
 validissimas Judææ : 2. 1.
 contra se : circa se
 5. eum consulaverint : eum *deest*
 descisceret : desciscere
 Apide : api
 id quidem : si quidem
 deinde Puteolos : de Puteolis
 6. ad se : *desunt per rasuram*
 prætorii : prætoris
 vocavit : vocatum
 adverso rumore : adversa re
 7. comissiones : comessiones
 cognitionibus : concionibus
 præmariique : primarique ; *sed in marg.*
 præmariique

ullo vitio : 2. 1.
 sunt usi : sumtam sibi
 celeriter : celebriter
 8. rata : *deest*
 quam si eadem : quasi easdem
 omnium : *deest*
 demitteret : dimitteret
 oporteret : oportere
 Threcum : Thracum
 fantor : favor
 Vesevi : Bebi
 Vesevo : Vesevio
 publice periisse testatus : 3. 2. 1.
 omnium : omni
 mandatoresque : amadoresque
 cujusdam : cujusquam
 9. cujusdam : cuiquam
 perditurum : puniturum, *sed a rasura*
 dicens : docens
 si quid : si quod
 desiderent : desiderarent
 filium salvum : 2. 1.
 verum : venturum
 in minore : imminuere
 habere : *deest*
 10. plagulis : paludibus : *et pro v. l. pel-*
 libus

DOMITIANUS.

cap. 1. vas argenteum : 2. 1.
 a Nerva : et a Nerva
 interrumpentibus : irrumpentibus
 Isiaci : Isici
 urbana officia atque : officia urbana aut
 2. magis ætatis : magis et ætatis
 3. præacuto : peracuto
 imperii : autem imperii
 4. atque in : at in
 quæstoris : quæstoris
 induceret : interduceret
 cur sibi : quid sibi
 Metium : Ætium
 aliquanto : aliquantum
 etiam et : enim et
 Germanica : Grecanica
 constituerat : instituerat
 Septimontialis sacro : Septimontialis sa-
 crorum
 genus missilia : genus rerum missilia
 5. capitolio custodia Jovi, et ; capito-
 lio : custodivit et

odeum : odium
 6. necessario. Sponte — in Dacos.
 duas : Necessario. Consul duas (*omis-*
sis a Sponte ad Dacos.)
 transiturus : transituras
 præsagiis prius : 2. 1.
 ejus apportatum : 2. 1.
 7. notavit : novavit
 8. ordinem ambitiosas : ordinem. Am-
 bitiosas
 primares : primores
 Scatinia : Catinia
 Ocellatis : oculatis
 virgis : virginis
 etiamnum : etiam tum
 construxerat : extruxerat
 9. apud ærarium : 2. 1.
 vox ejus : vox *deest*
 10. tum maxime : cum maxime
 occidit : item : item *deest*
 molitores : motores
 abductam : adductam

eum . . . consularium : eorum . . . consularibus
 notioribus . . . tribunum : remotioribus . . . tribunos
 11. Aretinum : Arrecinum
 virum : unum
 experturum : experiturum
 difficulter : difficiliter
 intelligent : intelligetis
 interfuisse : infuisse
 12. militum numerum : 2. 1.
 cum obnoxium : cum et obnoxium
 oneribus omniibus hæreret : oneribus hære
 quolibet et accusatore et crimine : quolibet et accusati et accusatores crimine
 adversum : adversus
 existente uno : 2. 1.
 veluti : velut in
 tum verbis : cum verbis

οὐκ ἀγαθὴν πολυκαιραντὴν : desunt
 13. revocatum : vocatum
 epulari : epuli
 sic fieri : hoc fieri
 plures : plerosque
 14. Tempore quoque : Tempore vero
 in manu : in manum
 15. commendanti : deest
 eandemque : eandem
 negantem : negantemque
 16. de strato : ex strato
 17. cubiculi : cubilis
 omnia clausa : 2. 1.
 correpto : arrecto
 conatum. : conatur.
 19. dextræ : deest
 21. prandebatque : prandebat se
 commissaretur : comissaretur
 secreto solus : 2. 1.
 22. ultro corrupti : 2. 1.
 23. duces : vires.

In fine Codicis Dunelmensis subjiciuntur Sidonii versus de Cæsaribus, de longitudine regni eorum, et de eorum finibus [mortibus]. Verso folio hi sequuntur.

Ille ego, Pannoniis quondam notissimus oris,
 Inter mille viros primus fortisque Batavos,
 Adriano potui qui iudice vasta profundi
 Æquora Danubii cunctis tranare sub armis,
 Emissumque arcu dum pendet in aere telum
 Ac redit, ex alia fixi fregique sagitta.
 Quem non Romanus potuit, non Barbarus unquam
 Non jaculo miles, non arcu vincere Parthus.
 Hic situs, hoc memori saxo¹ mea fata reliqui.
 Exemplo mihi sum, primus qui talia gessi.
 Viderit anne aliquis post me mea facta sequatur.

M. D. B.

¹ Pro v. l. *superscriptum* mea facta sacravi.

ON THE
INTEGRITY OF THE HEBREW SCRIPTURES.

— — — — —
No. II.
— — — — —

HAVING before proved that Christ and the Apostles quoted the ancient Scriptures agreeably to the Hebrew and not the Septuagint, I shall now show the nature, utility, and absolute necessity of attending to the vowels and accents, in order to gain a true understanding of the Scriptures, and without which, error, contradiction, and uncertainty, must necessarily be the result of our endeavour to obtain a true translation of the original Hebrew.

I hope it is understood that by the vowels, I do not mean any of the letters of the Hebrew alphabet, as is the case in all the western languages; but such as are called *points*, of which there are *five long*, *five short*, and *three very short*, making *thirteen vowels*. These are the true oriental vowels, which are placed with their respective letters, and without which the consonants could not be pronounced; so that they give them voice, and vary the meaning and application of words.

They, who are advocates for reading Hebrew without these vowels, follow the practice of the Greek Christians, who, after the dispersion of the Jews, being ignorant of the Hebrew language, adopted the custom observed in the western languages, by selecting five letters from the Hebrew alphabet, viz. אהויע which they called vowels, and altogether rejected the true ancient vowels, not recollecting that the *matres lectiones* do not occur in succession in any one word in the original, so as to enable them to *pronounce* the syllables: the consonants being dead letters, and cannot be articulated without a vowel. These letters, then, they substitute for vowels at pleasure, wherever they do not occur in the body of the language. Now it must appear evident that as the change of vowel alters the sense of a word as well as its application in all languages, so by this mode of varying the orthography at pleasure, the true sense and application can never be had, and this will in a great measure account for the serious blunders which were made by the first translators, and which are still retained in the European translations.

Those who have contended against the vowel points, have always brought forward what they think an unanswerable argument against them, that the copies kept in the synagogues have been and are at this day without the vowel points. But those who bring this forward as an argument against them, are altogether unacquainted with the reason why the vowel points are not used in the copy kept in the syna-

gogues. I have shown in a former number, that the sacred language, both as to consonants and vowels, descended complete as it was given by God to the first race of men, down to the time of the Babylonish captivity, and that their perfect temple copies were taken with them to Babylon, where the Jews founded colleges, and were permitted to worship God in their usual way. I have also shown that at their return from Babylon, the perfect temple copy, the סֵפֶר יִשְׂרָאֵל, *book of Jasher*, was brought with them, out of which Ezra taught them the true meaning of the pure Hebrew; for as their vernacular tongue was a little tinged with the Babylonish pronunciation, lest the temple copies should be corrupted by this foreign pronunciation, it became necessary that the scribes and readers should be perfectly instructed in the ancient reading; and thus restore the purity of the pronunciation. But the reason why the copies in the synagogues were not pointed after the return from the captivity was, that none but learned men well instructed in the language might be admitted as readers of the law; which Maimonides¹ has fully explained from ancient authority. It is therefore to prevent improper persons from being introduced into the office of reader, that the copies in the synagogues have from that period to the present day been unpointed: for the reader is obliged to be perfectly qualified, by reading the service in a pointed copy, that he may be prepared to read without an erroneous pronunciation before the congregation.

A learned Jewish writer says, “one of the first and most considerable of those who introduced the novel doctrine of the *late institution of the vowel points*, was ר אֱלִיָּהוּ בַחֲוֵר *Rabbi Eyleyahu Bachur*, known by the name of Elias Levita, a German Jew, who lived in the sixteenth century. He asserted that they were invented by the men of Tiberias, contrary to the opinion of his whole nation.” But no credit can be given to a man who, a thousand years after these men lived, takes the liberty of declaring without any authority, that the vowel points were never known till the time of the Tiberian Masorites in the fifth century. All this, as has been justly observed,² is not true, for the universities and schools in Judea were wholly dissipated and suppressed, and no learned men were left there of sufficient ability for so great a work. For the very flourishing university of the Jews being at Babylon, at the very time of this pretended invention, it is too extravagant to suppose that this was undertaken without their knowledge, advice, or assistance, and that it should be universally received at once.

It must appear evident that before the captivity all their copies were written with the vowels. Ezra, ch. viii. 8. *so they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.* But it was not possible to give the sense, and cause them to understand the reading, without the vowel points. Let any one try the experiment, and he will soon be con-

¹ In Hilchoth Tephila, ch. viii.

² See *Lingua Sacra*.

vinced that if a language is written without vowels, the naked consonants alone, which are dead in themselves and incapable of being pronounced, cannot, as I observed, be articulated. How are such words as these to be pronounced? דבר *dbr*—הבר *hbr*—בלל *bll*—כל *kl*—רחב *rhb*—ברך *brk*—צלם *tslm*—צמד *tsmd*. Surely there needs no argument to prove the absurdity of putting in vowels at random, as there then would be no certainty in the application of any word in the language.

The learned Jews, however, before and since the coming of Christ, were of a different opinion.

The Jerusalem Talmud was written about the year of Christ 230. Rabbi Jochanan, president; and the Babylonish before the year 500. Both these Talmuds quote the Masorites. Hieros. Megill. c. 4.—Nedarim. c. 4. fol. 37.—Kidduschin, c. 1. fol. 30. Hence it is evident that a reference is made to the first Masorites, or men of the great synagogue, over whom Ezra presided; what little information those writers must have acquired concerning the origin of the vowels, who have contended that they were not known before the fifth, and some before the tenth century.

Moses says, Deut. xxvii. 8. *And thou shalt write upon the stones, all the words of this law, PLAINLY.* But if the vowel points are not attended to, it would not be possible to understand the law. For example, שמו, *shamo*, 'his name,' but the same letters with a change of the vowel are שמוי *shommu*, 'astonished.' Jer. ii. 12. קדש, *holy*—but by a variation of the vowels, the same consonants signify *unclean*. Deut. xxiii. 17. כבוד *kabeed*,¹ means 'honor,' Gen. xx. 12; but the same word by a change of vowel כָּבֵד *kaubeed*, means 'grievous.' Gen. xii. 10. כָּבֵד *kebad*, 'slow.' Exod. iv. 10. כָּבֵד *kebed*, 'laden.' Isaiah i. 4. כָּבֵד *kobed*, 'heavy.' Exod. xvii. 12. כָּבֹד *kaabod*, 'glory.' Nah. xi. 9. בָּרֵךְ *baareeke*, 'bless.'—בֶּרֶךְ *berেকে*, 'the knee.'—בִּשַׁר *bisar*, 'tidings.'—בָּשָׂר *baasaar*, 'flesh,'—&c. &c. &c.

It has frequently been said, that the Hebrew language is an uncertain language, because the same word, we are told, has a number of meanings. This objection is made only by those who know too little of the language to form a proper judgment of it: or who have attempted to understand Hebrew by the bare consonants without attending either to *vowels* or *accents*; it has prevented many of the clergy from attempting the study of the original from which Christ and the Apostles preached, and to which they constantly referred, to enforce the truths of the christian religion. I have the production of one of these objectors before me, who speaking concerning נָחָשׁ *Nachash*, 'Serpent,' Gen. ch. iii. 1. says, "Nachash, and נָחָשׁ, are likely to mean at once a *snake*, a *crocodile*, a *hippopotamus*, *fornication*, a

¹ Which hath six significations.

chain, a pair of fetters, a piece of brass, a piece of steel, and a conjuror." Were this true, it would afford us a lamentable proof of the uncertain meaning and application of the Hebrew language: such objectors perhaps are not aware that they are not only contradicting the plain declarations of the scriptures which say, that they are so plain, that *a way-faring man shall not err therein*, but, that they are at the same time setting up their own wisdom in opposition to the wisdom of God: it is in plain terms declaring that God has given the Scriptures in an uncertain language, concerning which no conclusions can be drawn, on account of the uncertainty of its meaning and application. Were this true, it would annihilate the faith of both Jew and Christian, in the divine record. Such writers take but a part of the language, the *consonants*, and reject the vowels and accents, for with a change of vowel נָחָשׁ *Naachaash*, which always means a *serpent*, is written נִחֵשׁ *Nacheesh*, 'to divine.' Gen. xliv. 5. and this orthographical variation is always made by the sacred writers for the words, *steel, fetters, brass, fornication, &c.* the same word therefore, written with the same vowels, never has different meanings in any part of scripture, which incontestably proves that no language whatever is so certain, as to meaning and application, as the Hebrew language. But had the Hebrew been an uncertain language, which admitted double or sevenfold meanings, the Jews who no doubt understood the language, as well as the Apostles, would have told them so; they would have said, that there was no certainty in the language, and that their references to the Hebrew scriptures were not to be depended on. This, however, was not the fact, for notwithstanding all the groundless insinuations which are made against the integrity of the original Hebrew text, we find that Christ and the Apostles referred them to these very Hebrew scriptures, saying, *search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.* We find also that Christ frequently read and taught in the temple, from the books of Moses, the Psalms, and the Prophets, all things which were written concerning himself.

Thus it appears that the very same words having the same *radix*, or the same *consonants*, can neither be pronounced, nor applied without their vowels; for as these words occur in the same form of consonants, were there not a difference in the vowel-points to apply them, some having five, six, and eight meanings, there could be no certainty in any word in the language, all the words having different meanings according to their orthographical arrangement, as must be the case in all languages. No language could be read with consonants only, how would *hr* be known to mean *hare, hair, here, hire, heir, hoar?* or *br, bare, bear, bier, beer, bore, boor?* or *pr, pare, pair, pear, pier, pore, or pure, &c.*

In order to prove that we are not left to the *uncertainty* of tracing the meaning as well as we can from the sense of the passage, which many, who have understood a little of the language, have ventured to assert: I shall proceed to show that the Hebrew language is as certain as to its meaning and application, as any other language, and that

without the use of the vowel-points, the ancient Hebrews could not have known the distinction between *verbs active* and *passive*, the different *modes*, *tenses*, *persons*, *imperatives*, *infinitives*, and *participles active* and *passive* in all the conjugations, unless they had known the use of the vowels, which must have been *coeval* with the language, and consequently must have formed a part of it. This must appear conclusive to every learned man, without supposing, what no one will admit, that God gave to man a language like that of the brutes, a language in which it was impossible for him to converse; which must have been the case if the *vowel-points* had not originally formed a part of the language.

How is the verb in all its various meanings to be understood and applied, if it were not by the use of the vowel-points? for example, in the conjugations *kal*, *phiel*, *phual*, *imperative*, *infinitive*, and *participle benoni*.

Kal פָּקַד *he visited.*

Phiel פָּקַד *he visited frequently.*

Phual פָּקַד *he has been visited frequently.*

Imperative פָּקַד *visit thou.*

Phiel infinitive פָּקַד *to visit often.*

Phual infinitive פָּקַד *to be visited often.*

Particip. Benoni פָּקַד *visiting.*

It has been shown that no word can be pronounced without vowels, and here is a word written with the same consonants, PKD, which has eight different meanings and applications; now as no vowels are ever written in the body of the word in Hebrew, unless the vowel was written to every syllable, not a word could either be pronounced or applied, as must be obvious from what follows, even to those who are ignorant of the language. Suppose *pkd* written with consonants only, it cannot be pronounced; and as the vowels in all languages always give the meaning and application as well as the power of pronouncing, it cannot be applied; if its radical meaning was remembered, it could never be applied with any certainty in any of its particular meanings and applications: *he visited*, would be mistaken for *visit thou*, *visiting*, *has been visited*, *visited often*, *visit often*, thus nothing but uncertainty would occur, the scriptures could never be understood. Attempts at correction would be as common as when Drs. Kennicott and De Rossi proposed their alterations of the original Hebrew scriptures.

If the vowels had not been coeval with the language, it would not have been possible for the first race of men to distinguish the same person in the different conjugations, which they must have known, otherwise they could not have understood each other: as for example, in the first person singular future of *KAL*, *NIPHAL*, *PHIEL*, *PHUAL*, and *HOPHAL*.

Kal. אֶפְקֹד *I will visit.*

Niphal. נִפְקַד ephakeed. *I will be visited.*

Phiel. פִּיִּקַּד eaphakeed. *I will visit often.*

Phual. פִּיִּקַּד aphuccad. *I will be visited often.*

Hophal. הִפְקַד Aaphkad. *I shall be caused to visit.*

Again, the first persons singular preter.—the second persons feminine—the second persons masculine—the third persons feminine—the first persons plural—the second persons feminine plural—the second persons masculine plural—the third persons plural in KAL, PHIEL, and PHUAL; the second person feminine plural future, the third person masculine plural future, in Kal, Nippal, Phiel, Phual, and Hophiel; and the imperatives, masculine singular, feminine singular, masculine plural, and feminine plural; are each respectively written with the same consonants.

Thus it appears that the true vowels must have been coeval with the language, as there is no method by which a single consonant can be pronounced without its accompanying vowel; the true meaning and application of a word cannot be given without attending to orthographical arrangement, as is the case in all languages.

Having said enough to convince any one who is acquainted with the Hebrew Scriptures, that the vowel-points must have formed a part of the language, and that unless this had been the case, the ancient nations before the commencement of the Babylonish monarchy when *all the earth was of one language*, which was the Hebrew language, could not have communicated their thoughts to each other, I proceed to make some remarks on another branch of Hebrew learning which should be known by the Hebrew critic, and without which a true understanding of a great part of the scriptures cannot be acquired.

It is known to those who are well acquainted with Hebrew, that a knowledge of the *accents* is as necessary as the *vowels* in order to understand the scriptures. If the English language were not a national language, and if a learner were not to attend to the few points we have, it would not be possible for him to read so as to understand a great part of the language. Even among the native public orators, on account of bad accentuation, we find that the idea of the speaker is often misunderstood; and even among our best writers, the true doctrine of points and accents is altogether uncertain or arbitrary: and this great want of points, and inattention to accentuation in all the European languages, renders them rude and barbarous when compared with the original perfect language, the Hebrew.

In the modern languages we have but *four* points for varying the time in reading, and but *two* which signify a change of passion, or intention in the mind of the writer and speaker, the point of *admiration*, and the point of *interrogation*. We have no points to determine the various changes of the passions and affections of the mind in the writer and speaker; such as *joy, grief, fear, anger, love, hate, envy, malice, hypocrisy, haste, &c.* and the degree of emphasis which the importance of the subject requires. But in the Hebrew, all

this is so admirably pointed out by the accents, that the young graduate may read with as much propriety as the learned Rabbi.

Some imperfect idea may be had of the necessity of reading with the accents as well as the vowel-points, from the following example in the English language, which accordingly as the accents are varied will have a different application. *Will you walk with me to St. Paul's to-day?* if the accent be upon the word *you*, the answer may be, *no, some other person may*—if on *walk*, the answer may be, *no, I will ride*—if on *with me*, *no, I will ride with your brother*—if on *St. Paul's*, *no, I will go to St. Peter's*—if on *to-day*, *no, I will go to-morrow*. Now as by varying the accents in the English language, passages will have a very different application, so by varying the accent on the same word, it will have a different meaning and application. For example, *retort*, a keen reply—*rétort*, a chemical vessel; *présent*, a gift—*présent*, to exhibit; *próduce*, profit—*produce*, offer to notice; *próject*, to jut out—*próject*, contrivance; *récord*, a register—*recórd*, to celebrate, &c. &c.

But the Hebrew accents are of far greater consequence and utility, as they not only enable us to separate every verse into its major and minor propositions, which cannot be done without this knowledge; but also to distinguish between those which are of greater moment as to quantity or quality, pointing out the rhetorical climax, and noting the formation of the adjective in its different stages; and also those conjunctive propositions which contain a number of subjects; those which are not absolute, and those which are incapable of being joined with the antecedent, or with the subsequent ones. I may further observe, that those which have the power of transposition, are of great importance; by these passages which are not only contradictory in the translations, but which appear to be contradictory in the original also, are found to be not so; hence the necessity of attending to this branch of learning, and a sufficient proof that the accents by which those passages can only be reconciled, were coeval with the language.

Thus it will be found that the accent varies the application, even where the same vowels occur, and by not attending to this important branch of Hebrew learning, many writers have committed great errors, in translating the text; this we shall find will account for many inconsistencies in the authorised translations.

In pursuing this subject, I shall proceed to lay before the learned reader such proofs as will convince him that a true translation cannot be had without a due attention to the *accents* as well as to the *vowel-points*.

I have no occasion to inform those who have rightly studied the Hebrew language, what is meant by accents; but for the information of those, who, so far from having acquainted themselves with the accents, have totally neglected the vowels, I would say, that by the accents are not meant those points which affect the sound and vary the application of the word, as שֹׁר *shur*, 'a wall,' and שׁוֹר *shor*, 'an ox,' but they are points or stops, which not only regulate the reading, but which also frequently determine the sense, and change the common acceptation and application of sentences, and yet still

preserve the true meaning of every word. The most learned grammarians among the Jews are of the same opinion, and Buxtorf says, "the *points* and *accents* are called *מַעַם*, i. e. *judgment, reason, sense*. They bear this name, because by right pronunciation they give a right sense and meaning to the words, and by true distinction in reading, they give the sense of the passage." I now offer a few instances to show the necessity of attending to the *accents* as well as the *vowels*.

I. In the 10th Psalm, v. 15th, it is said, *שִׁבֵּר זְרוֹעַ רָשָׁע וְרָע. תִּדְרֹשׁ רָשָׁעוֹ בְּלֹא תִמְצָא*. *Break thou the arm of the wicked, and the evil man: seek out his wickedness till thou find none*. This is not intelligible; it is inconsistent, not only with the original, but with the common meaning of words. This verse contains two propositions, the first is, *שִׁבֵּר זְרוֹעַ רָשָׁע. break the arm of the wicked*. But the translators have erred in ending the first proposition thus, *break thou the arm of the wicked, and the evil man*; whereas the proposition ends at *רָשָׁע* *rashang*, 'wicked.' There was no authority, nor even necessity, for crowding in the words, *and the evil man*; no word for *man* occurs in the Hebrew; *וְרָע* *varang*, belongs to the second proposition, and there is not any difference between a *wicked* man and an *evil* man. Neither can *man* be understood, but *mischief*, occasioned by wicked men, for this is the meaning of *וְרָע* *varang*; therefore the passage is altogether out of order, as it stands in the translation. But when the accents are attended to, the verse will truly read agreeably to the original, and without a subjunctive, as some have attempted to render it; as it does not exist in the language. *Break thou the arm of the wicked; then thou shalt search out his wickedness, but mischief thou shalt not find*.

II. Judges, vi. 24. *And Gideon built there an altar unto the Lord, וַיִּקְרָא לוֹ יְהוָה שָׁלוֹם* *and he called it Jehovah-Shalom*. These words cannot be applied to the altar; whoever attends to the accents will find that they have a very different application. Indeed the translators by connecting *יהוה* *Jehovah*, with *שָׁלוֹם* *shalom*, could not make sense, therefore they left the words without translating them, giving only the Hebrew pronunciation in English. No Hebraist can make sense if he translates these two words, and connects and applies them as they are applied in the translation; for such a term as *Jehovah-peace*, cannot be applied to the altar. Those who understand the accents will know that *יהוה* *Jehovah*, cannot be joined with *שָׁלוֹם* *shalom*, and on this account it is that the translators have made this error; for instead of Gideon calling the altar *Jehovah-shalom*, it is *יהוה* *Jehovah* who pronounces *שָׁלוֹם* *shalom*, or *peace* to Gideon.

The accent shows that the noun cannot be so connected, and this is also consistent with the former verse, where it is said, *וַיֹּאמֶר לוֹ יְהוָה שָׁלוֹם לְךָ* *And the Lord said unto him, peace be unto thee*. In this verse, the same word *שָׁלוֹם* *shalom*, is translated *peace*,

and the word לו *lo*, is truly translated, *to him*; but in the following verse, instead of using the masculine pronoun singular in the same word, as they connected יהוה *Jehovah*, with שָׁלוֹם *shalom*, and applied it to the altar; they were under the necessity of using the neuter pronoun, though there is not a neuter in the language. So that the same word לו *lo*, with the same construction, which in the preceding verse is translated *to him*, is translated *to it*, which should have been translated *to him*. This verse then, corrected by the accents, is perfectly consistent with the preceding, consequently with the intention of the sacred writer; it truly reads thus: *Then Gidcon built an altar there unto the Lord, and the Lord called to him, Peace.*

III. Isaiah, xlix. 5. *Though Israel be not gathered, but it is expressly said in contradiction to this, that Israel shall be gathered.*—And Job. xiii. 15. *Though he slay me, yet will I trust in him.*—The first of these admits לו *lo*, which, as it is translated without attending to the accents, is contrary to truth.—The second reads consistently with the sense of the text, but the translators have altogether rejected לו *lo*, from the text; for which there is no necessity, it reads with greater effect, because it is far more expressive by retaining it. Therefore the learned will allow that the translators have done wrong by rejecting לו *lo*, from these, and many other parts of Scripture, while other writers by not attending to the accentual reading, and at the same time retaining the word, have introduced these inconsistencies, and contradictory passages. For the learned Hebraist is aware that it is not possible to know the *propositions* in a verse, whether one, two, or more, nor is it possible to know when that illustrative part of language occurs, a *parenthesis*, without the accents.

The reader, by turning to my article on the *absolute integrity of the Hebrew text*, in No. XVI. will be convinced of the errors committed by those who have, in contradiction to obvious facts there stated, so injudiciously declared, that the *vowels* were of a late date, not more ancient than the later Masorites 500 years after Christ. But the *accents* (without which it is evident the Scriptures in general cannot be truly translated) have very rarely been attended to in modern times. The ancient Hebrews, however, acknowledge their great importance. Jonathan, the paraphrast, who lived 40 years before Christ, says, “the *accents* are to the letters what the soul is to the body.” Rabbi Judah on the Mishna says, “It is not lawful to make any alterations in the passages which were not made by Moses, if all the prophets were equal to Moses, they had no power to alter a *letter*, or *point* of the law.”—And the ancient Rabbies who wrote the Zohar, about 100 years after Christ, say on that passage, *the wise shall shine*, “the wise are the letters, the lustre are the *accents*, like the soul in the body, for the *accents* of the law, are like a crown on the heads of the letters.”

The Talmud in Megilla, c. 4. on Ezra viii. 8. *They gave the sense*, says, “they placed the *accents* and made them understand the reading by them.”—And Aben Ezra, “the spirit of the Lord rested upon the *men* of the great synagogue, and they taught their posterity the sense

of every word by the vowels and accents." Three of the men of the great synagogue mentioned by Aben Ezra and the Rabbies, were the prophets Haggai, and Zachariah, and Ezra the scribe, who taught the people the true reading by the vowel points, and the accents. See Megil. c. i. fol. 3. ; Kiddeschim, c. i. fol. 30. ; Nedarim. c. 4. fol. 37. And the Talmuds, which were written at the beginning of the third century, speaking on this subject, say, it "gives the sense of the law."

I have given sufficient quotations from the ancient writings of the Rabbies, to prove that the accents were in use before the Babylonish captivity, as it will appear to the learned in the language, from the above passages, that this must have been the case. The inspired writers do not, as they are made to do in the translations, contradict each other, by saying in one part, *though Israel be not gathered*, while in other parts they have said, *Israel shall be gathered; thou hast multiplied the nation and not increased the joy*, while the same verse says expressly, that God had increased the joy, *according to the joy in harvest, and as men rejoice when they divide the spoil*.

They never could have been inspired to write words for which there was no necessity, words suppressed in the translation, but necessary to be translated, in order to give a true understanding of the Scripture, to silence the futile objections of deists, which derive their origin either from ignorance, or from a total inattention to the *vowels* and *accents*.

As the accents were most scrupulously attended to by the ancient Hebrews, and neither *letter*, *vowel*, nor *accent*, were ever altered by them, it is evident that the *accents* were not only known and in use when the law was given on Sinai; but as the Hebrew was the language of the most learned and scientific nations, the Egyptians, Chaldeans, Phœnicians, &c. it would show a want of discernment, to suppose that the language in which God gave his laws, laws which required an unequivocal declaration of his will, should be so framed as to admit of a *double meaning*, which must have been the case, if it had been deficient in the *vowels* that fix the meaning of words, or in the *accents* which determine the sense of the passage.

If the ancient Hebrews, in order to understand their own language, always read according to the *vowel-points*, and the *accents*, (as is shown above from the ancient writings of their learned men, and also in No. XVI. where it is proved from the books of the New Testament, that the apostles quote the Hebrew in Greek, and strictly adhere to the *vowels* and the *accents*): it will also be allowed, that there is no possibility of accounting for the manifest inconsistencies in all the European translations, but by attributing them to ignorance in the first translators, respecting these branches of Hebrew learning; the knowledge, and the use of the *vowels* and *accents*.

In this state has Hebrew remained among Christians from the dispersion of the Jews to the present day, and although some learned men have endeavoured to show the absolute necessity of attending to the *vowels* and *accents*, to obtain a true understanding of the Scriptures, so far has this knowledge sunk into oblivion, without attending

to *vowel* or *accent*, that, we see translation after translation, and quotation after quotation, sent forth with all the appearance of deep research, and profound knowledge of the original. I refer the reader to the translations of the book of *Job* and the *Canticles*, which have lately made their appearance.

I shall now say a few words to those who are, undoubtedly, anxious for the welfare of the Christian cause, but who have supposed that, on account of the contradictions in the translation, there is a necessity for the Hebrew Scriptures to be corrected, in order to reconcile those passages. These persons, in general, have harnessed themselves in the trappings of Drs. Kennicott, De Rossi, and others, who, as they could not reconcile the contradictions in the European translations, concluded that errors must have been committed by the translators, or by the transcribers in the earlier ages, and have left behind them voluminous collections of supposed necessary corrections. I would advise them not to be guided by such unfounded assertions, but to examine the original Hebrew, lay aside all commentators as authorities, and suffer the Scriptures in their own native meaning to be *their own* interpreters. I have shown in a former number of the *Journal*, what dependence is to be placed on their knowledge of Hebrew. They have supposed that the novel doctrine of the points, as they were pleased to call it, was introduced at a very late period after the dispersion, and thus they have followed the opinion of Elias Levita, a German Jew, who lived in the 16th century, and had the confidence to assert, contrary to the opinion of his whole nation, that they were invented by the men of Tiberias. But, at that period, 500 years after Christ, "there were no universities, no schools in Judea, they were all suppressed and dispersed; no learned men were left there, capable of so great a work." But had this been the work of men, it would have required ages to accomplish it; and during this long period, from the creation to the time of the men of Tiberias, are we to suppose, as no word can be articulated without vowels, and as the *matres lectiones* do not occur in succession in any word in the Hebrew, that they put in vowels at random, or interpreted their inarticulate consonants, by looks and motions? This was done, according to Elias Levita, "without the knowledge, advice, or assistance, of the most learned Jews at the flourishing university at Babylon, and universally received every where." It might be asked of Drs. Kennicott and De Rossi, how they could suppose it possible to make their proposed alterations without the knowledge of the Jews in any of the nations on the continent? Would not such a proceeding be immediately detected? And if it be not possible at this remote period of their dispersion, it would surely apply with greater effect at that early date. But so particular have the Jews been, in all ages, since the time of Moses, that they would never suffer one *iota* or *tittle* to be altered. No man, who thinks rationally on the subject, can suppose that the congregated body of the fathers, or elders, *who overlived Joshua*, would alter any part of the sacred autograph, but that they delivered it pure to their children's children, who, according to divine appointment, have most scrupulously preserved the *letters, vowels, and*

accents, to the present day. One of your correspondents has asked, "what peculiar circumstances have preserved the Jewish Scriptures from the ordinary casualties of copyists and the corrosions of time?" No peculiar circumstances were necessary except the circumstance of the divine appointment of a whole nation, ordained to be the guardian of the sacred *letter*, *vowel*, and *accent*, for ever. I might ask, as I have in another place, "what peculiar circumstances have preserved the" writings of *Hesiod*, *Homer*, and *Euclid*, for 3000 years? are they not the same now as they were in the time of those writers? "the casualties of copyists, and the corrosions of time," have not affected them! there has not been any alteration in the original text of these writers. Nor was it possible, because the eye of the learned world was upon them in all ages, which would soon have detected any attempt of the kind, and would have ruined the character of the interpolator. On this ground alone, we are certain that the present original Scriptures are pure and uncorrupted, because a whole nation has been appointed the guardian of the letter from the time it was given to this day. It is not possible for any reflecting Christian, who believes in the particular providence of God, to doubt that he has preserved the original, not only from, "the casualties of copyists, and the corrosions of time," but also from the universal efforts of all the Pagan nations, the *Babylonians*, *Persians*, *Grecians*, and *Romans*, who strove with the whole power of their empires to destroy the sacred records. What, but a peculiar assemblage of providential circumstances, could effect it?

These nations, in order to destroy those records which condemned their idolatrous practices, destroyed the government of the Jews, carried them into captivity, subjected them to the oppression of the heathen, and finally drove them from their own country, and dispersed them among all the nations, as had been foretold in the divine record for 1500 years. On this account it is that the Scriptures are justly called SACRED, because, neither the "casualties of copyists, the corrosions of time," nor the most energetic exertions of Pagans and Deists, have been able to destroy them. The original Hebrew Scriptures have always been in their possession, have been daily read in their synagogues, and in their families, and as they were commanded, they have taught them to their children to this day: and notwithstanding that their powerful enemies, the *Babylonians*, *Persians*, *Grecians*, and *Romans*, are sunk in eternal oblivion, they remain a distinct people, agreeably to the divine declaration. Hence they have preserved their language, their religious laws, and ordinances to this day; no alteration could take place in their language, it has always been a living language.

But when we seriously consider that the Bible is the word of God, who governs the most minute concerns of this world by his providence, can we doubt, that he, who gave the Scripture for a rule of life to man—who commanded his followers to search this very Scripture, from which he himself taught, and preached, has preserved it pure to this day? To suppose the contrary, would be to conclude that the Bible is not the word of God, and that God does not govern

the concerns of man by his providence. It would be asserting, in plain terms, that the Scriptures have been mutilated by "the casualties of copyists, and the corrosions of time," which, if admitted, would render the words of Christ of no effect; because those Scriptures which he commanded to be searched, would become the work of man; and liable to similar objections in every age and nation till, perhaps, not a vestige of the original Scripture was to be found. What good can such writers propose to the present generation and to posterity, by inculcating doubts in the minds of the public as to the purity of the sacred original? Did they consider, how they expose the religion of the Bible by such a conduct, they would not so incautiously lay open the Christian cause to the attacks of Freethinkers, who will readily join them in their attempts to weaken, or destroy the genuineness, or authenticity of the original Hebrew scriptures.

It has been often asked, how have we various readings? The reason is obvious; after the dispersion of the Jews, Christians in the early ages of the church began to produce copies of the Hebrew Scriptures, and not being acquainted with the Hebrew language, as appears in their writings, produced spurious copies. This accounts for the different readings resorted to by those who bring this forward as an objection. Hence the translations of the *Septuagint*, *Arabic*, *Coptic*, *Ethiopic*, *Syriac*, and the *Vulgate*, (which does not deserve to be called a translation) wherever they differ from the original Hebrew, are spurious, and ought to be rejected. Let objectors examine the authorised copies in use among the Jews, which have been handed down to them from the time of their dispersion, and they will find that they all agree; there are no different readings, consequently they must be the same as the autograph of Moses.

It has been the custom of some of your learned correspondents to quote the objections made by Dr. Kennicott, where he has supposed that there was a necessity to correct the original Hebrew Scriptures, and thus they have been led into serious errors. I have had occasion to make some remarks on this attempt to *improve the word of God* by the inventions of man, and will again refer the learned and unprejudiced reader to some of the Doctor's proposed *mendings* Exod. xv. 2. **יְהוָה יִמְרָתִי וְיִמְרָתִי** *my strength and my song is the Lord*. He says that **יִמְרָתִי** *vezimrath* "being irregular, should probably be **יִמְרָתִי**. Agreeably to the Chaldee, Arabic, and Vulgate versions, the *yod* is necessary to **יִמְרָתִי**, four of the six valuable MSS. agree in reading it so." But this is a weak argument in support of the authority of these MSS. If a hundred MSS. or a hundred translations were found to agree in reading it thus, are we to ruin the sense of the passage on that account? The English translation is consistent with the original, except in the transposition of the word **יָהּ** *jah*, and the possessive pronoun improperly added, which does not occur in **יִמְרָתִי** *vezimrath*. The true translation of this passage evidently shows that we have no occasion to adopt such corrections as Dr. Kennicott has proposed. The literal translation is; *My strength,*

and song, is JAH. If Dr. Kennicott and his followers had been competently skilled in the language, they would have known that the possessive pronoun 'yod, was not at all necessary to זִמְרָת *vezimrath*, for as it occurs in נָזִי *nazi*, 'my strength,' and as the ו *vau*, conjunctive is prefixed to the following noun זִמְרָת *zimrath*, it connects the pronoun, in sense, therewith. Who would suppose, when the clause is translated as it literally stands in the Hebrew, *my strength and song is Jah*, that *my song* is not understood, as well as *my strength*? It is far more elegant and expressive, there is no tautology in the Hebrew Scriptures: but Dr. Kennicott has been induced to give what he calls, a necessary revision of the *Hebrew Scripture* from the English translation of this clause. The accents on נָזִי *nazi*, and יָהּ *jah*, confirm this reading; to which I refer the Hebraist.

By the same objector, and others who have copied from him, we are told that "בְּיוֹם ז' *in the SEVENTH day*, in the present Hebrew copy, is *probably* corrupted from בְּיוֹם ו' *in the SIXTH day*, as the Samaritan, Greek, and Syriac versions." But Dr. Kennicott, and your correspondents who have supported him, ought to have known that the clause is not בְּיוֹם ז' *in the SEVENTH day*, that is, with the numeral written with the seventh letter of the alphabet, ז *zain*; but that the ordinal numbers are used, as they always have been, in the Hebrew Bible, that is, they were always written at full length to avoid error, thus, בְּיוֹם הַשְּׁבִיעִי *in the SEVENTH day*, בְּיוֹם הַשְּׁשִׁי *in the SIXTH day*.

The learned and the intelligent, whether they understand Hebrew or not, must readily grant, that such mistakes as these, made by those who boldly write, and declare that there is a necessity for the correction of the Hebrew Scriptures, cannot easily justify their assertions. Thus, by erroneously concluding that irregularities and inconsistencies have been "foisted" into the original, they have presumed to find fault with the pure Hebrew, and have labored to corrupt the word of God, by substituting the bold additions of the Greek, Arabic, Samaritan, and Syriac translators, whose versions were made after the dispersion of the Jews, when the Hebrew language was but little known among Christians.

Before I conclude, I may be allowed to say, that in this day of Biblical inquiry, an attempt to reconcile those numerous contradictory parts of the translation, which have been brought forward to invalidate the truths of revelation, will, I trust, be very acceptable to all ranks of Christians. It will give no small degree of pleasure to the admirers of the divine records, when they know that there are no contradictions in the original Hebrew, though they are to be met with in the translations, and that when such passages are truly translated, they are perfectly consistent with reason and the intention of the sacred writer.

J. BELLAMY.

ON BENTLEY'S CALLIMACHUS.

To the EDITOR of the CLASSICAL JOURNAL.

How must petulance and ill-manners abound, when they overflow without the smallest provocation! In your tenth No. (p. 287.) I wrote a short article to suggest that a certain edition of Callimachus, &c. called Bentley's, was not the work of the great Bentley. It turns out that I was so far right; and, by the help of the worthy Nichols's very useful collection of literary facts, it is now ascertained that the real editor was the Rev. Thomas Bentley, one of the nephews of the great critic. (See Nichols's Literary Anecdotes, Vol. iv. p. 491, note.) So far is very well; and we might mutually rejoice that a common error has been refuted.

But your correspondent, S. S. I., chose to give himself the air of ridiculing my reasons; though they were, in fact, very good; and his own objections very foolish. I argued,—

1. That Bentley was not likely to publish a classic author anonymously, at the very close of his life.
2. That he was not likely so to praise himself as he is praised in that edition.
3. That he was never at Rome, as that editor declares he had been.

Now, S. S. I. not being able to perceive the difference between publishing a classical book, and such a work as the *Phileleutherus Lipsiensis*, cannot see the first improbability; and thinks that the two other circumstances may be accounted for by the desire of concealment. Really, if a man cannot see why an author of established fame should not wish to conceal the very circumstance which would stamp the chief value on his book, it is hardly worth while to tell him. Or if, assigning no probable reason for such concealment, he can suppose that such a man would invent false insinuations for the sake of making it effectual;—nothing can be seen in such a supposition, but the strange perverseness of the supposer's mind. Why Bentley wished to conceal, at first, his being the author of the Phil. Lips. we all know, except perhaps S. S. I.

On my conjecture about Dr. Warren, I laid no stress; and any one who was not determined to misunderstand, might have sup-

posed that I spoke of the similar appearance of the two books ; not the resemblance of the title-pages, which, as belonging to different works, must announce different things. Now, if S. S. I. does not know that a resemblance in the form and typography of a book is more evidence of a particular editor, than a vellum binding, he has very common things to learn relative to books, notwithstanding his conceit. That the matter of the edition in question is unworthy of the great Bentley, I thought as well as he ; but I hoped to rest the fact upon reasons less likely to be misapprehended by perverseness. Here, I own, I was mistaken. T. Bentley's edition of *Cicero de Finibus* I had not seen ; otherwise I might possibly have thought of him as editor. This conjecture certainly accounted best for the name of Bentley being always currently attached to the edition.

But your *learned* correspondent cannot finish the subject without falling into another mistake. Speaking of Dr. T. Bentley's editions of *De Finibus*, *Cæsar*, and *Callimachus*, he adds : " these, unless we mistake, are the *only* classical works published by the Doctor's nephew." Then, what is the meaning of these words of his informant, J. Nichols, in the very note from which he drew his other facts ? " May 21, 1713, was advertised, in a neat pocket volume, the most correct and beautiful edition ever yet printed of Q. Horatius Flaccus, ad nuperam Ricardi Bentleii editionem accuratè expressus. Notas addidit Thomas Bentleius, A. B. Coll. S. Trinitatis apud Cantabrigienses alumnus. Cantab. typis Academicis, impensis C. Crownfield?" S. S. I. will say, perhaps, because he is a disputer, that this edition, though advertised, was never published : but, as the edition stands fully recorded in catalogues, this subterfuge will not help him. The fact, then, is that Thomas Bentley published four, not three, classical books.

After all, what provocation could my former communication have given ? I will venture to say that there was no arrogance in it ; nothing that affected to be *elaborate*, as your correspondent sneeringly calls it. I had observed a common error, and I wished to correct it. I gave my reasons. If your correspondent did not like them, (as a distorted mind will seldom like right reasons) he might have given what he thought better : but why should he attack me, whom he knew not, and with whom he agreed on the main question ?—I will tell you why : because he fancied he perceived an occasion for vain triumph over an unknown writer, and could not resist the temptation. This is the truth, let him disguise it as he will. N.

June, 1814.

PŒCIOLOGRAPHIA GRÆCA.

NO. II.

We have before given Mr. Hodgkin's Table of the various forms of the *Greek Alphabet* in different ages. The Abbreviations and Connexions, in eleven plates, will close the collection, three of which we give in our present Number.

BIBLIOGRAPHICAL INTELLIGENCE.

LONGMAN, HURST, REES, ORME, AND BROWN'S GENERAL CATALOGUE OF VALUABLE AND RARE OLD BOOKS, Part 1. for the year 1814, containing the class of "Auctores Classici et Miscellanei, Gr. et Lat." the greater part of which are works of considerable value, or extreme rarity. Price 1s.

The *Rape of Proserpine*, with other Poems from *Claudian*, translated into English verse, with Notes and a prefatory Discourse, by JACOB GEORGE STRUTT. In this translation it has been the chief object to display to the English reader, the peculiar beauty and richness of *Claudian's* muse; those pieces therefore, whose subject is too much debased by adulation and panegyric, are purposely omitted. Elegantly printed in small octavo. pr. 8s. 6d.

The *Latin and Italian Poems of Milton*, complete, translated into English verse, by the same. Elegantly printed in small 8vo.

NOTES TO CORRESPONDENTS.

We have received several letters, complaining of delay in the insertion of the favors of our Correspondents. We are grateful for them, and sensible of their value. But they have been lately so numerous, that they far exceed the limits of our regular numbers. We have therefore ventured *for once*, to print a Supplementary Number, which we trust will be found sufficiently interesting to justify the liberty we have taken. We throw ourselves on the judgment of our readers; after their verdict we shall not apply for a *new trial*.

The article sent by Mr. D. is too personal, not to say scurrilous. He well knows that we do not refuse to admit criticisms on the communications of our contributors; and that we do not exclude severity, if it is conveyed in unoffensive language. We are as hostile as he can be to some of the opinions of the writer whom he attacks; but he must recollect that, in his communications to us, that writer has always respected the religion of his country.

We have been desired to insert the *Carmen Seculare* of FRIDER. ROTH; but we were checked in our wishes by the following line, among others:

"Una casas haurit, regum turres que, ruina."

See *Adversaria*, p. 589.

M. P. will not easily find *imperii* used in poetry as a word of

four syllables, or the first syllable in *reperit* short. His verses deserve in other respects great attention.

If *Homo Sum* states no objection in the course of a month, we will send his letter to another publication, in which he will more probably obtain satisfaction on the nature of his inquiry than in this Journal.

Our notice of the new edition of *Brotier's Tacitus* is unavoidably postponed.

We shall be obliged to any of our Readers to send us additions or corrections to the *Lists of Hebrew Grammars* inserted in our present Number, as it is more than probable that it is at present incomplete.

J. J. on the *Book of Jasher*, &c. in our next.

In our next we shall insert the article on the *Poetry of Professors Barrow and Duport*.

Conjectures on the Chronology of the Travels of St. Paul are unavoidably postponed.

on *Hebrew Criticism* in our next.

E. S.'s *Inscriptions* will form an interesting article.

Bibliotheca Gossetiana will be continued in our next.

Bentley's Emendation on Menander in our next. We have hopes of procuring from a Correspondent some remarks on Bentley, to form an Appendix.

A set of *Fables*, supposed to be Phædrus's, have been lately published in Italy, and reprinted by Renouard, in Paris, 1812, 12mo. pp. 40. We shall give them entire in one of our future Numbers. Spurious or genuine, they will be interesting.

De Æschyli Epodis Commentarius as soon as possible.

Literary Intelligence must be deferred to our next Number.

We have been promised by a friend a Collation of an ancient edition of Terence, unknown to Fabricius, Ernesti, and the Bipont editors. We believe it is the same with the one thus specified by Mr. Dibdin, p. 394. 2d Ed. *Terentius Guid. Juvenalis et Ascensii* [Lugd.] 4to. 1506. *Litteris Gothicis*.

In a future No. we hope that our correspondent will favor us with some remarks on Dr. Middleton's Observations respecting this disputed verse in his work intitled, *The Doctrine of the Greek Article applied to the Criticism and the Illustration of the New Testament*, London, 1808. 8vo. pages 632—53. Indeed we should feel ourselves greatly obliged to any Scholar, who would favor us with a notice of this work. Mr. J. Jones, in his *Illustrations of the Four Gospels*, has animadverted on it in terms of severity. We would direct the attention of any Scholar disposed to favor us with such a notice, to Mr. Veysie's Remarks on the Greek Prepositive Articles, and to the Observations on them in the *Monthly Review*, and also to a paper in the *Critical Review*.

Supplement

TO NO. XVIII.

OF THE

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FOR

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THE FOLLOWING
SCARCE TRACTS

ARE

INSERTED IN THE NUMBERS OF THE CLASSICAL JOURNAL
Already Published.

- I. **CARMINA HOMERICA:** *Ilias et Odyssea a rhapsodorum interpolationibus repurgata, et in pristinam formam redacta; cum NOTIS ac PROLEGOMENIS, studio RICARDI PAYNE KNIGHT.* 2d edition, with very many additions. *** *A copy of the first Edit. (of which only a few copies were printed,) was lately sold by Auction for upwards of £7.*
- II. *A Chart of 10 Numerals in 200 Languages, with a Descriptive Essay* By the Rev. R. Patrick, Hull.
- III. *Account of Herculaneum.* By the Rev. Mr. Hayter.
- IV. *An Introductory Essay on the Prepositions of the Greek Language.* By Professor Moor.
- V. Bishop Pearson's *minor Tracts chronologically arranged.*
- VI. T. Falconer's *two Letters On the Oxford Strabo.*
- VII. *De Græcorum Verbis in Regulâ flectendis;* a C. S. G. Hauptmann.
- VIII. G. Canteri *de ratione Emendandi Græcos Auctores, Syntagma recens auctum.*
- IX. Wasse *On Latin Scholiasts.*
- X. *Oratio de Publicis Atheniensium Moribus,* a Valckenaer.
- XI. Lamberti *Bos regulæ præcipuæ accentuum.*
- XII. Ruhnken's *Animadv. in Xenophontis Memorabilia.*
- XIII. *Oratio de Linguae Arabicæ utilitate, antiquitate, et præstantiâ;* a Hyde.
- XIV. *De Ludis privatis ac domesticis Veterum;* a J. C. Bulengero.
- XV. *Fontes quos Tacitus in tradendis rebus ante se gestis videatur sequutus paucis indicat* J. H. L. Meierotto. reprinted. This is from a scarce tract in folio. 1795.
- XVI. *Notarum Romanarum ac Literarum singularium compendiique scriptionis in antiquis codicibus et monumentis obtri Interpretatio, ex variis auctoribus collecta.*
- XVII. *Fragment of Longus—with Latin Translation.*
- XVIII. *Oratio de Constitutione Tragædiarum, et Sapientia civili, atque eloquentia ex earum Lectione haurienda.*
- XIX. *Remarks on the Miscellaneous Observations on Authors Ancient and Modern.*
- XX. *An answer to a late Book written against Dr. Bentley, relative to some Manuscript Notes on Callimachus.*

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SUPPLEMENT
TO N^o. XVIII.
OF
The Classical Journal,
FOR JUNE, 1814.

OBSERVATIONS
ON THE
GEOGRAPHY OF SUSIANA.

BY WILLIAM VINCENT, D. D.

THE Geographical Memoir of the Persian Empire, published last year by Mr. M'Donald Kinneir, and accompanied with a map by Mr. Arrowsmith, opens a field of information little explored by travellers from Europe, and described very imperfectly both by ancient and oriental writers.

The vast tract of country between the Indus and the Tigris comprehends so large a proportion of desert towards the province of Seistan, on the north, and such a line of desolation towards the coast of the Indian Ocean, on the south, that there has been little to attract the curiosity of travellers, or the adventure of merchants, our best sources of intelligence; and armies have seldom traversed it, but with the view of more distant conquests beyond the Indus.

Alexander, Timour, Humaioon, and Nadir Shah, all advanced either by a northern or an intermediate route; but Alexander only (if we except the fabulous accounts of Dionýsus and Semíramis) had the fortitude to hazard a march through the burning sands of Gadrosia on his return, or the wisdom to explore the ocean on that desolate coast, by committing his fleet to the guidance of Nearchus.

To illustrate the course of this fleet was impossible, previous to the survey of the coast by Commodore Robinson, in 1774, under-

taken by order of the East India Company, from Bombay; and happy am I to find, that, by comparing that survey with the route of Captain Grant, and the other routes inland, directed by Sir John Malcolm, and specified by Mr. M'Donald, I have conducted Nearchus from the Indus to the Gulph of Persia, almost without an error.

An additional pleasure it would have been, if the geography of Susiana, which I had traced out from all the authors, ancient, modern, and oriental, that I could discover, and corrected with great attention in my second edition, had coincided with the account of Mr. M'Donald, derived from a personal visit to that province. But this, in one respect, was not to be required of me; for there were, when I wrote, no data in existence from which it was possible to trace the course of the rivers inland. Their source from the mountains, their order and succession, their issue into the Gulph of Persia, were easily obtainable; but by what lines they passed through the intermediate country, there was no authority in the ancients to decide, no maps to be depended on, no modern travellers to correct the mistakes or variations of the learned, who had embraced different opinions upon the subject.

If Mr. M'Donald is right in his description of the rivers and their courses, still he laments himself (p. 104) that he cannot reconcile his account with the geography of the ancients. I must not say that his own account is incomplete; neither am I in the habit of questioning the veracity of any traveller, when he has actually visited the country which he describes. I concede likewise, that throughout the whole work of Mr. M'Donald, there is the strongest evidence of his attention to truth, unbiassed by prejudice or partiality; and every reason to be persuaded that in the parts, which he did not personally explore, his information is derived from the best sources that were accessible.

But in the province of Susiana, as I am most ready to acknowledge my own errors, so I hope it will give no offence to Mr. M'Donald if I suggest to him that there are difficulties still remaining, which neither his book nor his map have completely removed; and that his reasoning has not yet convinced me that the Susa of the ancients can be identified with the modern Sus.

Upon the rivers of Susiana there is no longer any dispute between us; for his map, which gives a second source on the west to the river Eulêus, not only corrects the principal error I have committed, but reconciles the apparent discordance of the ancient historians. Some of these, it is well known, had reported that the Kings of Persia drank no water 'but that of the Eulêus; others

* The Persian Ambassador in 1810 said that water from the Karoon, or Eulêus, was still carried to Basra.

attributed the same honor to the Choaspes; the conclusion therefore was, that the two names belonged to the same river. I had conjectured¹ that the Eulêus had two sources; but finding no authority to confirm this supposition, I was necessitated, in detailing the march of Timour, to place Dez-Phoul on the Eulêus, although it is in reality on the western source, which I now consider as the Choaspes.² For this information I feel myself much indebted to Mr. M'Donald.

This western source he calls the Ab-Zal; the same name which it bears in the Commentaries of Timour; and he again gives this branch two sources, one in the mountain of Shuttur, and the other in those of Louristan (p. 96); they form a junction three days' journey north of Dez-phoul, and fall into the Karoon, or Eulêus, at Bundekeel, eight farsangs, or four-and-twenty miles, below Shuster. (p. 86.) From this account we collect, that both these sources, rising out of the chain of mountains which surround Susiana, have their origin in Media. But still the Ab-Zal cannot be the river of Susa; for whatever name that river is to bear, it must have three properties; that is, it must rise in Media, it must pass by the capital, it must communicate with the Gulph of Persia. Now the Ab-Zal has but one of these properties; it does rise in Media, but it does not pass by the capital, (if Sus is to be assumed for Susa), it does not communicate with the Gulph directly, but by the intervention of another river.

The Karoon, therefore, is the true Eulêus, for Mr. M'Donald himself says it rises from the mountains of Louristan 22 farsangs S. W. of Ispahan, out of the same hill as the Zeinderood or river of Ispahan, but on the opposite side. This should be the Susiana side, but Mr. M. calls it a Median River, (p. 103.), and this stream passing so near the capital as to embrace it, the capital Susa must be at Shuster and not at Sus, for if Sus be assumed for the capital, the Ab-Zal does not approach it nearer than seven or eight miles, by Mr. M'Donald's own account. I refer the whole to the testimony of Pliny,³ Ptolemy, and Dionysius.

A third river, called the Kierkè by other writers, the Kerah or Kara-sou⁴ of d'Anville and Mr. M'Donald, is by him assumed

¹ See Ancient Commerce, Vol. I. p. 448.

² Susa seems placed indifferently on the Eulêus or Choaspes by different authors.

³ Pliny, lib. vi. c. 16. Eulæus ortus in Medis. Dionysius: Χοάσπης ἔλκειν Ἰνδὸν ῥέωρ, lin. 1073.

⁴ Ἰνδὸν must be a corrupt reading, unless it mean only strange, or foreign. Salmasius reads, Μηδὸν ῥέωρ.

⁵ Kara-sou signifies *black river*, and Mr. M. says it is a furious stream; if so, perhaps turbid, and not likely to become the favored beverage of kings.

for the river of Susa, as passing by Sus; but this, I think, would not be called a Median river, either by ancients or moderns; neither, if it were so called, would it answer the purpose, for it issues into the Tigris,¹ and does not fall into the Gulph of Persia. It is true that it rises beyond the mountains, but in a province which, I imagine, would have been called Korduênè² by the ancients, as it is styled Kurdistan by Mr. M'Donald; which, though comprehended sometimes in the general name of Media, is so peculiarly distinguished by the origin, genius, and manners of the inhabitants, that the district would rather have been specified, than the province at large; for the natives are the Kurds, the Kardaces of various authors, the Kardookhi of Xenophon, so celebrated as a race of plunderers in all ages, as to give a prevalence to the name of the country which they possessed. But on this more hereafter.

At present I shall pass with Mr. M'Donald to the eastern rivers of Susiana, called the Koprátas, the Pasitígriis, and the A'rosis, and known to oriental writers by the respective names of the Khoo-rookhankende, the Jerahi, and the Tab or Endian; for however incorrectly I may have traced the course of these streams, in regard to their order and succession we are both agreed.

The Koprátas and Pasitígriis³ unite with the Eulêus, and issue into the Gulph of Persia by the same mouth. This is a point on which the Greek and Persian geographers are agreed, and is confirmed by Mr. M'Donald: he differs only from the Voyage of Nearchus in giving their respective courses, but not in their order or succession: his distance, however, between the Eulêus and the Pasitígriis corresponds with the account of the Greeks and the Persians; he states it at ninety miles; a space which a Tartar army of horse might pass in three days, and a Macedonian army⁴ of horse and infantry might traverse in four: and these are the marches attributed to Alexander and Timour, on their advance towards Persis, by their several historians.

But if Mr. M'Donald's map is correct, as it carries the ordinary road from Shuster to the A'rosis across the Koprátas⁵ and Pasitígriis, near the sources of those rivers, it is by no means easy

¹ According to D'Anville and Thevenot; but Mr. M. says into the Shat al Arab.

² Usually written Gordyênè.

³ There are six or seven streams that pass through the Delta, but these two join the Karoon before its issue into the sea.

⁴ They probably marched by night, as Antígonus is reported to have done by Diodôrus, l. xix. c. 18.

⁵ Diodôrus represents the Koprátas as 400 feet wide, and not passable without boats; l. xix. c. 18. ὅςδ' ἐν τῇ καταροῇ προσεδείτο πλοίων ἢ ζεύγματος.

to reconcile this with the navigation of the Pasitigris by the fleet of Nearchus, as it is given by Arrian, or with the expedition of Antigonus, as recorded by Diodorus; for Antigonus was stopped by the Koprátas; and though he dispatched a small body of his forces across that river, when they were attacked by Eúmenes he could not support them from his main body; and upon their defeat, he was forced to retreat over the mountains on the north into Media. Such an event does not correspond with the impediment of an inferior stream near its source, nor with the account of Diodorus. Mr. M'Donald, however, though he says in one place that this stream is fordable for ten months in the year, (p. 105) allows in another, that at some seasons it has a considerable depth.

The Pasitigris of the ancients corresponds no better with the account of Mr. M'Donald; for Diodorus¹ informs us, that its depth is equal to the height of an elephant, (that is twelve or fourteen feet) that it has a course of seventy miles from its source, that it is from three to four stadia (near half a mile) wide, and that it is frequented by fish and marine animals seldom seen in rivers. These are the circumstances that, I conclude, have compelled Mr. M'Donald to confess that he found it impossible to reconcile the actual appearance of the country with the account of the ancients.

The historians, nevertheless, are entitled to our confidence in their veracity, because the Greeks were not merely the transient visitors or conquerors of this province, but kept possession of it for between two and three hundred years; and during such a period, information sufficient must have been obtainable from travellers, merchants, military men, and writers, who had not only visited it, but resorted to it, and resided in it for the purpose of advancing their fortunes.

Mr. M'Donald does not acquaint us from what sources, exclusive of his own excursions, he has derived his intelligence; but one of those was conducted with such a rapidity, that it is impossible he should have cast more than a glance of his eye over the space that he traversed. His journal shows, that on the day he left Shuster, in order to visit Ram Hormoz, he fell in with a party of banditti, which he was obliged to encounter, when he had the good fortune to make one of the principal ruffians prisoner. With this man he ventured to come to terms, upon condition that the party which had assailed him should become his conductors on his expedition; and with this escort he galloped from Shuster to Ram Hormoz, near ninety miles, in one day. How much a man of intelligence and experience might observe in the course of twenty-four hours, I pretend not to ascertain; but as I give him as much credit for his veracity as his courage, I think he will not be offended

¹ Lib. xix. c. 17.

if I say, that the best and bravest man living cannot compare the acquisitions of a day with the general testimony of writers ancient and oriental. This, however, if I understand him rightly, was not the only time he travelled this road; for there appears a second expedition from the Shuster to Schirauze, in company with Mr. Monteith of the engineers, who took the latitude of several places through which they passed; this seems to imply a journey performed at greater leisure, and with better opportunity of making their remarks and inquiries.

I must *not* hazard the surmises of a recluse against the experience of a traveller; but I do strongly suspect that the modern road from Shuster to Persis must be different from the ancient line. This supposition, if admitted, would account for the different appearance of the rivers in the lower part of their course, and solve the difficulty; but I must confess that this conjecture, however specious, or even probable, is not supported by any written evidence.

One error more is all that I am charged with on this eastern boundary of Susiana; that is, placing the town of Raghian on the A'rosis, which Mr. M'Donald fixes at the Pasitigris or Jerahi. I can only plead in return, that Ebn Haukal (p. 96) writes thus, "The river Tab [or Arosis] issues from the mountains of Ispahan: and proceeds to Arjan;" and Al Edrissi (p. 126) makes the boundary between the provinces at the bridge Baccar, a bow shot from Ragian. It is manifest, therefore, that Arjan and Ragian are the same, placed by both writers in the province of Fars, not in Susiana, nor on the Jerahi, but on the Tab. The Tab was moreover styled Ab-Argoun, or Ar Ragian, the River of Ragian, from the name of that town formerly, as it is now called the River Endian, from a place so named on its bank at present. I am only the publisher of this account; and, as I have given up my authors, if I am still punishable by law, I appeal to equity for my acquittal.

My observations must now be transferred from the eastern to the western boundary of Susiana, on the Shat al Arab. Here we are presented with four rivers, which arise in Kurdistan, and issue into the Tigris a few miles above¹ Khorna. Otter has specified the names of these streams, three of which join the Kierkè, and pass under that name into the Tigris. One² of these is undoubtedly the Gyndes of Heródotus, so humbled by Cyrus; but our concern is with the Kierkè alone, called Kerah by Mr. M'Donald, on which the town of Sus is situated, which, in conformity to the opinion of Major Rennell, he concludes to be the ancient Susa.

¹ Mr. M. says below Khorna.

² Most probably the Kierkè, which Mr. M'Donald calls a furious stream. p. 97. D'Anville supposes the Kierkè to be the Gyndes.

It may be presumption to dispute the authority of two writers so well qualified to pass judgment on such a question; but as their proofs have not yet produced conviction on my mind, if I maintain my own opinion with the respect due to two such eminent geographers, the controversy ought to be deemed an effort to ascertain the truth, without imputing it to the vanity of displaying erudition, or fomenting a wanton spirit of contention.

The first appeal I make from their decision is the course assigned to the Kierkè, sometimes called the River of Khoremad by Major Rennell. Instead of carrying this stream into the Tigris, in his Geography of Heródotus he makes it the source of the Eulèus, and connects it into the Gulph of Persia. This supposition answers two purposes, for it gives a remote head to the Eulèus, corresponding with the Greek authorities, and leaves a passage open from the Gulph to Susa, which all the authorities, ancient and oriental, require. But it is advanced in opposition to the testimony of one witness, whose evidence appears to be incontrovertible.

A native of Basra, one of the sect called Christians of St. John, has furnished us with a plan of the environs of that city, for the purpose of ascertaining the residence and numbers of his brethren dispersed in the villages around. This plan is preserved in the work of Melchizèdec Thevenot, and if it be referred to, the name of Kercha occurs at number 48, the Kierkè of the maps, the Kera of Mr. M'Donald. Mean as the performance of this native may be in point of geographical accuracy, the disposition and relative situation of the places and rivers mentioned, appears in correspondence with all that we know of the country at the present hour; and if the whole in this respect be right, it can hardly be wrong in a single instance. All the maps which I have seen, previous to that adapted to Heródotus, correspond with this of Thevenot in carrying the river of Khoremad into the Tigris. What has induced Major Rennell to change this course of the river is not so manifest, except that the ancient Susa must be placed on the Eulèus; and therefore a different course must be given to the Kierkè, in order to identify it with that river. The modern Sus is on this Kierkè, and is not approachable by the Eulèus; but by the Eulèus Nearchus sailed up to the ancient Susa, and from the same city Alexander sailed down to the Gulph of Persia.

In order to obviate this difficulty, Mr. M'Donald styles the western source Eulèus, which I consider as the Choaspes; but the name is disputable, and at present of no importance. This source, he says, is navigable up to Dez-phoul, and Dez-phoul is within seven or eight miles of Sus. He supposes, therefore, that Nearchus came up to Dez-phoul, and that this was considered as arriving at Susa. But Susa was not at seven or eight miles distance from the river, whatever name it bears; it was *upon* the Eulèus;

and no city is said to be *upon* a river, when there is an interval of so many miles between. The modern Sus was and is *upon* the Kierkè, and the ruins, according to Mr. M'Donald, extend twelve miles inland from the bank of that stream: now it is only at the termination of the ruins that the interval is taken to Dez-phoul, and Dez-phoul is at the distance of twenty-eight miles from Shuster, which I contend, is Susa. To this it may be added, that if a city placed between two rivers touches one of them on the west, and does not touch the other at a less distance than seven or eight miles on the east, it will never be said to lie on the eastern stream, but on the western. This is precisely the site of Sus: it lies close to the Kierkè on the west, and then, after an interval of twelve miles, covered with ruins, its eastern boundary is still seven or eight miles distant from the Ab-Zal.

Let us consider, therefore, the distance from Shuster to Sus of thirty-five miles, added to the ninety miles from Shuster to Ram Hormoz, and then ask, how it was possible for a Macedonian army, consisting of infantry as well as horse, to march 125 miles¹ in four days, in such a climate as that of Susiana. But this is not all, for unless the Macedonian army was previously collected at the eastern wall of Sus, we ought to take our account from the centre of that city, and add six miles more to the former sum, making the whole 131 miles, or a march of nearly 32 miles a day for four days: an army of Tartars, Mahrattas, or Cossacks, may perform this, but for a corps of all arms, in such a country, and with no particular object in view, it was at least unnecessary, if not impracticable.

As Mr. M'Donald considers the whole difficulty of identifying Shuster with Susa as mere matter of conjecture, (p. 100) and the discussion as uninteresting, he will probably pay little attention to these minute particulars; but Major Rennell was evidently of a different opinion, for he thought, perhaps, as I do, that the investigation of truth, even in questions of curiosity, is a rational amusement to an enlightened mind, and that the reconciliation of ancient historians with each other, or of ancient geography with the modern, is a task worthy the labor of any one, who has made himself master of the subject.

¹ I have not inflamed but moderated this account, for Mr. M'Donald, at p. 57, says, he estimates the Farsang at $3\frac{1}{2}$ English miles; and his route (p. 459.) gives 12 Farsangs from Shuster to Dez-phoul. Reckoning, therefore, by the route, it would be 45 miles, whereas at p. 99, he states it at 23 miles only, and I have taken the lower number in preference to the higher. I am not certain that Timour marched this in three days, for the interval given in Chereffeddin, is from the 19th to the 22d of April; if both days are to be reckoned inclusive, Timour employed the same time as Alexander.

What I had to say in answer to Major Rennell I have stated with all due deference to his superior acquisitions in the voyage of Nearchus, (Ancient Commerce, Vol. i. p. 447. 2d. edition.) It is a prolix disquisition, calculated only for such readers as take a pleasure in geographical research, and not necessary to be repeated upon the present occasion. I shall confine myself, therefore, to such arguments as Mr. M'Donald has advanced in favor of Major Rennell's theory, in which, though he says he leaves the decision to the reader, he evidently inclines the balance in favor of my opponent.

For first (at p. 104.) he quotes Diodorus in opposition to Quintus Curtius, respecting the distance from Susa to the Pasitigris, and Diodorus (Lib. xix. c. 17.) does undoubtedly assign only one day to the march of Eumenes—*ὤρμησεν ἐπὶ τὸν Τίγριν ποταμὸν ἀπέχοντα Σούσων ὁδὸν ἡμέρας*—by *Τίγριν* he means Pasitigris, as Wesseling has fully proved; but (Lib. xvii. c. 67.) this same Diodorus says of Alexander, *Αὐτὸς δὲ . . . τεταρταῖος ἐπὶ τὸν Τίγριν ποταμὸν ἀφίκετο*—exactly corresponding with the words of Quintus Curtius, (Lib. v. c. 3.) *Rex quartis castris pervenit ad fluvium : Pasitigrim incolæ vocant.* Now it is well known, that Diodorus, in tracing the history of Alexander and his generals, in different parts of his work followed different authorities; to reconcile him, therefore, to himself, we must either suppose, that in the 19th book his text is corrupted, or that it is derived from a corrupt source.

If this citation of Mr. M'Donald's had led to no ill consequence, I should hardly have adverted to it; but it has induced him in another passage (p. 105) to turn the Koprátas of Diodorus into the Karoon or Eulêus of Shuster, and the Kerah or Kierkê into the Choaspes: to this expedient he was forced, in order to make his theory consistent; but if Susa stood upon the Choaspes, (call it Eulêus Ab-Zal, or Karoon, as seems best,) the Kerah can never be converted into the Choaspes, until its stream shall be turned into the Gulph of Persia, instead of into the Tigris—and this Major Rennell plainly discovered.

This is not all, for the Eastern rivers are three; three by the march of Timour as well as that of Antigonus; but one of these must be suppressed, in order to reckon the Koprátas for the Karoon—and this must be done, not only contrary to the testimony of Diodorus, but of Strabo likewise, for his language is, *μετὰ γὰρ τὸν Χοάσπην ὁ Κοπράτας ἐστὶ καὶ ὁ Πασίτιγρις*, (p. 1034. Oxford edition)—that is, the Koprátas is not the Choaspes, but a river to the eastward of it; and if Mr. M'Donald acknowledges that a Choaspes is necessary to give the site of Susa, Susa and Shuster must be on the same stream, whether called Choaspes, Eulêus, or Karoon.

The intricacy of this question, and the disputes of the learned, may be seen at large by consulting the notes of Freinshemius on Q. Curtius; and the ancient authorities, as well as the modern, are much perplexed, from the little knowledge of the interior obtained by both. Ptolemy had learned nothing of a Kierkè—Pliny has confounded the Pasitigris with the Tigris, or rather with the Shat¹ al Arab—Salmasius has mistaken the same river for the A'rosis—Cellarius could not discover the Mosêus, which is the Khore Moosa,² the issue of the Karoon. The first real dawn of light is the march of Timour, in Chereffieddin; but from that I could discover only the order of the rivers, not the line of their course—to Mr. M'Donald I am indebted for the first genuine information, and I acknowledge the obligation with gratitude. If I controvert his system, I do it with diffidence in my own conceptions, and whenever I see reason to alter my opinion, I shall embrace conviction as readily as I have labored in the investigation of truth.

A second argument, Mr. M'Donald derives from the extent and nature of the ruins at Sus; they stretch, he says, over a space of twelve miles, in the form of mounds and broken ground, like the ruins of Babylon, and consist of bricks and tiles, but no stone. Upon this I should observe, that the extent does not seem so singular as the materials, for when Susiana was a favored province, and the treasures of the empire laid up at Susa—when the sovereign visited it annually—when commerce and agriculture were protected, and communications opened by natural and artificial water-conveyance—it is not extraordinary that many extensive cities should grow up, under a fostering government, as we learn from History they did.

But the materials, of which the ruins remain, do so far correspond with a passage of Strabo, (p. 1032. Oxford edition,) adduced by Mr. M'Donald, (p. 104.) that if I could reconcile my conceptions to the locality, I should have little to invalidate his conclusion. Strabo certainly does say, that the city was built of brick; and it is well known that Shuster was, and is, built with stone. To this, I have only another inconsistency to object in favor of Shuster, which is, that it stands on an eminence, as Susa ought to do, and that Sus is on a plain. But a stronger objection is, that Strabo's is only hearsay evidence, *καθ' ἄλλους εἰρηκασί τινας*. This, however, I would not insist upon, if my first argument for the locality did not appear to me as a demonstration. The extent, however, of Sus is of little importance, as Mr. M'Donald allows

¹ After the junction of the Euphrates with the Tigris, the united stream is called the Shat-al-Arab, till it issues into the Gulf of Persia.

² An hundred years ago the passage to Basra and to Shuster was made by this Khore. Khore means a *division* of the Delta, formed by a stream.

that Shuster was a city of vast extent, and no trifling magnificence ; (p. 98) if this can be said of it now, what may we not attribute to it, when it was formerly one of the capitals of the Empire ?

It does not appear, by a reference to Mr. M'Donald's disquisition, that he anywhere notices the work of Chereffeddin ; it is to be regretted, that this author never attracted his attention, because the detail of Timour's march, which he has given, is in perfect correspondence with that of Antigonus in Diodôrus ; and the authority of Chereffeddin is unquestionable. Adulation and amplification, in respect to his hero, he may justly be charged with ; but his journal of the progress of the army is taken from the Archives¹ of Samarcand ; and the registers preserved there, it is well known, were drawn up from the dispatches regularly transmitted by the secretaries, who attended the army for this purpose, and they seem intitled to the same credit as an English Gazette.

From this account it appears, that Timour was at Dez-phoul on the Ab-zal on the 16th of March, 1403,² and that he reached the Tchar Dankè on the 18th.—Tchar Dankè expresses the *four streams*, or cuts, derived from the Eulêus, which encircle Shuster on the west ; after crossing which, he entered the city, and remained there till the 19th of the following month ; on that day he passed the Dou-dankè, or *two cuts*, which encircle Shuster on the East ; on the 22d he reached the Koorookhan-Kende, and arrived at Ram Hormoz on the 23rd. Now, as Mr. M'Donald agrees with me, that the river of Ram Hormoz is the Pasitigris of the ancients, he must allow that the Dou-dankè is the representative³ of Eulêus, the Koorookhan-Kende of the Koprâtas, as well as that the Jerahi, or river at Ram Hormoz, is the Pasitigris.⁴ These three rivers

¹ On the authority of these Archives, see the report of Arabsia, who, although the professed enemy of Timour, bears this noble testimony to his love of truth—Nec [Timour] ex iis quicquam detrahebat aut exaggerabat, atque in eo hanc intendebat utilitatem, ut qui res ipsius ignorarent, eas quasi præsentes haberent. (Arabsia, tom. iii. pp. 783 et 857. Ed. Manger.) The same regard to veracity may be collected from Timour's own Institutes, and yet he was the greatest author of oppression, rapine, and slaughter, that the world ever saw, except Zingis Khawn and one more.

² There is a confusion of ten years in the Chronology of Chereffeddin.

³ So far representative as derived from the main stream.

⁴ There are, I must confess, some difficulties in the different accounts of Mr. M'Donald, Chereffeddin, and his commentator Petis de la Croix, which I am not yet able to reconcile. According to Chereffeddin, Timour, after passing the river of Ram Hormoz, crossed two others, the Fei and the Ab Argoun. Of the Fei I cannot speak, it may be the small stream that goes to Dorack ; but the Argoun, which I have considered as the Arrhegian or Tab, answers rather to the Jerahi of M'Donald, for he places Bebhegan between the Jerahi and the Tab ; but Timour is said to have encamped at Bebhegan, after passing the Ab Argoun ; if, therefore, this river is the

completely reconcile the march of Antígonus with that of Timour, and identify Shuster with Susa on the Euléus.

On the advance of Alexander from Susa to Persis, the Koprátas is not mentioned, but the testimony of Strabo and Diodórus is amply sufficient to ascertain its existence and its place;—it is acknowledged likewise by Mr. M'Donald. On this point, therefore, there is no controversy; but upon the return of the Macedonian army, when Nearchus had first sailed up the Pasitígriis to join his sovereign, and again fell down the stream to its junction with the Euléus, in order to ascend that branch to Susa, the inspection of Mr. M'Donald's own map is, in my judgment, sufficient confirmation, that the Euléus and the Karoon are the same. The Karoon he describes as a noble river, in many parts three hundred yards wide, its depth even at this day, he adds, is sufficient to convey vessels of twenty-five tons up to the bridge below Shuster; and if so, fully answerable to the navigation of Greek galleys. The present bridge is a mound to raise the water,¹ and a magnificent work attributed to Sapor Zulectaf; it is four miles from the city. The distance of the ancient bridge is not specified, it might be more or less, as it was not a permanent building, but a bridge of boats, called *Zeûγμα* by Strabo, who brings up Nearchus to this point. The consistency of these particulars is sufficient evidence, that they are correct; and there is nothing which should induce us to proceed eight and twenty miles farther to find a bridge at Dez-phoul, where we are still at eight miles distance from Sus.

The passage of Alexander down the Euléus, from Susa to the Gulph, and up by the Shat-al-Arab and Tigris to Opis, is in perfect correspondence with the preceding circumstances. This I

Arreghian. McDonald places Bebhegan on the West, and Chereffeddin makes it East of the Tab. According to Petis de la Croix, I am correct in identifying the Ab Argoun with the Arreghian or Tab, for he writes, *Ab Argoun, rivière qui sépare le Royaume de Kouristan [Susiana] de celui de Fars*; in which he agrees with Ebn Hankaal and Al Edrissi; but he then adds unfortunately, *et se décharge dans Ab Zal*, by which he means the Euléus: now the Tab does not join the Ab Zal or Euléus, as the other rivers do. Afterwards he says of Bebhegan, *Ville de Fars*, placing that town in Persis which McDonald fixes in Susiana. Notwithstanding these discordancies, I do not think the arrangement of the Euléus, the Koprátas, and the Pasitígriis, can be disputed. See Chereffeddin, tom. ii. p. 186.

¹ The work of Sapor Zulectaf, constructed for this purpose, is described by a variety of authors: whether it answers to the description at present is not so clear, for Mr. McDonald informs us, that the main arch is 80 feet high, from which the natives frequently throw themselves into the water without injury. This seems to imply a passage for the stream under the arch, and a depth of water sufficient to answer all the purposes of inland navigation. Whether the Ab Zal is navigable to Dez-phoul he does not specify. The bridge at Dez-phoul is likewise attributed to Sapor Zulectaf. See Chereffeddin, tom. ii. p. 170. Paris edn. 1722.

have discussed at large in the sequel to the voyage of Nearchus, and there is no occasion to repeat it here. I regret that I have it not in my power to consult Otter at present, as I recollect that he has much oriental authority in respect to Susiana. I shall notice, therefore, only one circumstance more, which relates to the inland communication between Shuster and the Shat-al-Arab. There are, or were formerly, two canals opened for this purpose—one on the North, called Mesercan,¹ which passed in a westerly direction from that city to Ascar Mocran,² and thence thirty miles to Ahwaz; from Ahwaz (the Haweeza of Mr. M'Donald)³ it passes into the Shat-al-Arab, between Khorna and Basra, at a place called Suab or Soueib, and it is still navigable from Ahwaz, if I am not misinformed; but Al Edrissi notices it, in his age, as not admitting a passage up to Shuster, except at spring tides.

A second canal is the well-known Hafar cut, which passes from the mouth of the Karoon or Eulêus, at the head of the Delta, and enters the Shat-al-Arab about eight and twenty miles below Basra. This is still navigable; it is said to be a work of man by Nearchus and Arrian, and not questioned by Mr. M'Donald.⁴ Through this channel Alexander sent his disabled ships, while he proceeded down one of the Khores, or divisions of the Delta, to the Gulph.

His own course, and the passage of the disabled ships, by the Hafar canal, are so precisely expressed by Arrian, that they cannot be mistaken—"He sailed down the Eulêus towards the sea, and when he was now *near* the issue of that river into the Gulph, he left there the bulk of his fleet, and all his disabled vessels, but he took with him such as sailed best, and proceeded with them till he reached the Gulph itself, and [then coasting the shore of the Delta] entered the mouth of the Tigris, [or Shat-al-Arab] but the vessels he had left behind, passing by the Eulêus into a canal,⁵ which is *cut* from the Tigris into the Eulêus, entered the Tigris by that cut."

¹ Mushirkan of Ebn Haukal.

² I have no means of fixing the site of Ascar Mocran. From the great bridge mentioned there, I looked to Dez-phoul, but it is only a bridge of boats. Al Edrissi, p. 122.

³ Mr. M'Donald reckons 18 farsangs from Sug to Haweeza, and 17 from Haweeza to Basra: at 3 miles and three-quarters to a farsang, this gives nearly 67 miles for the first distance, and 63 to the second, or 130 to the whole.

⁴ Mr. M'Donald is high authority for every thing respecting the Karoon and Hafar, for he was encamped eight months on that canal; and I learn from him, that the waters of the Karoon pass by the Hafar into the Shat-al-Arab, whereas I had always previously understood, that the stream ran from the Shat into the Hafar.

⁵ Ἡ τέμνηται ἐκ τοῦ Τίγρητος εἰς τὸν Εὐλάτον. Lib. vii. p. 281. Ed. Gronov.

These are the very words of Arrian, and if, on the contrary, they can be applied to the progress of an army stationed at from thirty-six to forty-eight miles from Shuster, all probabilities must be rejected. It is true, that the same ambition which prompted Alexander to sail on the Indian ocean, induced him likewise to visit the Gulph of Persia; and he would not have preferred a shorter way into the Tigris, if it had been proposed; but a shorter passage for his shattered fleet, if he were at Sus, might have been found by the Kierkè, if navigable, and if that river communicated with the Mesercan, as it probably did; but without any such communication, the Mesercan was nearer Sus than the Hafar, and almost upon a line with it into the Shat-al-Arab; for a shattered fleet, the shortest way would be the best, and an inland navigation preferable to the great rivers; but that Alexander did not take advantage of this, is evident, for he went down the Eulèus *nearly* to its mouth—a circumstance which points exactly to the Hafar cut, and no other.

There is still one objection of Major Rennell and Mr. M'Donald's worthy of remark, and it is the last I shall notice. They report that the body of the prophet Daniel is buried at Sus, and not at Shuster:—to this it is easy to answer, that if he prophesied¹ at Shuster, it is no matter where he was buried; but the whole rests on a Mahomedan tradition, and the traditions of Moslems are as little to be depended on as the legends of our Christian saints. They have a similar tradition respecting the tomb of Ezekiel, in Mesopotamia, and a thousand tombs of their own Imaums, in different parts of the empire, many of whom had no more pretension to existence, than the eleven thousand virgins of the Roman Calendar. We may, however, not rest the merits of the case on this suspicion, but we have a right to state one tradition against another, and we can say, with truth, that there is no tradition more prevalent among oriental writers, than that Shuster is the oldest city in the world; the same tradition was current among the Greeks respecting Susa, so that if tradition is evidence, the chances in our favor are two to one: neither can it be proved, that Shuster is a modern city, built by Ardeshir Bebbeghan, upon a Roman plan, given by the Emperor Valerian, when his prisoner; nor would similarity of constructions still existing prove it, for Greek or Roman architecture was frequently copied in the East.—The Takti Kesra,² at Al Modain, and the ruins of Palmyra, are

¹ Daniel (c. viii. v. 2.) prophesied at Shushan Gnal-Aub al Ulai, upon the river Ulai or Eulèus.

² Takti Kesra, the throne of Khosroes, still existing at Al-Modain, the ancient site of Seleucia and Ctesiphon. A view of it is given in Ives's Travels.

not in the oriental style, but Greek or Roman ; and Ardeshir may as well be assumed for the restorer of Susa, neglected by the Parthian dynasty, as Sapor Zulectaf was the embellisher of it ; but neither of them the founder of this capital.

In this particular Mr. M'Donald labors under a great mistake, for Valerian was not a prisoner to Ardshir,¹ [Artaxerxes] the founder of the Sassanian dynasty, but to Sapor the First, his successor ; and if he had consulted the authors of the Universal History, they would have informed him, (Vol. ix. p. 281.) that the oriental historians say nothing of Ardshir's building Shuster, but mention expressly that Sapor I. *restored the ancient city of Susa.* A second Sapor, surnamed Zulectaf, *beautified and enlarged*² Shuster, and is named as the builder of the bridge or dyke below that city, for the purpose of keeping up the water, and irrigating the country. To the same Sapor is attributed the dividing of the Eulæus into the six channels which inclose the city, and many other great works ; for he is a favorite character with Mirkhoud, and other oriental writers, and considered, like Solomon, as the author of many magnificent structures, which owe their existence to other sovereigns.

Here I close my observations, and the controversy, I hope, for ever ; there is neither pleasure nor profit in returning to a disquisition, which cannot be interesting or attractive, except to a few, who have acquired previous information on the question ; but I am bound to defend my opinions till I am convinced that they are erroneous. To support what I have advanced, merely because I have said it, is pertinacity, or a spirit of contention, which I hope is not imputable to me ; for though I am in the habit of not yielding even to the highest authorities without proof, yet when proof is substantiated, I have neither hesitation nor shame in retracting. All works compiled like mine in the closet, must be submitted to the test of experience. With this view I committed my volumes to the hands of several travellers,³ navigators, residents in India, and learned friends at home, from whom I have received a variety of communications, that have enabled me to correct numerous passages, as I have acknowledged in different publications since the first edition. Equally ready should I have been to have given up the point in question between Mr. M'Donald and myself, if I could have been determined by his arguments. What weight mine

¹ Ancient Universal History, Vol. ix. p. 217.

² Universal History, Vol. ix. p. 237.

³ Captain Grant, who was murdered in Persia, carried my work with him, and commented on it: he held a more inland course than any traveller who had preceded him, and the identical volume, which had accompanied him, was put into my hands by one of his surviving friends.

will have, others must determine—mine are numerous, but in the opposite scale I am sensible of one only that can affect the balance. For if the testimony of Strabo could be established, that Susa was built with brick, it cannot be represented by Shuster, where the buildings are of stone, and seem to have been so in all ages, from the quarries and excavations in the neighbourhood. These now serve for retreats in summer, to avoid the heats, and must have had the same origin as catacombs all over the world.

In this particular I acknowledge the advantage of Mr. M'Donald till I shall have obtained information, which may enable me to reply. I do not now think it a counterbalance to all the evidence on the contrary side; and I trust to his generosity, and the candor of the reader, that a liberal concession will not be converted into the acknowledgment of a final defeat. To obtain the truth, I am satisfied, is the object of both. For my own part, I will give one proof of my readiness to retract an error, for which, I trust, Mr. M'Donald will give me credit. In the interval between the publication of my second edition of the ancient commerce, and the printing my translations from the originals, Mr. Salt's Dissertation on the Adulitick Inscription appeared in Lord Valentia's travels; a single proof which he adduced was sufficient to convince me that I was mistaken, with a host of illustrious commentators, who had preceded me in the same path. I did not hesitate a moment in abandoning the defence of a disquisition, which had cost me much time and labor; but I do not call upon Mr. M'Donald to follow my example, for I believe he is as much persuaded on his part, as I am on my own. A *generous controversy*, without warmth or wrangling on either side, may produce a desirable conclusion; and if I take a different side of the question in the present instance, it ought by no means to be interpreted as derogatory from the merit of his work at large: for it contains a treasure of geographical intelligence in regard to regions the most obscure; and whether we consider the efforts of the traveller himself, the extent of Sir John Malcolm's plan, in directing the routes of his countrymen and the natives employed, or the munificence of the East India Company in appointing such embassies, and promoting such a spirit of discovery, it does equal honor to all the parties concerned, and reflects equal splendor on the British character, whether displayed in the advancement of science, or discoverable in its comprehensive views respecting the commerce and empire of the East.

SOPHOCLES CORRECTED AND EXPLAINED.

Quicquid dicam aut erit, aut non.

HOBAT.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

AMONG some remarks lately published on Brunck's collection of the fragments of the lost tragedies of Sophocles, we are presented with the correction of one (the fifth in the list) from the ΑΛΗΤΗΣ. We give the passage as it stands in Brunck.

ἀλλ' ἀξίως ἔλεξας, οὐδὲ μὴν πικρῶς.
 γένος γὰρ εἰς ἔλεγχον ἐξίον καλὸν
 εὐκλειαν ἂν κτήσαιο μάλλον ἢ ψόγον.

The author of the remarks alters the two last lines thus ;

γένος γὰρ εἰς ἔλεγχον ἄξιον καλῶν,
 εὐκλειαν ἂν κτήσαιο μάλλον ἢ ψόγον.

Which the learned and loyal gentlemen of the *Crown and Anchor* might or might not translate,

Who summons Kings and Princes to account,
 Or right or wrong, 's a Patriot indeed !

We propose the following emendation ;

γένος γὰρ, εἰς ἔλεγχον ἐξίον κάλων,
 εὐκλειαν ἂν κτήσαιο μάλλον ἢ ψόγον.

the sense of which is, *For a man of high birth and rank in life, by throwing himself open to conviction, is sure to reap credit for so doing, rather than blame.*

This is much nearer the common reading than the conjecture, given us by the author of the remarks. In the *Alcest.* 643. we have the line, ἔδειξας, εἰς ἔλεγχον ἐξεληθὼν, ὃς εἶ. The expression referred to here, I conceive, means precisely the same with the other ; the only difference being, that this is the language of common life, that a nautical phrase. Athens being a naval power, it is easy enough to conceive that expressions of this kind, as well as such as are generally connected with the idea of the sea, should creep gradually, first into colloquial, afterwards into studied diction. We give the following instances.

ἐχθροὶ γὰρ ἐξιᾷσι πάντα δὴ κάλων,
 οὐκ ἔστιν ἄτης εὐπρόσοιστος ἔκβασις.

Med. 280:

οὗτος γὰρ ἀνὴρ, ἧ μάλιστ' ἐκάμνομεν,
 λιμὴν πέφανται τῶν ἐμῶν βουλευμάτων
 ἐκ τοῦδ' ἀναψόμεσθα πρυμνητὴν κάλων.

Med. 766.

μανίας τ' ἐπ' ἀνδρὶ τῷδε, καὶ παιδακτόνους
φρενῶν ταραγμούς, καὶ ποδῶν σκιστήματα,
ἐλαυνε, κίνει, φόνιον ἐξίει κάλων.

Herc. Fur. 835.

νῦν δεῖ σε πάντα δὴ κάλων ἐξίεναι σεαυτοῦ.

Equit. 753.

Our younger readers, for whose use solely we dwell so long upon the subject, are referred respectively to the Scholia on the first and last of the passages here quoted; and to Barnes on the Iph. Aul. 1244. The task of enumeration here would be endless. We shall content ourselves with the following examples. ἔριδος κλύδων. Hecub. 118. ἄπορον κλύδωνα κακῶν. Med. 363. κύμα χερσαῖον στρατοῦ. κύματι φωτων. Sept. c. Theb. 64. 1076. ῥεύματι φωτῶν . . . ἄμαχον κύμα θαλάσσης. Pers. 88. πρύμνη πόλεως. φροιμίσις πολυῤῥόσις. Sept. c. Theb. 2. 7. κτήσιν δόμων ἀντλεῖ. Soph. Electr. 1290. βούπρωρος [Ἀχελῷος.] Trachin. 13. ῥόθιον κακόν. Androm. 1097. ἐρέσσει κύκνος. Ion. 161. διὰ πόνων ἐναυστόλουν. Fragm. Euripid. πόνον ἐξηγητήκοτες. Cycl. 281. ἀντίπρωρα βέλη. Eurip. Electr. 846. οὖρος ἐκ κακῶν. Ion. 1509.

So we too, on the same principle, say; He *steers* his course—His fortunes are *going down the wind*—He *took the wind* of him—His affairs are *wind-bound*—He labors in his country's *wreck*—He has to *wade* through a *sea* of troubles—He *guides the helm* of the state—That is his main security and *sheet-anchor*. The following passages we give at length.

As it is a great point of art, when our matter requires it, to enlarge and *veer out all sail*; so to *take it in* and *contract it*, is of no less praise, when the argument doth ask it. Ben Jonson.

Margaret

Must *strike her sail*, and learn a while to serve,
Where Kings command. Shakspeare.

And sit at chiefest *stern* of public weal. Shakspeare.

My intention, hearing not my tongue,
Anchors on Isabel. Shakspeare.

For rhyme the *rudder* is of verses. Hudibras.

N. A.

NOTICE OF

Chr. Andr. Teuberi Tractatus philologico-exegeticus de Utilitate Linguae Anglicanae in Explicatione S. Scripturae ex Pericopis, vulgo, Evangelicis vernaculae Versionis cum Anglicana et Fontibus collatis demonstrata. Lipsiae, 1731. 12mo. pp. 128.

THIS curious and not very common little book was sold at Dr. Gosset's sale; and we intend to lay a few brief extracts from it

before the reader. (Teuber was also the author of the following work, bought by Dr. Routh at the same sale for seven shillings and sixpence, *Exercitatio de Martyribus Christianis*, Bruns. 1734.) Teuber in the preface professes to write his book not “ut inde nova fontibus Græcis lux affundatur, sed potius ad ostendendam peculiarem anglicanæ versionis cum Græco convenientiam.” “Hinc necesse fuit præstantium auctorum sententias vel producere, vel dijudicare, vel meas quoque interdum conjecturas in medium proferre.” Teuber then proceeds to point out some passages, where he conceives Luther’s version to be more accurate and significant than the English version. They are as follows :

Luc. XVIII, 14.

δεδικαιωμένος—ἢ ἑκείνος, interpretes anglicani, ‘justified rather than the other,’ ‘vielmehr denn der ander.’ Lutherus vero ‘gerechtfertiget vor jenem’ reddidit. Græcum ibi ἢ ἑκείνος, accuratius per vor jenem exprimitur, quod *exclusivam* plerumque apud nos habet significationem ; cum *rather* ap. Anglos plerumque admittat *comparativam*, quæ tamen hic loci, plane non justificato Pharisæo, tolerari nequit.

Matth. XXI, 7.

ἐπάνω αὐτῶν, idem interpretes, upon them, ‘auf dieselben,’ Lutherus ‘dar auf’ transtulit. Secundum Anglicanum, discipuli Christum et asino, et pullo imposuissent, quod tamen, recte intellecto loco Zachariæ, non est probabile : secundum nostram autem versionem solo pullo vectus est Servator, id quod vaticinio prophetæ magis est consentaneum. Cf. quæ dom. Palm. circa hanc quæstionem disputata sunt. Ni græcum ἐπάνω αὐτῶν referre placeat ad vestimenta pullo imposita, de quibus in commate antecedenti ; tum quippe Anglus interpretes cum Germanico conciliari posset.

Luc. XVI, 6, 7.

In Anglicana utraque vocabula βάρους et κόβους interpretes generatim *measures*, ‘maass ;’ Lutherus sigillatim ‘tonnen’ et ‘malter’ exposuit. Talis quidem non est mensurarum orientalium cum occidentalibus convenientia, ut *cadi* et *medimni*, *tonnen* und *malter*, germanorum, βάρους et κόβους orientalium ex asse respondeant : verum an interpretes Anglicani propterea generale vocabulum prætulerit specialioribus, quæ æque in promptu fuissent, certo non constat : a Græco sane longius aberrat ita, quam Germanicus.

Matth. VIII, 8.

Μόνον εἰπὲ λόγον in Bibliis Anglicis reddita sunt, *speak the word only*, 'sprich nur das wort'; in nostris autem, 'sprich nur ein wort.' *The word* ap. Anglos etiam denotat symbolum militare, 'das wort auf der wache,' sed an ita acceperit interpretes vocem, dubito. Centurio quidem imperium Christi in morbos et malignos spiritus ex suo in milites metiebatur; sed inde nondum sequitur, quod etiam certa vocabula statuerit, quibus, quasi symbolis, pronuntiatis, mali spiritus imperata facerent. Græcum certe εἰπεῖν λόγον opinioni tali parum faveret.

With respect to the first of the three passages here produced, δεδικαιωμένος—ἢ ἐκεῖνος, 'justified rather than the other,' we are decidedly of the same opinion as the English translators, and so is Schleusner, whose words in his *Lexicon* are—

“*H, magis quam, pro μάλλον ἢ, cujus ellipseos exempla collegit Wesseling. ad Diodor. Sic. xi. 11. Sic legitur in N. T. Luc. xviii, 14. κατέβη οὗτος (μάλλον) δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ ἐκεῖνος, descendit iste in domum suam magis justificatus, quam ille, h. e. hic Deo probatus domum discessit, seu veniam peccatorum consequutus est, ille non item. Nam Hebræi solent pro negativo adverbio quandoque particulam comparativam ponere. Cf. Glassii Philol. Sacr. p. 414. sq. ed. Dathii, et Wetstenii N. T. T. 1. p. 781. Matth. xviii, 8. Luc. xvii, 2. Genes. xxxviii, 6. δεδικαιώται θαμὰρ ἢ ἐγὼ, ubi vide Hebr. Ps. cxviii, 8. Tob. iii. 6.*”

The editions used by Teuber in this work are as follow:

“*Græco* usus sum *Leusdeniano*, qui prodiit Francof. ad Moen. 1692. *Germanico*, *Bibliis Halensibus* de An. 1716., *Anglicano* autem illo, qui *Biblia Regia* a Jacobo magnæ Britanniae rege, nuncupatur, cujus sc. auspiciis hæc versio adornata est. Prioribus quidem hæc accuratior prodiit omnibus, interea tamen et illa suos quoque passim fovet errores, quos in universum notavit Rich. Simon *Hist. Crit. du N. T.* Tom. iii. p. 515.” We now proceed to make the promised extracts from the work itself.

Luc. xxi, v. 35, 36.

ἐπὶ πρόσωπον πάσης τῆς γῆς. Novum exinde argumentum desumi potest, non agi hoc in contextu de judicio quodam particulari, sed de universali, nempe extremo.

ἵνα καταξιωθῇτε, Καταξιωθῆναι non significat *dignum fieri*, sed *dignum reputari*, sive *haberi*. Quod Anglus interpretes per *accounted worthy* accuratius explicavit. Fidelibus enim in extremo judicio, non propria justitia erit salutaris, sed Christi ipsis imputata. Hinc proprie loquendo non fient digni, sed reputabuntur tales.

We deem this opinion more correct than that of Schleusner, who in his Lexicon considers καταξιῶν as redundant, and translates the words, *Ut hæc omnia eventura effugiatis, seu effugere vobis contingat.*

Matth. xi, 10.

τὸν ἄγγελόν μου πρὸ προσώπου σου. * Ἀγγελος hic nuncium significat, et quidem Johannem, sic dictum Baptistam. Hic præmissus πρὸ προσώπου Christi. Præmissi quidem etiam sunt quotquot in antiquo foedere prophetarum Johannem antecesserunt. Sed Johannes, quia Christo in terris jam manifestato prædicavit, dicitur præmissus πρὸ προσώπου illius.

Matth. viii, 4.

εἰς μαρτύριον αὐτοῖς. Puto cum Anglicano interprete, leprosum sanatum sistere se debuisse sacerdoti, cui ex lege Mosaica jus discernendæ lepræ competeat, ut illius quoque testimonio mundus declararetur: ne forte leprosus de recuperata valetudine dubitaret, vel sacerdotes miraculum extenuarent, sed ipsi potius suffragio suo hominem juvare tenerentur. Grotius verba εἰς μαρτύριον αὐτοῖς ita vult accipi, uti Matth. x, 13. et Marc. vi, 11. occurrunt, nempe in testimonium adversus illos in die nimirum judicii, spretæ divinæ veritatis tum temporis oblata. Subscriberem huic sententiæ, nisi antecedentia, sicut Moses præcepit, priori faverent. Anglicanus itidem interpres posteriora loca Matth. x, 13. Marc. vi, 11. licet una eademque ibi locutio occurrat ac in nostro, non tamen uno modo transtulit. Non enim vertit, uti in nostro, *for a testimony unto them*, sed *for a testimony against them*. Ex circumstantiis etiam dijudicari potest alium esse ibi verborum sensum.

Luc. ii, 27. et Hebr. i, 6.

καὶ ἐν τῷ εἰσαγαγεῖν. Templi in Græco nulla iterum fit mentio, sub verbo autem εἰσαγαγεῖν intelligitur. Solenne id mihi esse videtur in oblationibus sacrificiorum, natumque ex Hebraica voce. Usus etiam est Deus hoc verbo in præcepto de oblationibus sacrificiorum pro natu primis. Num. xviii, 15. Illa enim, quæ uterum aperuerant, licet ære redimenda, tamen Deo sistebantur et dedicabantur, tanquam sacrificia. Supposita hac conjectura, haud incommode explicari possent verba Ebr. i. 6. tot interpretum sententiis impedita, ὅταν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, 'da er einführet den erstgebohrnen in die welt;' quemadmodum enim alias natu primi Deo adducebantur, tanquam sacrificia, ita Deus adduxit et obtulit mundo filium suum ab æterno generatum, tanquam donum et sacrificium.

Matth. xxi, 5.

ἐπὶ ὄνον, καὶ πᾶλλον, υἱὸν ὑπόζυγίου. Anglus interpres fontes sequitur,

tam Græcos, quam Hebræos, et de uno saltem asino pullo loquitur. Non enim, ut Germanus, transtulit, *und auf einem fullen*, sed *upon an ass and a colt*, ‘auf einem esel, und, zwar, einem fullen,’ probe memor. Hebr. non semper *copulative*, ut aiunt, sed sæpe etiam *exegetice* sumi, quod, si opus esset, variis exemplis probari posset. Sufficiat locus Ps. LXXVIII, 25. *Manu ad edendum, et panem caelestem*, ubi non habet sensum *copulativum*, sed *exegeticum*, reddendumque foret, *Manna ad edendum, siquidem panem caelestem*. Cum Græcorum καὶ par ratio est. Apoc. XX, 2. ὃς ἐστὶ διάβολος, καὶ Σατανᾶς, ubi καὶ pariter *exegetice*, non vero *copulative*, accipitur. Hinc Grotius ad Zach. IX, 9.—hoc est *super pullum*—de ætate—de genere unius asini explicans, cui respondet Græcum ἐπὶ ὄνον, καὶ πῶλον. Alias enim scribendum fuisset, καὶ ἐπὶ πῶλον, nisi interpres καὶ pro *exegetico* habuisset. Recte propterea Anglus, *upon an ass and a colt*. Si enim ap. Zachariam de uno tantum asino pullo sermo est, de quo inter eruditos fere est confecta res, non video, cur statuamus Christum duobus, asina sc. et pullo fuisse vectum, cum Hierosolymam ingrederetur. Servator ita numerum asinorum multiplicando ipsum vaticinium reddidisset ambiguum, quod mihi non est probabile. Interea tamen in antecedentibus et consequentibus hujus historiæ, apertam fieri mentionem videmus asinæ a pullo diversæ. Versu 7. ἤγαγον τὴν ὄνον, καὶ τὸν πῶλον—καὶ ἐπεκάθισαν ἐπάνω αὐτῶν, exstat. Scultetus *Exerc. Ev.* cap. 73. omnino existimat particulam τὴν esse intrusam, et eodem versu, pro αὐτοῦ scriptum esse αὐτῶν, putans fortasse auctorem, in cujus manus primum incidit historia Matthæi, parum intellecto loco Zachariano, infarsisse et mutasse quædam in contextu, ut Christus vaticinium ex asse implevisse videretur, cum constet pietatem sine literis magnarum sæpe confusionum matrem fuisse. Hinc ubi observavit Marcum, Lucam, et Johannem, unius tantum asini pulli mentionem facere, tanta illum sententiæ suæ fiducia tenuit, ut allegorias nonnullorum, ab asino et pullo desumtas, intempestivas, quæstionemque, An Christus modo asinæ, modo pullo insederit? ridiculam potius, quam *curiosam*, uti ὁ δεῖνα illam vocat, nuncupaverit. Verum enimvero, ut doctissimo viro prorsus assentiar, ego nondum a me impetravi, neque video quomodo, salva S. Scripturæ integritate, fieri possit. Conjectura enim de interpolato codice, uti in universum est temeraria, ita hac in quæstione nulla propemodum urgente necessitate fieret. Sufficit locum Zachariæ de uno saltem asino pullo agere, Christumque non nisi uno fuisse usum cum urbem intraret. Quid vero obstat quominus statuamus, asinam matrem in itinere hoc pulli fuisse comitem? Præsertim cum experientia confirmet, quod asinæ a pullis suis vix, ac ne vix quidem se divelli patiantur. ἐπάνω αὐτῶν de vestimentis explicari potest. Ad hoc in nonnullis codd. legitur αὐτὸν sc. πῶλον.

NOTICE OF

DIODORI SICULI BIBLIOTHECÆ HISTORICÆ
LIBRI qui supersunt e Recensione PETRI WESSELIN-
GII, cum Interpretationibus Lat. Laur. Rhodmani atque
Annotationibus Variorum integris, Indicibusque locupletissimis,
Nova Ed. cum Commentationibus III. C. G. HEYNII et
cum Argumentis Disputationibusque JER. NIC. EYRINGII. Biponti, 1793—1807, in 11 vols. 8vo.

WE have, prefixed to this excellent edition, I. *Hen. Stephani De Diodoro et ejus Scriptis brevis Tractatio*; II. *C. G. Heynii De Fontibus et Auctoribus Historiarum Diodori, et de ejus Auctoritate ex Auctorum, quos sequitur, Fide æstimanda*, (Commentatio prima ad Libros III. priores, Commentatio altera ad Libros II.—V. Commentatio tertia ac postrema ad Libros XI.—XL.); III. *I. Nic. Eyringii Quæstio de Operis Historici a Diodoro Siculo compositi Genere ac Virtutibus*; IV. *I. Nic. Eyringii Bibliothecæ historicæ Diodori Siculi Descriptio accuratior, qua ejus Operis Œconomia declaratur, cum Vita Diodori e Fabricii Bibl. Gr.*; V. *Notitia literaria Editt. Diodori Siculi, et superiorum, et novissimæ*; VI. *Petri Wesselingii Præfatio*. The whole extends through 182 pages. We shall extract from the *Notitia literaria* the account of the work itself:

“*Jam superest, ut susceptæ novissimæ editionis, nostris cum maxime studiis paratæ, quæ singulis deinceps voluminibus in lucem prodibit, rationem reddamus, quidve ea præstare destinaverimus, paucis exponamus. Quemadmodum in reliquis, quæ literarum causa instituimus, ea sola, quæ quamplurimis literarum studiosis commoda essent, sectati sumus, ita cœpta de Diodoro, eodem tendentia, speramus optimo et doctissimo cuique nos facile approbatuos esse. Adjumenta critica nova penes nos non erant, sed alia ratione literarum studiosis utilem operam navare conati*

sumus. Scilicet non tam illud agebatur, nec ad literarum utilitatem requirebatur, vel plurimorum votis expetebatur, ut Diodoro nova quærentur, vel adjumenta, vel ornamenta, quam ut ea, quibus jam esset instructus, in usus communes converterentur. Præcipua itaque cura fuit efficiendi ac præstandi id, quod Harwoodum, v. d. et probum, in *Conspectu Editionum Auctorum, Gr. et Lat.* optare cognovimus, ut Diodori editio exhiberetur, in plura parva volumina divisa, ut studiorum usus commodior; tum eo simul spectavimus, ut doctrinarum copię, plurium vv. dd. opera, præsertim Wesselingii diligentia et doctrina cumulatæ, minore impensa fierent parabiles, earumque proinde usus divulgaretur. Id consilii amplexi et exemplorum penuriam intuiti, quæ res literaria Græcorum ab hac parte laborabat, Diodorum exhibere institimus, qualem maxime vv. dd. votis et juvenum usibus congruum esse putaremus. Ac I. primo quidem proposuimus, Diodorum e Wesselingii recensione integrum edere, adjuncta L. Rhodmani versione Latina, atque præterea quæcunque Wesselingii exemplum contineat, ad lectionem diversorum Codicum comparandam opusque universum illustrandum, ea nostra editione complecti et in usus communes divulgare cuncta atque integra. Si quæ alia historiæ adminicula vel ad Diodori notitiam pertinentia scripta in superioribus editionibus fuerint proposita, quorum usus sit evidens, iis in extremo volumine, una cum Indicibus locupletissimis locum haud invidemus. Deinde II. prospectum est, ut omnia emendatiora meliusque ordinata exhiberentur, quam in editione Wesselingiana. Exemplum Wesselingianum, quamvis doctrinæ opibus ornatissimum. et externo habitu splendidissimum, tamen librariorum mendis admodum erat inquinatum, nostra opera nunc diligenter sublatis. Similiter nonnulla ante dissipata et sparsa singulisque voluminibus seorsim subjecta, in quibus variæ lectiones Codicis Veneti, serius allatæ, et Addenda Corrigenoque alia erant, suo loco inseruimus, ut omnia apta et connexa essent. III. In his cum subsistere potuissemus, ecce contigit, ut nonnulla alia adjungere liceret adjumenta, partim critica, partim hodegetica, quibus si non de Diodori opere ipso seu contextu, at certe de ejus lectoribus bene mereremur, quæ his proinde grata futura esse confidimus. Pleraque Heynii, viri eruditissimi et humanissimi, consilio, facilitati, et benignitati debemus, quæ cœpta nostra literaria omnia, tum hanc etiam Diodori ornandi provinciam prosecutus est. Namque cum literis nostris eum adiremus rogantes, ut copiam faceret, ea, quæ ipse in Diodorum Siculum doctissime commentatus esset, in hujus editionis ornamentis transferendi, is suarum commentationum usum libenter concessit, et ulterius quæ commoda viderentur, suggessit. Inprimis suasor fuit, ut in margine ponerentur argumenta capitum, quantum fieri pos-

set, exacta et explicata, quæ lectorem, si vel opus continua lectione persequi, vel loca historiasque singulas, quibus maxime opus esset, requirere vellet, perpetuo regerent et instruerent. Horum argumentorum ex opere ipso excerpendorum et concinnandorum curam suscepit I. Nic. Eyring, Professor Gottingensis, cujus quoque commentationes in Diodorum, olim in Consessu Sodalium Regii Instituti historici prælectas, Heynianis subjunximus, quæ in Diodorum disputationes ejusque operis descriptiones cum partim judicium de hujus libri fide, dispositionis ratione, aliisque vel virtutibus, vel vitiis corrigere et firmare, partim operis usum faciliorem et ampliorem reddere possint, dubium non est, quin commoda et utilitatem sint allaturæ, lectorumque gratiam inituræ. Ceterum ad rem bene gerendam tametsi summam curam et industriam adhibuerimus, tamen memores, inter continuos belli tumultus bellicæ calamitates maximas, quibus pressi et vexati eramus, errandi pericula plura obvenisse, si qua re nos lapsos et quid præter consilium et opinionem nostram perperam factum deprehenderitis, vestram, lectores, humanitatem et æquitatem non tam imploramus, quam deposcimus."

GREEK TRANSLATION,

BY PROFESSOR PORSON.

Miscuit utile dulci.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN a very early part of your publication¹ is given a Copy of Professor Porson's Greek version of the well-known humorous cantata, ycleped *Three children sliding on the ice*. Not being at that time possessed of the letter and Latin translation which accompanied its first publication, and the copy which I had of the Greek containing several inaccuracies, the article which I sent before was necessarily imperfect, and thereby shortened of the means of exciting that interest, which many of your readers might otherwise have felt on reading it. I shall now supply all these deficiencies; first remarking that it was a certain celebrated forgery, purposed to be passed off under the name of Shakspeare, that

¹ No. V. p. 233.

gave rise to the performance. It was inserted in "The Watchman," about twelve years before the Professor's death.

Cambridge, 1814.

V. L.

"TO THE EDITOR.

"SIR,—As a learned friend of mine was rummaging an old trunk the other day, he discovered a false bottom, which, on examination, proved to be full of old parchments. But, what was his joy and surprise, when he discovered that the contents were neither more nor less than some of the lost Tragedies of Sophocles. As the writing is difficult, and the traces of the letters somewhat faded, he proceeds slowly in the task of decyphering. When he has finished, the entire Tragedies will be given to the public. In the mean time I send you the following fragment, which my friend communicated to me, and which all real Critics will concur with me, I doubt not, in determining to be the genuine production of an ancient dramatist. His characteristics are simplicity and sententiousness. These qualities are conspicuous in the following Iambics, which contain a seasonable caution to parents against rashly trusting children out of their sight. Though your paper is chiefly occupied in plain English, you may sometimes gratify your learned readers with a little Greek: therefore give them this, if you think that it *will* gratify them. For the benefit of those whose Greek is rather rusty with disuse, I have added a Latin version, which, I hope, is as pure and perspicuous as Latin versions of Greek Tragedies commonly are.

I am, Sir, &c.

S. ENGLAND,

Κρυσταλλοπήκτους τρίπτυχοι κόροι ῥοὰς
 "Ὡρα θέρους ψαίροντες εὐτάρσοις ποσὶ,
 Δίναϊς ἐπιπτον, οἷα δὴ πίπτειν φιλεῖ,
 "Ἀπαντες· εἴτ' ἔφευγον οἱ λελειμμένοι.
 "Ἀλλ' εἴπερ ἦσαν ἐγκεκλεισμένοι μόχλοις,
 "Ἡ ποσὶν ὀλισθάνοντες ἐν ξηρῷ πέδῳ,
 Χρυσῶν ἀν' ἠθέλησα περιδῶσθαι στάθμων,
 Εἰ μὴ μέρος τι τῶν νέων ἐσώζετο·
 "Ἀλλ', ὦ τοκεῖς, ὅσοις μὲν ὄντα τυγχάνει,
 "Ὅσοις δὲ μὴ, βλαστήματ' εὐτέκνου σποράς,
 "Ἦν εὐτυχεῖς εὐχρησθε τὰς θύρας ὁδοῦς
 Τοῖς παισὶν, εὐ σφᾶς ἐν δόμοις φυλάσσετε.

“ Glacie-durata triplices pueri fluenta
 Tempestate æstatis radentes pulchras-plantas-habentibus pedibus,
 In vortices ceciderunt, ut sanè accidere solet,
 Omnes; deinde effugerunt reliqui.
 Sin autem inclusi essent vectibus,
 Aut pedibus labantes in arido campo,
 Auri ponderis sponsione libenter contenderem,
 Partem aliquam juvenum servari potuisse.
 At, O ! parentes, tum vos, quibus esse contigit,
 Tum vos, quibus non contigit, germina pulchros-filios-procre-
 antis segetis,
 Si felices optatis extra domos itiones
 Pueris vestris, benè eos intrà domos servate.”

NOTICE OF

Vetus Testamentum Græcum cum variis Lectionibus.
 Editionem a Roberto Holmes, S. T. P. R. S. S. Decano
 Wintoniensi, inchoatam continuavit Jacobus Parsons,
 A. M. Tomi secundi pars tertia. Oronii. 1813.
 Fol. 1l. 1s.

AMONG the various Versions of the Old Testament, made for the use of Gentile Jews, or primitive Christians, that termed the SEPTUAGINT claims a place in the first rank, as being of the greatest importance. It is of considerable antiquity, and was in very general use in the time of the Apostles, who frequently make quotations from it: as might be expected, it was held in high esteem in all countries where Greek was known: and since the majority of the Christian converts were either native Greeks, or lived in those countries where Greek was the common language, the Septuagint became the source from which their knowledge of the Old Testament was derived. Accordingly, we find that “the Septuagint was used all over the Greek Church, except perhaps that part of Syria where Syriac was the vulgar language, that is, in *Osdroene* and *Mesopotamia*, where a Syriac translation was made from the Hebrew, not long after the time of the Apostles. In all other parts of the East the Septuagint was the common translation.”¹ When by time the text of the Septuagint was corrupted, three different editions of it were made by the learned Fathers of the Church, and these editions were adopted or rejected according to the opinions or prejudices maintained in the

¹ Vid. Bingham's *Antiquities of the Christian Church*. Vol. vi. pp. 440. 8vo. London, 1719.

different Churches : but still all the Churches retained the Septuagint as authentic, and received it in one of the several editions. " *Alexandria* and *Egypt* followed the copy revised by *Hesychius*. *Constantinople*, and all the *Asiatic* Churches as far as *Antioch*, used that of *Lucian*. The Churches of *Palestine* and *Arabia* read the copy corrected by *Origen*, and published by *Eusebius* and *Pamphilus*. And so between these three editions the whole world was divided."¹

As Greek was known and spoken, while Hebrew was disregarded and forgotten, by the great mass of the Oriental nations, the Septuagint was the source from which the ancient Versions, a very few excepted, were in general made. The knowledge of Hebrew was confined chiefly to the Priests and Scribes : and the Scriptures, being read in the original Hebrew, were explained to the People in the dialect in common use. It might, therefore, naturally be expected, that the Septuagint would be greatly prized for the purposes of private study, since the Chaldaic paraphrases were used only in the Synagogue : and in truth we find this to have been the fact. It was held in very high esteem among the Jews, until they perceived that it was equally esteemed among the Christians : they then endeavoured to depreciate it, and new Versions were made by *Aquila*, *Symmachus*, and *Theodotion*, three apostate Christians.

The Septuagint, however, having been frequently transcribed, has received great blemishes from casual and wilful corruptions. It cannot be reasonably expected, that the copies of the Scripture, made by human means, should be free from marks of human fallibility : divine Wisdom delivered Revelation to man, in a pure and consistent text : to preserve it pure must be the work of man. The few mistakes which are to be found in the Scriptures may be easily corrected by the aid of MSS. and ancient Versions ; and they therefore do not afford any serious argument against the truth or consistency of the Bible. Every school-boy knows that corruptions in the printed text of *Livy's History*, or *Cæsar's Commentaries*, do not prove that the historical events related in those books are false ; and every well-educated school-boy would laugh at those who told him, that the critical labors of *Drakenborch* or *Oberlin* tended to destroy and undermine the truth and authority of the history : yet such are the fears of many persons at this day respecting *Biblical Criticism*, who prevail upon themselves to believe that every letter contained in our printed Hebrew Bibles and Greek Testaments was to be found in the autographs of *Moses* and the *Apostolic Writers*.

Criticism, as applied to the sacred volume, differs materially from that used in modern editions of the profane writers. In

¹ Vid. Bingham's *Antiq.*—*loc. citat.*

editing Virgil or Æschylus, conjectural emendations of the text are frequently admissible, and even necessary, since we are acquainted with certain rules respecting metre which cannot be departed from : and where the text is grammatically correct, it is sometimes metrically corrupt, and *vice versa* : the emendation, therefore, must embrace both correct grammar and correct metre ; and as sometimes the reading of the MSS. does not agree in both, something else must be substituted from conjecture. In editing the Scriptures, on the contrary, conjecture is inadmissible : we possess more copious and more certain sources from which we may derive our emendations. Such are ancient MSS. ancient Versions, citations by ancient Writers, and parallel passages : in editing the Classics, on the contrary, how few of these do we possess : in general we can rely only on a few MSS. sometimes, though very rarely, on citations made by other authors, and occasionally on parallel passages, which can be discovered only by great labor and study ; but which in the Scriptures may be found in abundance by the aid of a common Concordance.

In preparing a critical edition of the Scriptures, corrected by the aid of ancient Versions, we must remark that the corruptions observable in those Versions may be removed by the assistance of similar *subsidia*. Thus for the Septuagint we have nearly as many sources of criticism as for the Hebrew text itself : these may be found in the elaborate work now open before us.

The noble idea now carried into execution originated with Dr. Holmes, the late learned Dean of Winchester, who was of all men the best qualified to execute the plan. How successfully he performed his share of it, the first volume containing the Pentateuch sufficiently shows : how well his learned successor Mr. Parsons¹ has fulfilled his task, the three parts published since the death of Dr. H. equally demonstrate.

The sources, from which the various readings are taken, are described in the general Preface prefixed to the first volume of the work, and are enumerated again in a short Preface placed before every book. We shall give a short account of the principal of these, which may enable our readers to form some general idea of the merits and value of the work.

In the first book of Kings which is the object of our attention, Mr. Parsons has collated 37 Greek MSS. ; 4 principal Editions ;

¹ It is but justice however to Mr. P. to mention what we understand to be the fact, that in consequence of the rapid decline of Dr. H.'s health, his papers were by no means left in such a state as to afford a sufficient key to the work which he had in hand. Many difficulties therefore were to be overcome, at first setting out in arranging, and acquiring a competent knowledge of, so complicated a mass of materials ; not to mention other difficulties, which must necessarily occur in the slow and discouraging progress of the work itself.

a multitude of Fathers and Greek Writers; and 5 ancient Versions. The four principal MSS. are written in uncial letters: these are, 1st, the celebrated Vatican MS. 1209, written as *Montfaucon*¹ supposes, in the 5th or 6th century: in Dr. Holmes' Work it is designated by the number 11. 2dly, the Alexandrian MS. preserved in the British Museum: this MS. according to *Grabe*,² was written about the year of Christ, 396, or a little after: *Woidè*³ assents to the same opinion: but *Spohn*, the Leipsic editor of *Woidè's* Preface, is much inclined to doubt whether it may not have been written in the 5th, 6th, or even 7th century: but he pronounces absolutely that it was not written so late as in the 10th century. "*Certa igitur hæc solum sunt, Codicem antiquum, in Ægypto exaratum, nec seculo decimo, nec a monacho Acoemeta scriptum esse. De ceteris saltem probabiliter disputari potest, num sæculo quinto, sexto, vel septimo exaratus sit codex.*"⁴ The remaining uncial copies are; a MS. which belonged to Coislin; it then came to the Library of St. Germain des Prés; and has since been transferred to the National Library at Paris: in the opinion of *Montfaucon* it may have been written in the sixth century: Dr. Holmes, with *Wetstein*, refers it to the seventh century: in the present work, it is denoted by the mark x. 2d, a MS. which was brought from Calabria; and was then placed in the Library of the Monastery of St. Basil, at Rome; and afterwards transferred to the Vatican, where it was marked 2106: it most probably is now in the Imperial Library at Paris: according to *Montfaucon*⁵ it was written in the ninth century: it furnishes some remarkable *lectiones singulares*: in Dr. H.'s work it is denoted by xi. The other MSS. are too numerous to be particularly mentioned in this brief analysis of the work.

The printed editions made use of are 4: the Complutensian, 1514; the Aldine, 1518; the Alexandrine, edited by *Grabe*, 1707; and the Catena of *Nicephorus* on the Octateuch, and the four books of Kings, printed at Leipsig, in 1772: the text of this edition is very similar to the Aldine. The Codex Paulino-Lipsiensis, published by *Fischer* in 1767, 68, contains only the Pentateuch, and that not entire.

The versions collated in the book of Kings are 5: the Armenian, the Georgian, the Slavonic, the old Latin, and the Syriac of Bar-Hebræus. Respecting these Versions, especially the Armenian, the Georgian and the Slavonic, much curious information may be found in the General Preface prefixed to the first volume;

¹ Vid. *Diar. Ital.* p. 277.

² Vid. *Grabe Proleg.* ad Vet. T. Gr. Tom. i. Cap. 1. sec. 5. Oxon. 1707. 8vo.

³ Vid. *Notit. Cod. Alexand.* sec. iv. sec. lviii. i. p. 109. edit. *Spohn*. 8vo. Lips. 1788.

⁴ Vid. *Spohn*, not. ad loc. p. 109. edit. Lips. 1788. 8vo.

⁵ *Diar. Ital.* p. 212.

but it is not easy to make any instructive extracts from it; and the whole is too prolix to be transcribed. With respect to the Syriac Version of Bar-Hebræus, however, we must refer our readers to an excellent Paper printed in this *Journal*,¹ for which we are indebted to an anonymous Correspondent.

Of course our readers will not expect that we should at present enter into any critical examination of the value of the various readings: the space dedicated to our notices of these publications is, necessarily, contracted.—In the mean time, however, we must express our sincere wishes for the success of the work. It is surely high time that England should begin to rival other countries in the promotion of Sacred Literature. By one great work, the Hebrew Bible of Kennicott, she has already distinguished herself in the annals of literature: she will lay claim to still higher honors when the *Oxford edition of the Septuagint* shall be completed. At home peaceful, and abroad victorious, perfect in her constitution, and apostolic in her faith, she is already the envy and the wonder of surrounding nations: enjoying these blessings, she possesses the opportunity of becoming superior in literary excellence to all other countries: her natives in natural abilities are at least equal to the rest of mankind: their emulation is not repressed by tyranny; their minds are in general undistorted by prejudice, their intellect unshackled by superstition. Let not, therefore, these advantages be thrown away: let her become pre-eminent in *sacred*, as she has been acknowledged unrivalled in *profane*, literature.

BIBLICAL CRITICISM,

ON 1 JOHN, v. 7.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN a pamphlet lately published by the Bishop of St. David's, and intitled a "Brief Memorial," &c. some pages are devoted to the Doctrine of the Trinity, and to the arguments by which it is supported. At page 22, the learned and excellent author speaks of Titus, ch. ii. v. 13. as containing an unequivocal proof of the Divinity of Christ. He then subjoins a note containing the following assertion: "This interpretation of Tit. ii. 13. is required by the idiom of the original, and is supported by all the ancient Greek Fathers of the Church, and by all the Latin with one exception."

¹ Vid. *Class. Journ.* vol. vii. p. 196. & seq. (No. xiii.)

The verse is silently passed over by two of the most learned as well as orthodox of the Fathers; I mean Gregory Nazianzen and Basil. Among the works of Gregory, there are two very elaborate discourses on the nature of the Son of God. In these discourses he gathers together from every part of Scripture not only those texts which directly prove, but those which have an indirect bearing on, the subject; yet neither here, nor in any other of his Orations, nor in his Epistles, nor in his Poems, does he quote or refer to Titus, ch. ii. v. 13. I am also justified in saying, that it is not quoted by St. Basil. It occurs indeed in the fourth book against Eunomius; but that book is considered as spurious, or at least as doubtful, by Garnerius, who being an orthodox Trinitarian, a sound Critic, and an Editor of Basil, was of all men most competent to decide. It is also the opinion of Cave, our learned countryman, that the three first books only against Eunomius are genuine.

I have stated this important fact, not merely to correct the statement of his Lordship, but because it answers, in my opinion, an argument which has been brought forward by those who reject the celebrated verse, 1 John, ch. v. v. 7. Those who account this verse a forgery are of opinion that the following circumstances are decisive on the subject: First, it is not found in any ancient manuscript; secondly, it is not extant in any ancient version; thirdly, it is not cited by any of the Fathers. I acknowledge my incompetency to propose an answer to the two first objections; but with respect to the third, I think that something may be offered. All persons, who possess a competent knowledge of the Greek language, must clearly see that Titus, ch. ii. v. 13. Ephesians, ch. v. v. 5. and 2 Peter, ch. i. v. 1. (not to mention a few more instances) contain a perfect demonstration of the Divinity of Christ. Yet the two first of these texts are unnoticed and unappealed to by Gregory and Basil, even when they are in search of arguments to defend their cause. And the third text is disregarded, not only by Gregory and Basil, but likewise by Chrysostom, Athanasius, Cyril, and Gregory Nyssen, though all of these appeal to Titus, ch. ii. v. 13. and Ephesians, ch. v. v. 5. Since then two most important passages have been wholly passed over by two of the most zealous Fathers; and since a third passage, equally important, has been passed over, not only by six the most eminent, but, I believe, by all the Fathers, it is equally possible, though equally strange, that 1 John, ch. v. v. 7. may have existed in their time, and yet have been overlooked. Let it not be imagined, that I come forward boldly to maintain that the verse is genuine. I am aware that little can be offered in its defence. It occurred to me, however, that one of the objections which are brought against it might be obviated, and I felt it incumbent on me to make the idea public. Few circumstances would afford me a higher gratification, than to be informed that an ancient manuscript was discovered, containing the disputed verse; but unless such an event arise, I dare not maintain its authenticity. Whether it be, or be not a part of the inspired volume, will probably never be ascertained, until the day when all things hidden shall be revealed. May the impiety of him

who cancelled it, if genuine, or the presumption of him who interpolated it, if spurious, be pardoned by that Saviour, whose divinity could not be shaken in the one case, and could scarcely be corroborated in the other!

H. S. BOYD.

April 21, 1814.

ON THE GREEK ARTICLE.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN the Appendix to my Select Passages from St. Chrysostom, &c. I stated my opinion of the doctrine of the Greek Article, as applied to the criticism of the New Testament, and tending to confirm the divinity of Christ. The extracts, which I there gave from St. Chrysostom's Homilies on the Epistles, are of considerable importance; for they clearly show that Ephesians, ch. v. ver. 5. and Titus, ch. ii. ver. 13. were understood by him in the sense for which Mr. Granville Sharp contends. There is, however, another passage in the writings of that learned father, more absolute and conclusive than those which are already before the public. The original may be found in the 4th vol. of Sir Henry Savile's edition, page 32. It is in English as follows:

"He that is small cannot be God: for every where in the Scripture God is denominated Great. Great is the Lord, says David, and greatly to be praised. (Mark, he also speaks of the Son, for every where he calls him Lord.) And again: Great art thou, and doing wonders: thou art God alone. And again: Great is our Lord, and mighty is his power.—But these things, you will say, are spoken of the Father; but the son is small. You say this, but the Scripture asserts the contrary; for as it speaks of the Father, so likewise does it of the Son. Listen to Paul, who says, Expecting the blessed hope and glorious appearance of the Great God. Surely he could not apply the word *appearance* to the Father. And that he may refute you more completely, he adds, of the Great God. Must not then this have been spoken of the Father? Certainly not; for the words which follow will not admit it, The appearance of the Great God and Saviour of us Jesus Christ. You perceive that the Son also is denominated Great. Away then with your idle talk about Small and Great! Listen also to the prophet, who calls him the Angel of great council. The Angel of great council, is he not Great? The Mighty God, is he not Great? How then can these obstinate and shameless wretches assert that he is a lesser God? I often repeat their words, that you may the more detest them."

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The thirteenth verse of the second chapter of Titus is also cited by the holy Athanasius, to prove that Christ is denominated in the Scripture the Great God. See his book *De Communi Essentia Patris, Filii, et Spiritus*, tom. ii. p. 16. edit. Bened. In the same place he also quotes 1st John, ch. v. ver. 20. to show that Christ is also called in Scripture, the True God. The thirteenth verse of the second chapter of Titus is cited in various parts of their works by Gregory Nyssen, and Cyril of Alexandria, who plainly understand it of Christ, and of him alone.

A reader, wholly impartial, would confess that, as far as we can attain to certainty in any thing, we may be certified from the above extract, that the canon laid down by Mr. Sharp is correct and genuine. Chrysostom supposes an adversary to address him thus :

I see that in this sentence God is spoken of, and not merely spoken of, but likewise styled The Great God. Surely such an expression as this must refer to The Father. No, replies our Saint, that is impossible; for the phrase *ὁ Θεός*, which follows, shows at once that *Θεός* and *Σωτήρ* mean the same person; and *Σωτήρ* in this place is spoken of Jesus Christ.

If these brief remarks should appear to you of sufficient interest, I shall be gratified by their insertion.

H. S. BOYD.

April, 1814.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IT is with infinite concern I observe in many biblical critics of estimation and character a culpable disposition to give to the most celebrated passages of holy writ an import and signification which were unknown to former ages; and to interpret afresh those popular texts of the Old T. of which the sense has been so unanimously fixed by the Jewish as well as the Christian church. In this light I cannot but regard the recent attempt of Sir W. Drummond to discard the generally received mode of interpreting the dying words of the patriarch Jacob to his twelve sons, by denying that they can be intelligibly explained but with a reference to the twelve signs of the zodiac. That the Jewish theologists regard the twelve sons of Jacob as corresponding to the twelve signs, I readily grant, as this, together with many other notions of a similar complexion, the reader may find inculcated and maintained in the *Conciliator* of R. Menasseh ben Israel; but that they ever applied this doctrine to the elucidation of chap. 49. Genesis,

is a position of which there exists not a shadow of evidence; and I beg to assure the learned and candid author that, so far as my knowledge of the Jewish and Christian theology extends, the merit of having detected in each *pasuk* of the patriarchal benediction a sign of the zodiac is exclusively his own. How he may have conducted the argument so as to render it either probable or satisfactory to the ingenuous critic, as I have not had the opportunity of consulting whatever has been accumulated on the subject, I pretend not to know; but, when I call to mind the rare occurrence in the benediction before us of the names appropriated to the signs of the zodiac, and their total absence in that of Moses, which was delivered on a similar occasion; when I consider the confused and preposterous manner, in which those two or three supposed constellations are introduced into the speech of the patriarch, and their connexion with the names of other animals, which were never reckoned among the signs of the zodiac in any age or country whatever; I frankly confess, that, had the task of expounding this extraordinary chapter by a reference to the stars been imposed upon me, I should have been at a loss how to proceed. The arguments, however, of the learned writer not being regularly before me, I may mistake, but cannot confute them. I shall, therefore, endeavour to set aside their necessity by giving a clear and simple exposition of the sacred text from the several commentaries of R. Solomon Iarchi, R. Abraham ben Ezra, and R. Isaac Abarbanel; for Onkelos has allegorized the whole to such a degree, that he is of all expositors on this part of the Pentateuch the most obscure and unintelligible.

But before I proceed to the illustration of particular parts, it may not be amiss to say a few words concerning the form of the Benediction, as it is commonly termed. This question has been ingeniously stated and determined by Abarbanel; who rightly concludes, that it is complex; being partly a prediction, partly a blessing, partly a reprehension of past misconduct, and partly a malediction. In the outset, the patriarch declares to his children an intention to predict what should befall them in the latter days; but he no sooner commences his speech than he addresses the three eldest sons in a tone of the severest reprehension and censure with respect to their past misconduct; and so far from blessing, covers them, though involuntarily perhaps, with ignominy and dishonor. The truth is, that Jacob did not speak this of his own mind; but being influenced by the Holy Ghost, he uttered what was suggested to him, whether in the form of a blessing or of an execration. The rest of the tribes he certainly blesses, though very unequally; and, on addressing Judah, he predicts the coming of the Messiah, an event in the accomplishment of which every one of the tribes was highly interested. But besides

the complex form of the speech, it is worthy of remark, that, as often as occasion would permit, the patriarch has availed himself of the signification of their names as ominous of their future greatness; which to themselves, perhaps, might seem an argument of more weight and consequence, than we of this day should be willing to allow. There is also of many of the tribes a bold assimilation to some well known animal, on account of their resemblance in one or more respects; and in almost every *pasuk* we meet with that duplication of the sentiment in equivocal terms, which, as *Aben Ezra* very justly observes, distinguishes the prophetic from the narrative style. Thus much being premised, I advance to the explication of its constituent parts; which I shall first translate agreeably to the sense of the original, though the vulgar translation, on the whole, is laudably correct.

“*REUBEN*, thou art my first born, my might, and the first of my vigor; the superiority of dignity, and the superiority of strength. Being weak as water thou mayst not be superior; for thou didst ascend the bed of thy father, then didst thou, by ascending, defile my couch. *SIMEON* and *LEVI* are brothers; instruments of violence are their contracts. Enter thou not into their council, O my soul; be not thou united to their assembly, O my honor; for in their fury they murder man, and in their wantonness they hough the ox. Cursed be their fury, for it is strong; and their passion, for it is cruel: I will divide them among Jacob, and will disperse them among Israel. Thou art *JUDAH*; thy brethren shall laud thee; thy hand shall be on the neck of thy enemies; the children of thy father shall bow to thee. Judah is the cub of a lion; from the prey shalt thou ascend, my son. He stoops, he couches as a lion, and as the king of the forest; who shall make him rise? The sceptre shall not depart from Judah, nor the legislative authority from between his feet, till *Shiloh* comes; and to him shall be the gathering of the people. Fastening his foal to the vine, and the son of his ass to the grape-tree; he shall wash his raiment in wine, and his garment in the blood of the grapes. He shall be red as to his eyes with wine, and white as to his teeth with milk. *ZEBULUN* shall dwell by an haven of the sea, and shall be an haven for ships; and his coast shall stretch towards *Zidon*. *ISACHAR* is a robust ass, couching between two ranges; and he sees that rest is good, and that the land is pleasant; and applies his shoulder to carry, and becomes a tributary servant. *DAN* shall judge the people belonging to him, as one of the tribes of Israel. Let Dan be a serpent in the way, a snake in the road; which biteth the heels of the horse, that its rider falleth backwards off. O Lord, for thy salvation do I wait. *GAD* will be plundered by a troop; but he with his troop shall plunder them at the last. The bread of *ASHER* shall be fat, and he shall

yield royal dainties. NAPHTALI is a hind sent off, affording goodly words. JOSEPH is a fruitful bough, a fruitful bough by a fountain; having shoots extending each along the wall. The archers shall grieve and harass him; and shall treat him with odium. But his bow shall remain in strength, and the arms of his hands shall be rendered strong by the hands of the mighty God of Jacob; whence is the shepherd the stone of Israel. From the God of thy father it is that thou shalt be helped, and from the Almighty that thou shalt be blessed with the blessings of heaven from above, with the blessings of the abyss that lieth beneath; and with the blessings of the breasts, and of the womb. The blessings of thy father are more potent than the blessings of my own parents; to the utmost limit of the hills of the world shall they be upon the head of Joseph, upon the crown of him who was separated from his brethren. BENJAMIN as a wolf shall seek for prey; in the morning shall he still be devouring, and in the evening he shall be dividing the spoil."

Such is the language, in which the holy patriarch addressed his children before his dissolution; and in which he predicted what should happen to their tribes, till the dispensation of the Messias. Reuben is put in mind of the great dignity and honor, to which he was born; of the regal and sacerdotal authority, to the functions of which he doubtless was by birth intitled; but that, owing to the flagitious conduct, which he had manifested in defiling the paternal couch, and to the weakness and inconstancy of his mind together, they should be taken from him, and given to others of his brethren more competent than himself. The unfitness of Reuben, indeed, to execute the rights of primogeniture showed itself in the tribe as well as the individual. In the affair of Korah, the heads of Reuben were among the first to excite sedition against Moses and Aaron; and when they arrived on the other side of Jordan, they not only petitioned to remain in that country, a circumstance which was of itself sufficient to disqualify them from exercising any authority over the rest of the tribes in the land of Canaan; but almost as soon as they had settled, proposed to erect themselves into a separate church, and to break off all religious communion with those of their brethren, who were situated on this side of the Jordan. It is with due regard, therefore, to the unworthiness of his character, that he appears on the occasion before us in a disgraceful attitude.

Simeon and Levi are joined together, and called *brothers*; that is, in plot and intrigue: for as they were all brothers by nature, the particular sense of the term in this place is to be collected only from the circumstances of the case. There is in this, as well as in the subsequent, *pasuk*, a manifest allusion to the massacre of the Shechemites; a complication of treachery and cruel-

ty, of which these two brothers were certainly the chief, if not the only perpetrators. The crafty manner, in which they effected their purpose, is accurately expressed by the patriarch, when he declares their *negotiations* or *contracts* to have been *instruments* of violence: and, if the *man*, whom they are said to have slain, have not a specific signification, denoting all the *males* of Shechem; it may well be understood of the young prince, the son of Hamor, who fell a helpless victim to their perfidy and barbarity. The words here rendered, "they hough the ox," are by most translated, "They erased a wall;" which they expound of the city of *Shechem*, said to have been completely sacked by these two brethren, when they massacred all its males. But, after much consideration, I prefer my own rendering; taking, as I do, the term, *ox*, in its widest acceptation, and supposing the speaker to mean, that in the vehemence of their rage they had spared neither man nor beast. From children, then, so implicated in crime, it ought not to be a matter of astonishment, that the father, who had thus become odious to the surrounding nations, should avert his eyes with indignation and abhorrence; that he should execrate that brutal rage and perfidy, which had placed both him and his family in so unpleasant a situation; nor that he should divide them, that is, says R. Solomon, *וּבְנֵי שֵׁמֹון*, the one from the other; and disperse them among the Israelites: an event which actually took place; as the lot of Simeon fell within that of Judah, and Levi had no inheritance given them, but were literally dispersed amongst the rest of the tribes. And though Jehovah be said to have been their inheritance on account of their being appointed to the ministry of the sanctuary, yet I cannot but regard their privation of all inheritance as a punishment to the tribe; as it rendered them entirely dependent on the liberality of their brethren, and placed them on an equal footing with the poor of the land. But with respect to Simeon, the patriarch in all probability had other grounds of displeasure, besides the murder of the Shechemites. He certainly was the chief promoter of the conspiracy against Joseph. This, I think, is fully apparent from the conduct of Joseph himself, who selected him out of all the others to be detained a prisoner; which he doubtless would not have done in so peremptory a manner, if he had not well remembered the active part that this brother took to effect his ruin. It is also worthy of remark, that Moses in his benediction of the tribes has omitted all mention of him; a circumstance which can be accounted for only on the supposition, that he was undeserving of a blessing.

Thus dissatisfied with the conduct of the three eldest sons, the patriarch casts his eye on the fourth; and in an ebullition of joy exclaims, "Thou art Judah!" Then laying hold of the significa-

tion of his name, he predicts the homage and regard, which the others should pay to him; comparing him with the noblest of all animals, the lion; and conferring on him the regal authority over the rest of the tribes, together with the fullest assurances of victory and triumph over all his enemies. Had Sir William paid the necessary attention to the prophetic style, or regarded the repeated observations of Aben Ezra, an author, whom, I am glad to find, he properly appreciates, he would not have laid hold of the triple repetition of the term *lion*, in this place, as an argument for his hypothesis. The former part, in which Judah is assimilated to the cub, is a distinct sentence; denoting, that his dynasty or regal authority was but now commencing; and as to the latter part, where he is twice compared with the lion, that, as I have already observed, is in conformity with the prophetic style, and of a similar complexion with, *my bed and my couch, my soul and my honor*, that is, myself; *fury and passion, Israel and Jacob, foal and the son of the ass, wine and grape-tree, raiment and garment, serpent and snake, Joseph and the separated from his brethren*; where, as the reader may perceive, for want of synonymous terms, I have sometimes indulged in a circumlocution. It is here that Jacob, influenced as it should seem in an extraordinary degree by the Holy Ghost, foretells the coming of the *Messias*, who should gather together the people, that is, the tribes; and not the gentiles, as is vulgarly supposed. He also describes the great abundance of vineyards and pasturage, which the posterity of Judah should possess in the land of Canaan, by foretelling in language highly figurative, that the very ass, on which he rode, should quench his thirst with the juice of the vine, and that his garment should be washed in the blood of the grapes; not that this would actually be done, for no man ever washed his garment in wine; but that it might be done, wine in the inheritance of Judah being as plentiful as water. That he should be white as to his teeth with milk, can refer to nothing but plenty of pasturage.

In blessing Zebulun he is evidently guided by the signification of the term; for as *Zebulun* is derived from a verb signifying *to dwell*, he immediately proceeds to point out his habitation; saying, that it should be near the sea, and that the line of his coast should stretch *towards* Zidon; not *unto* Zidon, as Sir William presumes; for that is neither the present nor the usual acceptation of the preposition in the original. In thus disposing of Zebulun the patriarch insinuates that his posterity should be addicted to traffic rather than to war.

Isachar, under the emblem of an ass, is evidently consigned to laborious and agricultural pursuits; the form of the benediction originating, as I apprehend, from the signification of his name, which is, to carry off wages. He is declared to be a robust ass,

reclining between two ranges, that is, according to Abarbinel, between two rows of earth so ordered or prepared by way of working and preserving it; for the ass, when relieved from the toils of the day, was not permitted to lay himself down in any house, but was turned aloof to shift for himself in the open air, and could find no better shelter than what is here alluded to. Hence the continuation of the figure in the subsequent member of the sentence; for seeing that rest is good, or, perhaps, that the soil, on which he rests, is good; and that the country is pleasant, he is said to apply his shoulder to carry, that is, to till the land; and, rather than quit his home for military service, to become a tributary subject to the kings of Israel.

The blessing of Dan commences, as usual, with an allusion to the signification of his name, which is, *to judge*; and therefore he was to exercise judgment among his own people, but only so far as he was one of the tribes; the honor of exercising judgment over all the tribes being conferred upon Judah. He is also spoken of as a warrior, but as much inferior to Judah, as the venom and subtilty of the serpent are inferior to the courage and terror of the lion; and this, I doubt not, gave occasion to that invocation of Jehovah, which immediately follows; for the patriarch, having compared his powers of resisting an enemy with the insidious bite of the serpent, implores on all Israel in his own person the salvation of Jehovah, who is wont to save his people neither by the sword nor by the bow, nor by weapons of any kind, much less by such means as Dan should employ; but by the word of his mouth, and the instrumentality of his angels.

The turn, which is given to the benediction of Gad, is caused wholly by the import of the name; for as Gad denotes a troop, his father tells him, that his enemies should act the part of a troop against him, that is, should commit hostile incursions in his territory; but that he, being equally injured to war, would repay them in kind, and prove conqueror at the last.

The blessing of Asher requires no comment to render it intelligible.

That which is said of Naphtali is uncommon, but thus illustrated by that Argus in biblical interpretation, R. Isaac Abarbinel:

ואמנם נפתלי הוא עובד נאמן כי הוא ישתדל תמיד כצות אדוניו כאילה שלוחה ששולחים עם הבשורות מארץ אל ארץ ומסכים לזה אמר מרעה נפתלי שבע רצון גם נפתלי יהיו ממנו בעלי לשון וצחות ומליצה ועל זה אמר הנותן אמרי שפר והמדות האלו ראויים לעוברי
: But Naphtali is a faithful servant; המלכים לא למלכים עצמם :

for he is always intent on the mandates of his Lord, like the hind dispatched, which they dispatch from country to country with the news. To this agrees the declaration of Moses : Naphtali is full of favor. From Naphtali too there should arise linguists, orators, and interpreters ; and, therefore, he says of him ; Who affordeth goodly words. But these are such qualifications, as befit the servants of kings only ; and not kings themselves.' If to the foregoing exposition it should be objected, that we have no adequate proof of hinds having been sent from country to country in the manner described ; I answer, that in the East, it is certain, both birds and animals were used for the purpose of conveying intelligence quickly ; and, if we do but regard the velocity of the hind, we must be convinced of the propriety of the emblem, though it should not be demonstrated that this animal in particular was ever so employed. The sort of character too assigned by the patriarch in this place to Naphtali well comports with what we know of the genius and occupation of that distinguished tribe. The inferiority, however, of the blessing to that of Judah is ingeniously pointed out by the illustrious Abarbinel ; in that the messengers of kings are always inferior to the kings themselves.

The benediction of Joseph, though highly important, contains nothing that can be regarded as a subject for controversy. I beg to remark, however, that, in crowning his head with such a plentitude of blessings, the partiality of the father to his favorite child is here finely recognized ; and that, if this forty-ninth chapter of Genesis had been a forgery, as Sir William has somewhat insinuated, it were a thousand to one that the writer, whoever he might be, would not have counterfeited nature with such exquisite taste.

Benjamin, by being assimilated to the wolf, is designated a warrior ; but unequal to Judah, by how much the wolf is unequal to the lion. That this was the true character of Benjamin is apparent from the scriptures ; which abound with relations of his battles and his prowess.

I have now, I presume, illustrated whatever can be deemed obscure in the benediction of Jacob ; and, though I have not the vanity to suppose, that Sir William will be induced to abandon an hypothesis of which he himself is the framer, I shall think my labor not unrepaid, if it should be acknowledged by the learned reader, that the constituent parts of the speech have been adequately explained without any regard to the astral zodiac. There is one thing, however, in the last communication of Sir William, which I cannot but notice with marks of disapprobation. It is the assertion, that God did not confound the language of the builders of Babel ; but merely distorted the lip, so that they could

not speak plainly. This opinion the author ought, certainly, to have grounded on something like argument.

Hovingham, Dec. 14, 1813.

J. O.

HERODOTUS AMENDED.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I BEG leave to call the attention of your readers to the following passage of Herodotus, which does not seem to have received all the aid, which criticism can afford to it. If my own opinion should fortunately meet with the approbation of the admirers of this captivating historian, I shall think myself amply compensated for my trouble; and if, after having read it, they continue to entertain some doubts about the reading of the passage, I may still hope to be the means of reviving the discussion on it.

EDMUND HENRY BARKER.

Trin. Coll. Cam. Nov. 2, 1813.

Herodotus L. I. C. 174.

Βουλόμενοι νησὶν τὴν χάσην ποιῆσαι· ἐντὸς δὲ πᾶτά σφι ἐγένετο τῇ γὰρ ἡ Κνιδίῃ χάσῃ ἐς τὴν ἡπειρὸν τελευτᾶ, ταύτῃ δ' ἰσθμός ἐστι τοῦ ὠρευσσον. Καὶ δὴ πολλὰ χεῖρ ἐργαζομένων τῶν Κνιδίων· μᾶλλον γὰρ τι καὶ θεϊότερον ἐφαίνοντο τιτρώσκεσθαι οἱ ἐργαζόμενοι τοῦ εἰκότος τά τε ἄλλα τοῦ σώματος, καὶ μάλιστα τὰ περὶ τοὺς ὀφθαλμοὺς, θραυσμένης τῆς πέτρης· ἐπεμπον ἐς Δέλφους θεοπρόπους ἐπερρησμένους τὸ ἀντίξον.

"Ce passage paroît altéré à M. Toup," says Larcher vol. i. p. 180 of the translation. "Il corrige ἀνένδοτος δὲ πᾶτά σφι ἐγένετο. 'Ce terrain (qu'ils creusoient) ne cédoit point, étoit trop dur pour pouvoir être creusé.' Cette correction seroit très juste, s'il étoit impossible de donner un sens raisonnable au texte. Mais il me semble que feu M. Wesseling l'a très-bien expliqué." Larcher thus translates the whole passage. "Car tout leur territoire étoit en dedans de l'isthme, et ne tenoit au continent que par cette langue de terre qu'ils vouloient couper. Ils employèrent un grand nombre de travailleurs; mais les éclats de pierre les blessant en

différens endroits, et principalement aux yeux, d'une manière si extraordinaire, qu'il paroissoit bien qu'il y avoit là quelque chose de divin, ils envoyèrent demander à Delphes quelle étoit la puissance qui s'opposoit à leur efforts."

The *luminous* Note of Wesseling, to which Larcher refers, is this: "Quæ in hæc verba animadvertit v. d. *Miscell. Lips.* vol. vii. p. 621. et vol. viii. p. 298. ostentabit. Ipse scripto ad me minore molimine, ἐγγύς δὲ ταῦτά σφι ἐγένετο, parum aberat, quin opus illud ex ipsorum sententia perficeretur, aut εἰκότως δὲ σφι ταῦτα—non sine causa faciebant. Conjecturæ illæ alacrem ingenii volubilitatem declarant. Mihi licebit esse tardiori. Docetur infra eam fossam, quam deprimebant, Chersonesum universam tum fuisse, atque insulæ ferme instar. Eum in modum qui confertim intra urbem se penetrarunt, ἀθρόοι ἐντὸς γενομένοι in Parthenii *Erot.* c. 9. et de Chersoneso Thracia opportune Noster vi. 36. ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ χερσόνηστος εἴσω πᾶσά ἐστι." P. 82. Ed. Amsterdam. That the reader may see more clearly whether the latter quotation from the 6th of Herodotus strengthens the opinion of Wesseling, I shall quote the whole passage, Εἰσὶ δὲ οὔτοι σταδίοι ἔξ τε καὶ τριήκοντα τοῦ ἰσθμοῦ, ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ χερσόνηστος εἴσω πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίων τὸ μῆκος.

The Note of J. Toup is this. "Quæ ad h. l. scripserunt vv. longe eruditissimi non sunt unius assis. Tu vero, v. d., noli dubitare quin ab Herodoti manu fuerit, ὥρυσσον οἱ Κνίδιοι βουλόμενοι νησὶν τὴν χώραν ποιῆσαι ἀνένδοτος δὲ πᾶσά σφι ἐγένετο. 'Cnidii fodiebant terram, conantes regionem suam in insulæ formam redigere, sed fodiebant frustra; nam terra ἀνένδοτος fuit, i. e. *cedere nesciebat, hard ground.*' Hæc mens et manus Herodoti, quæ elegantissima est. Error ortus est ex Librarii compendio. Sic solent isti homines. Haud aliter locutus est Strabo L. xvi. βαθεῖα γὰρ ἡ γῆ, καὶ μαλακὴ, καὶ εὐένδοτος, nam terra profunda est, et mollis, et quæ facile cedat. Vox εὐένδοτος occurrit ap. Philonem vol. ii. ubi Mangeliuss ex MSS. Med. legit ἀνεένδοτος, sed male. Dicitur autem ἀνένδοτος, ἀνευένδοτος, et δυσένδοτος. Quæ vox rarissima et Lexicographo commendanda. Occurrit ap. Eusebium *Demonst. Evang.* L. ix. τοὺς ἀπιστοῦντας καὶ πρὸς τὰ ἀληθῆ δυσχέρεις καὶ δυσενδότους. Quin et φιλένδοτος. Hesych. φιλένδοτος, ἐλεήμων. Ita legendum, non φιλέντολος, quod et animadvertisse jam video cl. Ruhnkenium." Vol. ii. p. 492. 3d. Ed. 1790.

Valckenaer has the following Note in Wesseling's Ed. "Una duntaxat litera mutata legerim ἐκτὸς δὲ πᾶσά σφι ἐγένετο, i. e. ἐκτὸς δὲ πᾶσα ἡ χώρα σφι ἐγένετο, sive ἦν, νησὶς, extrinsecus enim tota ipsorum regio erat insula. Paulo superius ista leguntur, εὐούσης πάσης τῆς Κνίδης, πλὴν ὀλίγης, περιῤῥόου. Istum quinque stadiorum isthmum voluerunt perfodere, cui, quod non esset insula, peninsula debebat

Cnidiorum: vid. Pausan. V. F. Commode succedunt quæ sequuntur apud Herodotum, in quibus ego quidem nihil desidero."

For my own part, I prefer Toup's emendation, but I do not conceive that all the difficulty is removed: for if you read with Toup ἀνένδοτος, the subsequent clause is not *logically connected with the precedent words*, Ἀνένδοτος δὲ πᾶσά σφι ἐγένετο· τῇ γὰρ ἡ Κνιδίη χώρα ἐς τὴν ἡπειρον τελευτᾷ, ταύτῃ ὁ ἰσθμός ἐστι τὸν ὠρευσσον. I would employ a little transposition thus, ὠρευσσον οἱ Κνιδιοὶ — βουλόμενοι νησὸν τὴν χώραν ποιῆσαι· τῇ γὰρ ἡ Κνιδίη χώρα ἐς τὴν ἡπειρον τελευτᾷ, ταύτῃ ὁ ἰσθμός ἐστι τὸν ὠρευσσον· ἀνένδοτος δὲ πᾶσά σφι ἐγένετο· καὶ δὴ πόλλῃ χειρὶ ἐργαζομένων τῶν Κνιδίων (μαλλον γὰρ τὶ καὶ θεϊότερον ἐφαίνοντο τιτρώσκεισθαι οἱ ἐργαζόμενοι τοῦ οἰκότητος τὰ τε ἄλλα τοῦ σώματος, καὶ μάλιστα τὰ περὶ τοὺς ἐξέχαιμους, θραυομένης τῆς πέτρης) ἔπεμπον ἐς Δέλφους θεοπρόπους ἐπερητομένους τὸ ἀντίξουν.

As the Grenville Edition of HOMER is at present scarce, and not accessible to every scholar, we are induced to present our Readers with the COLLATION OF THE HARLEIAN MS. OF THE ODYSSEY, which is annexed to the end of the Second Volume, and which was made by Professor Porson, and enriched with his Observations.

COLLATIO

CODICIS HARLEIANI 5674.

CUM

ODYSSEA EDITIONIS ERNESTINÆ 1760.

NO. II.—Vide No. XVII. p. 191.

ΟΔΥΣΣ. Γ.

2. οὐκίη
7. τινὲς ἐκάστη δ' ἐν ἐκάστῃ et supra γρ. πεντηκῆστι δ' ἀν' ἐκάστη (voluit ἐκάστην)
8. τινὲς ἐκάστοθεν ὅ ἐστιν ἐξ ἐκάστης
9. εὐθ' οἱ et supra ἔκγον (l. ἐκγον) Τινὲς σπλάγχ' ἐδάσαντο

10. εἰ pro ἴδ' MS. Aristarchus et Herodianus alter altero modo, κατὰ γοῖτ' ἴδ' et κατὰγοντο ἴδ'
11. οἱ περὶ ζηῶδοτον σείσαν ἀείροντες
14. γρ. χρεῖ'
16. κεύθ' et ἐπασπεν
17. ἀλλ' ἄγε νῦν et supra γρ. ὅρῃσ' ἄγε γρίστα
18. εἶδομεν et supra γρ. ἴδομεν

92. πῶς γὰρ ἴω ex emend.

94. αἰδώς δ' αὖ νῦν ἀνδρὶ οὕτω δὲ οἱ κατὰ ἄριανόν:—(I. ξιανόν.) Hæc constructio tolleretur ambiguum, quod memorat Eustathius. In textu νῦν ἀνδρῶ

90. καρταλίμω; δ' ἤπειτα ex emend.

91. ἀγροῖν τε a m. pr. ἀγροῖν τε manu, ut videtur, recenti.

93. κρία τ' ὠπτων

41. χωρὶς τοῦ εἴ' αἱ ἀριστάρχου καὶ σχεδὸν ἀπαται γερυσίω δέπαι:—

62. ἐπειθ' ἤρατο In marg. γρ. ἐπειτ' ἤρατο

72. ἦτοι correctum a m. recenti, quæ 73 post οἷα addidit τε

73. ται τ' ἀδώνεται et in schol. ἦ τ'

72-74. Hos tres versus hoc loco asteriscis notavit Aristophanes; asteriscis et obelis I. 253—255. Hic deletavit Aristarchus, ibi retinuit.

79. νέστορ

80. εἶμεν sed γρ. εἶμεν

82. οὐ δέμας θ' ἢ ἀγαριῶν (θ' ex emend.)

83. εἰρὴ omittit. Mox ἦ του sed ἦ πως interpretatio.

92. αἰὶν' ἐθέλησθε distincte

93. ἦν που

97. Schol. suprascript. πῶς μετέδραβες τίς περὶ αὐτὸν θίας γρ. τίς ἀκούς παρὲς

γ

τὸν ὅπα; Fortasse η (i. e. ἔχου) pro γρ. Nimirum est altera interpretatio, quasi ἐπισηπὶ ἰδὲν sonaret quod ἀκού.

101. ἐνισπεις manus antiqua, et hic et in aliis locis. Hic scholion suprascr. ἐπισπεις ἐπί. Nempe hoc voluit, ut ab obsoleto aoristo ἐσχην imperativus σχῆς formatur, cujus compositum est ἐπισπεις, sic ab ἐσπην provenire σπῆς et ἐνισπεις.

109. εἴθε δ' ἐπειτ' αἶας κείται In marg. γρ. εἴθε μὲν αἶας; κείται

112. θέειν

113. γρ. ἄλλα γε πῶς sed in schol. legitur τε

114. κατὰ θνητῶν et sic plerumquæ divisim.

116. ἑξείρας ex emend. sed ἑξείρας citat Schol.

120. ἐθ' οὕτω τίς ματιν In m. γρ. ἐνθ' οὕτω τίς ποτε

123. ἐχονος et mox εἰσ' ἐλάντια quasi vellet εἰς σ' ἐλ.

126. nunc εἰας κεν sed κ ex emend.

139. βεβηρῆστας text. in schol. βεβαρηκότες

144. ἐξεν θ' et αἰ super ἢν

149. ἑτασται cum spiritu et 182

σ

151. ἀέσαμεν text. sed α prius ex emend. et in marg. γρ. εἰσαμεν Schol.

ἐν ταῖς χαρμεστέραις εἰσαμεν
153. εἰς ἅλα διαν γρ. ἀμφιελίσσας

159. ἱερά

163. ποικιλόμηντιν ex emend.

166. γήρωσκον

171. αὐτὴν δ'

173. φῆραι

178. ἀριανοὶ γρ. ἐνύχιοι [i. e. si plene et literas et verba scribis, αἱ ξιανού ἐκδόσεις γάρμουσιν ἐνύχιοι]

180. τίταρτων text. sed τίτρατων schol.

185. δανυῶν in text. et supra γρ. ἀχαιῶν

197. κακῆος et sic alibi, e. g. 286. κακῆνος ex emend.

199. 200. ἤτετε ἀριστοφάνης.

202. νηληΐδι et mox 247. νηληΐδι (sic)

205. εἰ γὰρ Mox ἐρθεῖν schol. ad 217:

208. Scripserat ἐπικλώσαν sed accentum transversa nota damnavit, deinde addidit το et accentum novum

super ω posuit, hoc modo: ἐπικλώ-
το
σαν

209. περιστῆς ἐρεῖ γὰρ δ' πρὶ αὐτοῦ:—

211. ex emendat. ἐν ἐμνήσας suprascriptis εἰτὼν ἐμνήσας et in marg. γρ. ἐμνήσας. Triplex igitur fuit olim, ut videtur, lectio; ἀμνήσας; ἐμνήσας; et deleto pronomine, ἐμνήσας, quæ ultima ante emendationem in textu fuerat, ut e spatio liquet.

214. ἐπιδόμασε

216. εἰ κέ sed αἰ supra secundum

Ibid. ζήνοπος γρ. ἀποτίσεται καὶ τὸ εἰς ἡς ἢ σὺ γε μολὼς:—[Voluit, opinor, ἀποτίσεται]

223. κήρυκε δὲ et τε supra δὲ

229. γρ. ἡμὶ θεοὶ ὧς ἐθέλουσι:—quantum ex evanescente scriptura conjicio, sed εἰ μὴ θεοὶ plane citat schol. ad 230.

231. σωῶσαι et supra γρ. σωῶσιν [male pro σωῶσαι.]

232-3. ἀθροῦνται στιχοι 3. ἀπὸ τοῦ βουλομένη. ὡς μολὼς ἀποῖν. [ὡς male pro ὡς.]

239. τῇ δ' erat, nunc ineleganter correctum in τοῦδ'

240. λεγώμεθα

241. 242. Etiam hi a quibusdam, ut narrat scholiastes, ἐβλάβησαν, ut et 244. 245. 246.

246. ἀριστοφάνης ἐνικῶς ἀθανάτος sed schol. in marg. citat ἀθανάτοις [Probabilis lectio Aristophanis. Vid. II. 4. 460.]

247. ἐνίπτες sed ultima litera crasa. Vide supra 101.

251. τινὲς δὲ ἢ οὐκ ἄρχει ἐν ἐν ἀρχαῖς αὐτῶν:—

255. τὰδε a m. pr. sed τὰδε correctum, nescio an ab eadem. Deinde ὡς κεν et περ supra κεν

258. τῷ καὶ et κεν suprascript. Schol. marg. ἔχουεν τινὲς

260. γρ. ἐκὼς ἀρχαῖος

262. πολλὰς et supra γρ. πολλὰς

267. περ δ' ἀρ' ἐν scholio uni prae-figitur, sed περ γὰρ ἐν alii.

272. ἐθέλων ὁμηρος τρισυλλάβως:—

278. ἄλλ' ὅτ' ἐπὶ σούτιος ἐπὶν manus prima, sed correxit ἄλλ' ὅτε δὴ σ. pari errore. In fine versus Ἀθηναίων plane scriptum, ut in omnibus Aristophanis, hunc locum ridentis Nub. 400. editionibus Brunckianam praecedentibus. Ibi quidem Ἀθηναίων, ut postulat metrum, praebent codices non pauci, et Demetrius de Elocut. 150. jamdudum a Spanhemio indicatus, idque edidit Brunckius. Sed cum tres ejus MSS. Ἀθηναίων dent, ipse etiam Ravennas, ut ex Invernizii silentio colligere licet, vide annon legendum sit, cum in Homero, tum in Aristophane, Ionica dissoluzione, Ἀθηναίων. Pleraque enim omnes crases prius in pronunciando, quam in scribendo exstant. In Herodoto notum est semper scribi, Θεβίων, Ἀθηναίων, et similia, quae tamen, cum solenni vocalis ε et diphthongi αι permutatione in Θεβαίων, Ἀθηναίων Codex Mediceus transformaret, Jacobus Gronovius exemplari suo vitis imitabili deceptus est, et Criticis ludibrium debuit.

280. βίλεισιν

283. σπερχοίατ' ex emend. ejusdem manus.

289. λιγών et τ' quod omissum erat, supra positum. Schol. λιγών τε. οὐχ ὡς ἀρίσταρχος. λιγών δε. καὶ λιγών τε:—

Ibid. χεῖν

290. ἀρίσταρχος γρ. τροφόντο [I. τροφόντο] ἀντὶ τοῦ ἠδ' ἐξόντο:—Et erat τροφόντο in textu a m. prima.

297. οἱ μὲν ex emend.

302. ξύνηυσὶ κατ' ἀλλοθρύους

303. 304. τόρρα δὲ ἐν τισι τῶν ἐκδόσεων, οὐκ ἦσαν. sed aliud schol. ἀρίσταρχος δίδμιντο ὡς ἡ πληθὺς ἀπονέοντο: [II. o. 305.] In 303. γρ. πῆμαστα λυγρῶ

307. αἶψ' sed in αἶψ' correctum αἶ eadem manu. ζυγίστος αἶψ' ἀπὸ φακίον. ἀρίσταρχος αἶψ' ἀπ' ἀθηναίης. αἶ; ἐκὼς. ἵκετο δ' ἐξ μακρόθεν καὶ εὐσεβέστερον ἀθήνην:—[Od. H. 80.] αἶψ' ἀπ' ἀθηναίων praeponit schol.

315. μή τι

321. εἰ δ' ἐθέλεις

327. ἀρίσταρχος αὐτὸς, οὐκ αὐτὸν:—

x

334. τοια Primo circumflexum posuerat, sed delevit, recte si voluit τοια scribere, ut cum ἀρη conveniret, quod metrum corrumpit.

335. ζυγίστος ἔρχετο

336. θέττειν

351. εἴγενα πολλὰ ἐν οἴκῳ. [male repetita ex 349.]

354. λῆπονται

355. ξειζειν

361. ἐτίρους sed post rasuram.

364. ἐρηλακὴ et glossa, ἀντὶ τοῦ ὁμή-
λικος

367. γρεῖως primo, γρεῖος ex emend. Schol. ἀρίσταρχος χρεῖως. δύναται δὲ καὶ χρεῖος:—

368. ζυγίστος ἐπὶ τῇ σά γυναικί' ἱκέσ-
νει.

372. γρ. ἀχινέας.

378. ἀρχαῖαν et supra γρ. κωδίστη δὲ δὲ ζυγίστος κωδίστη

380. ζυγίστος ἄλλοι ἄνασσ' ἰδέσκει:—

400. 401. οἱ ἄλλοι γυναῖκας ἔχουσι. διό-
περ αὐ συνιδὼν ὁ ζυγίστος τὸ φιλότε-
τον τοῦ ποιητοῦ τοῦς δύο στίχους περι-
γράφει:—

402. γρ. αὐτὸς δ' ἐκείνου δὲ γέσταρ.

411. νέσταρ δ' αὐ schol. ad Θ. 6.

418. εἴλες τρεῖς

419. ἱλασσομένη sed interpr. ἐξιδεύσο-
μαι

424. εἰ omittit.

429. scriptus erat post 411, sed pos-
tea in margine repositus.

438. κεχάροτο a m. pr. κεχαροῖατο ex
emend.

443. ἐνικῶς χειρ' αἱ ἀρίσταρχου

444. ἀλκων legit Apollodorus, δάμ-
νιον Nicander et Theodoridas et Por-
sillus Hierapytnius, qui servari vocem
ait apud Hierapytnios.

x

445. παλλαδ' (sic)

452. εὐρυκίδη suprascripto εὐρυδίκη

453. ἀνίσχοντες Aristarchus [lege
ἀνέχοντες]

456. ἀφαρ ἰκ

463. ἰν omittit.

472. scripserat, οἶον ἐνοι sed cum
huc pervenisset, ε in οι mutavit et
alterum ε erasit, ut nunc haec sit lectio,

ἐὼν οὐνο χοῦντες iis sane consideranda, qui de digammo scripsere.

479. ἔν ἐν supra γρ. ἄν. Mox ὅθεν et supra γρ. ἔχεν

484. ἀκούει sic eadem manu et mox 494.

486. θύον, ζυγόν (et ἀματι ex rasura) in text. In marg. γρ. σείει ζυγόν Schol. οἱ δὲ πανηγύριαι σείειν ζυγόν. ἀριστοφάνης γρ. θύειν ἀντὶ τοῦ ἐπρεχόν· εἴτα ζυγόν ἀμφιέχοντες, sed σείειν ζυγόν Callistratus et schol. ad Z. 83. Strabo viii. p. 565. B.

488. ἐς φηρὲς δ' ἵκοντο· φηρὲ μὲν σῆς ὑπερμενέας, φηρὲ δὲ τῆς θεσσαλίας. φηρὲ δὲ τῆς ἡλίδος:—

489. ὀρτυλίου a m. pr. sed τ in σ mutatum ex emend. Schol. αἱ δὲ ὀρτυλίου: ὀρτυλίου ζηρότοτος ἐν ἱλιάδι ἔγραφε κρήνη ὀρτυλίου· τὴν ἴσται γὰρ ὀρτυλίου καὶ ἀλλ' ἰσται τοῦτο δὲ ἀνακλῆς διουκίου· αἱ κρήναι καὶ ὀρτυλίου:—Scholiastes ad Iliad. E. 542. in Codice TOWNLEIANO; καὶ θανάσι ὀρτυλίου τὴν: ἔ· τήνους· καὶ τοῦ τ· ἔ· αἱ αἰὲς ἐὰν τοῦ σ· καὶ ἐν θεσσαλίᾳ εἴν· ἐὰν τοῦ τ·:—Deinde citat ex Od. Φ. 16. ὀρτυλίου In Iliade tamen σ in τ. E. 546. 547. mutavit manus secunda ejus MS. In utroque Odysseae loco O. 187. Φ. 16. per τ constanter habet Harleianus.

490. ὃ δ' ἄρα ξηρὸν εἶπεν. text. In marg. γρ. ὃ δὲ αἰὲς, ξηρὸν θύειν

492. τὴν ζεύγοντοσιν.

493. prorsus omittit.

ΟΔΥΣΣ. Δ.

1. ζηρότοτος γρ. καυσήσαν. ἀπὸ τοῦ καυαμνυδέν. δοκεῖ δὲ καλλήμαχος ἀπαιτυχρήναι σ', γράφει. δι' ἃν φησὶ. ὕπου; καυσήσαν· ἀπ' ἐφ' ὧς καυσήσαν:—[Lege καυσήσαντι, et καυσήσαντο]. Vide Bentleium ad Callimach. fr. 994.]

9. πρὶν a m. pr. πρὶ, ex emendat. antiquae certe, si non ejusdem manus.

12. ἑλόν In schol. ἑλόν (i. e. ἑλόν)

14. ἑλόν

18. κυβιστίες

19. μέσσην a m. pr. ου; ex emend. rec.

20. ὁρμὴν ὕπνω a m. pr. οἱ ex emend.

27. γενεὴν ἵκοντο a m. pr. Postea c in v mutatum, sed accentus idem.

29. ἄλλος sed ἄλλος manus eadem. φη-

σιν· ex emend. ejusdem manus. ξηρὸν· σιν· interpr.

32. ἀτὰρ μὲν οὖν πάρις (γρ male omissum nemo negabit. Sed frustra Ernestus οὖν μὲν praefert, dissentientibus MSS. et Homero ipso Il. Z. 125. Hesychius ἀτὰρ μὲν οὖν γρ. καὶ δὲ καὶ ἀστὶ.)

33. εἰ μὲν pro var. lect. in marg. et mox φηγόντες in text.

34. ἰάμεθ'

38. ἀμα σπύσθαι

39. ἴδον Sch. οὕτως γρ. ἀρίσταρχος [debuisset ἴδον] Ib. ἰόρμαντες

46. ἐφ' ἑρμῆς et fortasse 15. [Indicia alius scripturae, ἐφ' ἑρμῆς]

49. τοῦσδ' et supra τοῦσδ' scriptum τοῖς

51. ἐν ἄλλῃ [lege ἐν ἄλλῃ] παρὰ ξηρὸν μετέλουν:—

54. γρ. χερσὶν sed ξιστῇ text. et schol.

57. 58. omittit.

60. σίτοι ἥπτεσθαι (sic)

61. πυνσάμενον et text. et schol.

62. 63. 64. ἡλίου ἀριστοφάνης καὶ ζηρότοτος ut e scholiis colligo.

63. διοτρεφῶν et sic schol. marg. ad 44.

66. γήρας

70. οὕτως ζηρότοτος. ἀρίσταρχος δὲ πυνσάμενον. ἀλλὰ χερσὶ τοῦ ἄρθρου:—[lege πυνσάμενον ἄλλῃ, χερσὶ τοῦ ἄρθρου:—]

72. καὶ ὁρμῆς

79. τῶσδ'

84. quidam ἑρμῆους, alii ἀραμνυδῆς. Crates ἑρμῆους, alii ἀραμνυδῆς, sed Aristarchus ἀραμνυδῆς. [Scholiastes Ἀραμνυδῆς τε legebat Zeno, teste Strabone i. p. 70. B.]

87. οὕτε et δὲ supra τε

90. εἰς πολλὰ β. ξηρὸν

93. ἐβλήθησιν· τ. ἐς τὸν στίχον. λέγοντες αὐτὸν εἶναι περιττὸν. Contra alii post hunc addunt, οὐδὲ τι βουλόμενος· ἀλλὰ κερτα εἰς [ἀματι] εἰς ἀνάγκης. γηλόν, inquit sch.

97. παρ' ἑνὶ

106. μεμνημένος

111. ἑλόν

115. ὀφθαλμοῖσιν et 154.

119. γρ. ἐπηρεάζονται ἀντὶ τοῦ ἐπηρεάζονται. καὶ δὲ γράφουσι μεμνημένοι κακῆς: [Nempe voluit ἐπηρεάζονται]

123. ἀδρήστη· τρυσυλλάβως τὸ ἀδρήστη. ὡς ἡρακλῆος καὶ ἀρίσταρχος:—sed inter lineas τῶς δὲ ἡρακλῆος ἀδρήστη.

Ibid. εὐκρυπτοι sed εὐρυκτοι schol. marg.

125. Minor hiatus ab Ernesti diligentia omissum. Hanc, ut fors tulit, explet MS. lectio εἰδωκε

127. ἐν κτήματα

137. αὐτίκῃ β'

143. μεγάλῃτος υἱῇ sed primo facrat υἱ. Supra μεγάλῃτος scriptum πλὴς ταχυσφύρος

153. πικρὸν [levi errore pro πικρὸν]

158. ἀλλὰ σάφρων. ἀθετοῦνται πάντα σάφροι, ὡς ἀρτῶται καὶ ὑπὸ τῶν τοιαύτων λόγῶν ἀρτῶται.

159. ἐπιστήμιος Zenodotus.

162. supra ἐκλετο script. ζηνῶτος οἰκονομῆς [i. e. ἐκλετο]

165. ἐν μεγέροντι, ὃ μὴ ἄλλοι

168. γρ. τοῖδε μετ' ὀγδ' ἔσας

170. γρ. πολλῶν [i. e. ποιῶν]

171. καὶ μὴν Μοχ. ἔσχει πάντως plane, sine alterius lectionis vestigio.

174. καὶ μὲν οἱ sed μ ex emend. ut videtur.

176. πᾶσι sed 179. διέκρινεν

178. καὶ κε θ' ἄμ' et mox ἐμέας

180. πρὶν, eraso γ'

181. μέλλεν ἀγασσέσθαι

186. ὅσων et in schol. ὅσαι

192. ἀρίσταρχος ἀθετεί.

194. μεταδόρπιος et ἐπὶ supra μετα

197. τοῦτο ὡ κα post rasuram.

198. κέρσασθαι τε

208. ἐπικαύσει

212. ἐάσαντες

213. ἐξένου schol. supra ad 61.

221. τ' erasum, sed ἡπειθεῖς τ' in schol. bis. Deinde κικλῶν τ' ἐπὶ ληθῆν ἄπ. sed οἱ super εν. Contra in schol. ἐπὶ ληθῆν et εν supraser. ὃ ἀσκαυμένης περισπᾶ μετοχὴν ἀκούων. [ἐπὶ ληθῆν] ἀρίσταρχος δὲ περισπᾶσθαι δοκεῖ ἰσχυρῶς. οὕτω δὲ καὶ ἡμῖν ἀρίσκει. Ceterum ἐπὶ ληθῆν quoque habent Sotion Stobæi exii. p. 584, 17. Hesychius v. Ἀχολον. Eustathius ad Il. X. p. 1253, 54 = 1355, 38.

223. οὐ κεν a m. pr.

231. ἀρίσταρχος γρ. οὕτως: ἡπρός δὲ ἰσαστος ἐπὶ σφισι δῶκεν ἀπόλλων ἰασθαι. καὶ γὰρ παῖς ἰσός ἐστὶ γενέθλης· κακῶς διαφέρει παῖς ἀπόλλωνος ὡς καὶ ἡσόδος μετρυρεῖ: εἰ μὴ ἀπόλλων φοῖβος ἐπεκθαιεῖ.

ταῖς σφίσσι, ἢ αὐτὸς παῖς δὲ πᾶν φέρμακε οἶδεν:—

242. παρμενίσκος ἐφίλου τὸ οἶον· ἢ τὸ αὐτὸ μόνον ἱρῶ.

247. εἰσκειν

251. ἀνθρώπων (sic)

252. ἐγὼ λόον text. ἐγὼ ἐλέον schol. marg.

253. κρέτερον

254. μὴ μὲν a m. pr. μὴ με ex rasura, sed εν ab antiqua manu supraser. μὴ μὲν schol. marg. δούσση—ἀναφανήναι

256. μοι εἰ μὲν supraser.

259. Inter ἄλλαι et τρωαὶ superser. μὲν

260. ἡδὲ, deinde circumflexus ex reensione additus. Schol. ἄμεινον τὴν ἐν χειρὶ δέχσθαι κατὰ ἀρίσταρχον· κρᾶτης δὲ δύο ποιεῖ ἡ καὶ οἱ. [Pro τὴν lege τὴν]

271. τὸν et δ' super τ

273. ἀργεῖοι

276. προηθεῖτο κατ' ἐνίους.

277. περὶ στίχους a m. pr. Schol. ἀρίσταρχος βραχίως

279. ἱσκούσ'

282. ἐρμηθέντες sed 284. ἐμέων

285. ἀρίσταρχος τοὺς δύο ἀθετεί. [Pro δύο lege τέντε· β ε]

285-289. ὃ ἀντικλόν ἐκ τοῦ κύκλου· οὐκ ἀνέφροντο δὲ σχεδὸν ἐν πάσαις οἱ πάντες. τὰ γὰρ τῆς ἐκθεσίας ψυχρά:—

292. τὰδ'

294. τρεῖς θ' a m. pr. et sic inter lineas. τρεπθ' ex emend. recenti.

295. ταπεινέμεθα et τρα super τὰ Sch. γρ. περὶ στίχους ἀντὶ τοῦ ἀναπαυσάμεθα Deinde κοιμηθῆναι

298. τ' a m. pr. δ' ex em.

301. ὁρμηται δ' ἐπὶ τρέσαν

302. ineptus emendator erasit ὁρμηαι et ex ὁρμου fecit ὁρμω, claudicante versu.

304. καθυδε m. pr. sed antiqua ma-

nus fecit καθυδε (sic) Schol. interlin. περισπασμῶν τὸ καθυδε

307. ἄρτυτα ἄρ

309. ποτ' δ' ὁπολιπαροῖσιν

314. ἐμσπες a m. pr. ut videtur.

336. ἀρίσταρχος νεογενέας

344. καδ' δ' ἐβαλε

353. ζηνῶτος ἡθέτει. πᾶσι γὰρ φησιν ἐγόντο ἐντολαί:—

356. ἀνευθεν ὅσον τε

366. αἰσχύλος δὲ ἐν πρώτῃ εἰδοθῆναι αὐτὴν καλεῖ. ὃ δὲ ζηνῶτος γρ. εὐρυκῆ

370. ζηνόδοτος: ἡ δὲ μοι ἀντομίην:
372. μεθείεις et sic Scholiastes in Platonem nuper editus Lugd. Bat. ad Alcib. i. p. 74.

380. κλειύθους
383. ἀγορεύσω et 399.
388. τὸν δ' in textu et in schol. marg. sed in textu ex emend.

413. μίσσησι
414. ἰδῆαι ex em. sed mantus antiquæ, si non ejusdem.

415. ἐπιθ' ὕμῳ
420. αὐτὸς ex em. recenti in textu, in marg. ἀρίσταρχος αὐτὸς: Deinde olim fuit ἀνείρηται, nunc est ἀμείβεται

429. δόριον ἀρ' ex emend. ejusdem manus.

437. νεόδερα
438. διαγνώψας^μ scripserat primo, sed λ mutavit in ν et μ superscripsit,

ut hodie sit, διαγνώψας^μ Interpr. διακρί-
λάσασα

440. δέριματ'

441. αἱ πλείους ἔνθα καινότερος ὥς τὸ ἔνθα κε λαιγὸς ἐην [Per diphthongum

* αἱ duxerat ε, volens proculdubio refingere, ἔνθα κιν αἰνότερος. Locus est Il. Θ. 130. A. 310.]

443. τίς γάρ κ' εἶ.

454. αἶψ' omittit m. pr. additum ex emend.

457. πόρδαλις sed in marg. πάρδαλις οὔτως

461. ἀμειβόμενος sed in marg. ἀνείρο-
μενος ἡ γραφή:—

462. συμφρασάσατο (sic) et supra γρ. ἐφρασάσατο

465. γρ. ἀγορεύεις

467. ἐνδοθεῖ

468. γρ. εἶπε θεοὶ δότε In textu δὲ sine τε

469. κλειύθου sed σ erasum videtur

471. αὐτίκ' et 491.

484. ὡς μύθοισιν

486. τόγε et supra κατάλεξον est γρ. ἀγόρευσον

494. ἀκλαυστον Deinde ἐπεὶ κ' εἶ πάντα et supraser. γρ. ἐπὶ πάντα sic, ut velle videatur addi εἶ

495. τῶν γε θάναον text. sed schol. αἱ ἀριστάρχου δάμνην

497. δὲ τε. Mox γρ. παρηγός

500. γρ. ἰδάμασσε

508. γρ. μίμνε

511. ἐν οὐδεμίᾳ ἰφίρετο

517. ἰσχατιῆς a m. pr.

519. κἀκείθεν

521. ἐπεβίβασατο

526. φύλασσε δὲ γ' ex em.

527. τινὲς παρίων

535. διειπνήσας text. et marg.

538. supra κατεκλάσθη scriptum κατέ-
κλασε

539. οὐ δέ μοι ἦτορ sed supra γρ. οὐδ':
νυ μοι κῆρ

543. ἀτρώς

544. ἀνείν τε τινὰ

550. προσηύδων ex emend.

551. δὴ omittit.

553. ut videtur, ἐν ἀπάσαις ἠθετεῖτο
Notandum est, non semper pari cum fiducia marginales notas ad loca sua a me referri, propterea quod sæpe nulla textus verba iis præponuntur, sæpe in longe distantī paginæ parte exstant: Scholion, quod nunc in margine positum est ad A. 386. circiter, perinet ad 328.

567. λιγὺ πνέοντας text. In marg. τὸ πνέοντος διὰ τοῦς [I. διὰ τοῦ ο'] πρὸς τὸ ζεφύριοι: Habet tamen vulgatum Scholiastes ad E. 295. Sed λιγὺ πνέοντος Porphyrius Stobæi Ecl. Phys. p. 130. ed. Canter. et sic MS. in Museo Britannico servatus, male mutatum in Heerenii editione, λιγυπνέοντος Scholiastes Euripidis ad Phœniss. 220.

569. τινὲς φίλος ἴσιν. ἐν ἱνίοις δὲ οὐ φέρεται ὁ στίχος.

α

570. ἐδύσσετο

577. πρῶτον

578. ἐν δ' ἴσπους τ' ἰθέμεσθα--νηυσὶ
ἔῃσιν sed ἴσσης a m. pr. ut puto:

579. ἀν δὲ καὶ

585. διδοσαν

587. ἀλλά γε

589. σοι ex emend.

598. 599. notantur α, Γ et in marg.

Χ' β'
στι. ∴ οὗς κέλοιπα μετὰ νῆος παρὰ νέστορι. [Miserabilis sane versus, mani-

festο ex interpretatione natus. Χ' i. e. στίχος. Frequens nota in margine, versui omisso præfixa. Linea super νέστορι proprium nomen indicans, non raro et in hoc et in aliis MSS. occurrit, sed semper omitto.]

599. ἱρῶκοις et εἰς supra οἰς. In marg. ἀρίσταρχος σὺ δὲ κε

600. δ' omittit.

604. ζεαί τε καὶ εὐρυφείρ

606. ἀρίσταρχος αἰγίβιον [αἰγίβοτον] καὶ μάλλον ἐπύρατον τὸ πεδίον :

608. δέ τι Vide 497.

609. μείδῃσιν et supra γρ. γήθησε

610. κατίρεψεν ex emend.

619. κείσε με et supra ὁρθωτονησιόν τὸ μῆ [i. e. legendum κείσ' ἱμέ]

621. γρ. ἀνὰ δώματ'

623. ἐπεμπον et supra γρ. ἐνεικαν.

634. ἱμέ δὲ χρεῶ γίνεται αὐτῆς MS. a Tho. Bentleio collatus, hoc est, noster Harleianus.

641. τ' ex αὐτ' erasum, et supra προσέφη antiqua manu scriptum πεπνυμένος. In marg. ἐν ἄλλῃ ἀπαμείβετο φωνήσε τε :

644. δύναιτό κε

646. γρ. εἴ σε et mox text. ἀπηῦρε

660. προσέφη

664. τινὲς φάμεν δὲ μιν κακῶς

668. πρὶν ἥβης μέτρον ἵκισθαι et supra γρ. πρὶν ἡμῖν πῆμα γενέσθαι. In margine priorem habere dicuntur αἱ ἀριστάρχου, alteram αἱ κοινότεραι.

680. onissum repositum, notas α, γ, versibus 679, 681. præfixit, deinde 680. in imo proxime sequentis paginae scripsit.

685. 686. δειπνήσaiτε, οἳ θ' ἄμ' sed οἱ θαμὰ pro var. lect.

697. αἱ γὰρ δὴ Schol. τινὲς γρ. αἱ γὰρ δὴ

702. ξιανὸς ἡμαθίν γρ.

705. αἱ ἀριστάρχου ἐσκητο ἀντὶ τοῦ ἐχέμετο.

714. prius ἢ erasum.

722. δλύμπιος et ἔδωκεν sed supra ος et εν scripta οι et αν

727. ἀποκτείναι μαιμάσσιν et supra γρ. ἀνῆρεψαντο θύελλαι et hanc lectionem habent schol. marg.

730. μάλα et supra γρ. σάφα In marg. quoque σάφα

732. τινὲς ὀρμηθέντα κακῶς

735. ἀτρεψῶς

736. ἔδωκε et circumflexus super ω erasus.

744. δέ τοι

753. σάωσαι text. et schol.

757. δώμαθ' ὑψηλῆς

771. ἀρτύνει ex rasura

775. μή που τις. Deinde ἀπαγγ. ex emend.

777. γρ. εὔαδεν

780. νῆα μὲν οὖν (πάμπρωτ' ex ras.)

781. ἰσπὸν et τ' erasum.

783. omissus.

784. σφ' ἠνεικαν

785. εἰνὸδιω ἀριστοφάνης ὡς ἂν τις εἴποι ἔν δὲ δώω ἑτοίμην εἰς τὸ πλεῖν. Mox ἐκ δ' ἔβαν

787. ἡ δ' ὑπερῶν αὐθι

788. ξιανὸς κείτ' ἄρ' ἀναυδος καὶ ἴσπιν αὐτῇ χαριεστέρῃ ἢ γρ. :—

792. ἀγούσι

793. ἐπὶ λυθε

798. ὅπου, quæ vera et antiqua forma videtur, quanquam supra B. 207. δπυίμεν etiam noster MS. Vide Pierseonum ad Mœrin. p. 278. Hesychius ; Βεινείν : παρὰ Σόλωνι τὸ βίαι μίγνυσθαι : τὸ δὲ κατὰ νόμους ὅπυύν :—Idem in serie ; Ὅπυύλαι : γεγαμηκότες :—sic enim MS. teste Schowio ; sed literam addidit Musurus.

800. εἰως et sch. δασυγτέον τὸ εἰως ὅπως

806. οἱ πλείους ἀκίχθησθαι ὡς λέγεσθαι. ὡς αἰολικῆς τῆς κλίσως οὐσης. ἔ δὲ ἀσκαλωνίτης ὡς πεποιήσθαι. In textu ἀκίχθησθαι primo, sed nunc a manu eadem mutatum videtur.

811. πώλει (δώματα omittit)

812. κέλει ut E. 174.

822. μηχανώσιν et ωνται supra ωσιν

825. μή δ' ἔτι

826. τοῖη γάρ οἱ In m. γρ. ἄμ' ἔπειτα. [lege ἴσπεται]

829. προέεικε

832. κακείνον

838. εἰπών

840. ἱάροιο

846. αὐτῆς, quanquam σ serius accessisse videtur, ab eadem tamen manu.

ΟΔΥΣΣ. E.

10. ἴσσυλα

24. ἀποτίσσεται

34. χωρὶς του κε αἱ κοινότεραι :

35. ἀγκύβοι

39. οὐδέποτε sine ἐκ

43. ὡς ἔφατο μετηνέχθησιν οὐ δέοντως ἐντεῦθεν εἰς τὰ περὶ τῆς ἀθηᾶς ἐν τῇ α' λεγόμενα καὶ εἰς τὰ περὶ ἱμοῦ. ἦν ἡ ἀπ' ὀλύμπου εἰς τὴν τρώην κάτεισιν : [Lege ἔρμου. Hoc vult, spurios esse Il. Ω. 340—342. Od. A. 97. 98.]

51. προσέθηκε τις οὐ δέοντως τὸν στίχον [Videtur pertinere ad 54.]

59. τηλέσει et θι super σε

61. γρ. καὶ οὕτως ; δαιομένων νύμφη δὲ εὐπλοκαμουσα καλυψώ :

62. χρυσίη

63. τηλεθάουσα sed ex emend.

67. γρ. μεμήλει

72. τινὲς μαλιακοῦ γράφουσιν :—

73. ἐνθ' δ' fortasse ex emend.

80. ἀρίσταρχος οὐδὲ ἦτις et mox ἀρίσταρχος ναίει ὀριστικῶς. [Erant igitur qui legerent ναίοι.]

82. ἐνθα πάρος γε scholiis præponitur.

83. διὰ τοῦ ἑστίναχ' ἵσιν αἱ ἀριστοφάνους.

84. ὁ στίχος οὗτος περιττός. ὁ γὰρ προκείμενος ἀρκεῖ: Habet in textu derides-
neto hic et 158.

87. τίπτει δέ μοι sed punctis notatur
ὅτι

89. ἀνώγει (sic, sc. ἀνώγειν)

91. omittit.

94. 95. (ut conjicio) εὐτελείς κατὰ τὴν
συνέθεσιν καὶ κατὰ τὴν διάνοιαν οἱ στίχοι.

99. ζεύς μ' ἠνώγει a m. pr. sed ζεύς
ἔμαι γ' ἠνώγει a manu certe antiqua.

102. ἐξήϊτους et re supra αἱ a m. an-
tiqua, ita ut accentus nunc videatur in
πὶ cadere.

104. οὐδ' ἄ. Schol. sed οὐθ' textus et
hic et 138.

105. διζυρότερον semel schol. semel
διζυρότατον

108. αὐτὰρ

109. ἀνεμών γε ex rasura

110. ἀπ' ἐφ' ἔθεν clare et 133. In marg.
ἀπ' ἐφ' ἔθεν ὡς κέσθηθεν.

110. 111. περιττοὶ οἱ στίχοι.

x...

111. κύματα (sic) Hoc saltem ex-
emplum volui dare literarum punctis
damnatarum.

112. ἠνώγει ἠνώγειν σὺν τῷ ν'. ἀντὶ τοῦ
ἠνώγειν, ὡς τὸ ἥσκειν εἰρεα καλὰ:—

121. ὡς μὲν τ' a m. pr. et sic bis in
schol. sed bis alter schol. ὅτε Deinde
ὠρίνω ἔτε

123. ὥς μιν ἐδρυγίη sed εἰως et ἐν ex
emend. Schol. ἀπὼν τὸ ἀγνὴ περισπᾶ
κατὰ δοτικὴν ἀκούων ἐδρυγίη ἀγνὴ
123. 124. οὐδέποτε παρ' ὁμήρῳ ἡ ἄρτεμις
ἀρτενας φοινεύει. εἰδὲ τινὲς ἀθετοῦσι τοὺς
στίχους.

127. τινὲς γράφουσι νεῖω ἐν τριπύλῳ
οὐκ εὖ:—

129. ἀγᾶσθε ex emend.

132. ἑλάσας Schol. ζηνόδοτος ἑλάσας
γρ. ἢ δὲ ἑλας, ποιητικώτερον γάρ. ἑλας μὲν
τὸ συστρίψας. [Legendum videtur, ζηνό-
δοτος ἑλάσας γράφει· ἡ δὲ (deest nomen
editoris vel editionis) ἑλάσας]

136. ἀριστάρχου ἀγῆρων:

156. ἀμπέτησιν αἱ ἀριστάρχου:

157. omittit.

163. ἐν δ' ἱκρία πῆξαι ἐν αὐτῇ text. et
supra ἐν δ' est γρ. αὐτὰρ In marg. γρ.
ἐπ' αὐτῆς et ad ἱκρία pertinens, ὡς ἔχοντα
[scribendum ἱκρία sc.]

166. ἐρύκει a m. pr. ἐρύκει ex emend.

168. ἀριστοφάνης ἱκίοι:

175. οὐτ' ex emend.

179. ἀριστοφάνης ἄλλοις γρ. οἷον ζῶζιν
μὲν ἱκίᾳ ἐν δὲ τοῖς ἄλλοις κακὸν μοι τὶ
βουλεύειν:—

181. κατέρειπεν ex emend.

182. ἀλιτρός τ' sed γ' in schol. marg.

183. γρ. καὶ ὕδατος πρὸς δὲ ἰσημιούτῳ
ἀριστοφάνης

187. μή τι σοι

188. ὅσ' ex emend.

189. με a m. pr. μοι ex emend.

190. αἰνέσιμος Deinde οὐδ' ἔμοι ex
em. sed antiqua.

191. ἔξον δ' ἐς πείος (sic)

195. καθέζετ'

207. ἀναπλῆναι pro var. lect.

208. κ' αὐθι (sic) et sic Ammonius
MS. Reg. 16 D. xiv.

210. τῆς τ'

217. ἀριστάρχου εἰς ἄντα αἱ κοινότεραι
εἰς σώμα [Depravatum ex εἰσώμα]

227. μένοντες

232. ἀριστάρχου ἐφύπερθε αἱ εἰκασιότεραι
ἐπιθήκειν:—[Polius αἱ ἀριστάρχου]

238. ἰσχυατὴν ex em. sed vulg. in
schol.

248. ἄρσεν in textu et ter in marg.
Scholiastes: ἀρσενίῳ (sic textus hic
et 361.) προπερισπωμένως. ἔστι γὰρ ἰώνων
δὲ ὑπερβιβασμὸς: Ruhnkenius quoque
Epist. Crit. ii. p. 221. ed. novæ ait
ἄρσεν habere MSS. et hanc probat
lectionem.

249. ἐνιοι τορνώσατ' ὀδυσσεύς, sed vo-
luit, opinor, 251.

259. ποιήσεσθαι

262. τίταρτον

264. ἑμάτα δ'

272. γρ. καὶ εἰσορῶντα διχῶς αἱ ἀρι-
στάρχου. [Nempe duæ lectiones com-
mixtæ erant, ἰσορῶντα et ὀρῶντα vel
ἰσορῶντι et ὀρῶντι]

277. χειρὸς et supra γρ. ἡδὲ

281. ὅτ' ἐρινὸν legere quidam.

284. ἐπιπλῶων a m. pr.

289. πείραρ

290. δασείας τὸ ἄδδην

294. οὐρανὸς ex em. sed vulgatum in
schol.

295. ἔπesson

296. ἥριανός καὶ ἀριστοφάνης αἰθρη-
γενέης λέγουσιν [l. ῥιανός]

Ibid. μέγα πῆμα ex emend.

299. τινὲς διὰ τοῦ χ' μήχιστα. ἐν ᾧ, τίς
μοι γενήσεται μηχανή, οἱ δὲ, τί νυ πῶς.

300. εἴπη

302. ἀναπλήσιν et αἱ supra εν, cir-
cumflexus supra η.

312. ὁ ἔξιν, ἀλίσθαι.

315. αὐτὸς πίσε, ῥιανὸς αὐτὸν βάλε. τὸ
κύμα ἐπ' ὀνότι. καὶ ἄμινον.

317. διγν schol. pro var. lect.
 319. οὐδ' ἰδυνάσθη text. et schol.
 323. πολλὸν a manu prima
 325. ἐνὶ ex ejusdem recensione, π^ρ videtur. Mox ἔλαβεν ex emend.
 326. ἐκάθειξε
 327. κατεργάρον
 329. ἀλλήλοισιν
 334. ὁ δὲ ἀριστοτέλης, αὐδήσσαν γράφει. εἰσὶν ἐπίγειος οὕτως καὶ χαμαιλίων:— [Lege οὐδήσσαν] Sed αὐδήσσαν diserte Schol. ad Z. 125. Alia var. lect. memoratur in schol. αὐλήσσαν
 337. οὐκ ἐνεφέρετο ἐν τοῖς πλείοσιν. ἀρίσταρχος δὲ περὶ μὲν τῆς ἀθετησεως διατάζει. γράφει δὲ διὰ τοῦ ὕ ὑπεδυσατο. εἰκε δὲ ὁ στίχος ἐκ τῶν ὕστερον εἰρημένων ὑπὸ τινος παρεμβεβληθῆναι. αὐτὴ δ' αΨ' ἐς πόντον ἰδύσσοτο κωδαίνοντα (sic) αἰδυῖν εἰκυῖα: Mox ποτῇ γρ. καὶ ποτὴν πτῆσιν. ἄμεινον δὲ χωρὶς τοῦ ὕ ἐν δοτικῇ. Citat ποτῇ ἀνεύδσατο schol. ad Z. 127.
 338. καὶ μιν πρὸς μῦθον εἶπε.
 346. ἵποστέρνοιο τάνυται et in marg. στέργοισι διχῶς αἰ ἀριστάρχειαι.
 352. γρ. καὶ αἰψα Vide supra ad 337.
 353. κῦμ' ἐκάλυψεν
 356. δόλον αὐτε
 357. ὁ, τε et pro interpr. supra διὰ In marg. χωρίζει ἀριστοφάνης διὰ τὸ ὅτε [Nempe Aristophanes cepit pro ὅς τε, non pro ὅποτε]
 361. ὄφρα μὲν κεν
 364. οὐ μὲν τοι
 368. τινάζει et η super ei Apollonius in Lexico v. ἦκα habet τινάζει
 373. ἵπο στέρνοιο τάνυσεν Vide supra 346.
 376. κινήσας ῥα et δὲ super ῥα
 382. θυγάτηρ διός
 383. κίλευθα ex emend. sed antiqua.
 386. τινες γράφουσι ὅπως φαιέμεσιν:— Aliud schol. ἕως ἀντὶ τοῦ ἴνα· ὡς καὶ ἀλλαχοῦ. (Z. 80.) ἕως χυτλώσαιτο σ. ἀ. γ.
 388. δύο τ' ex emend.
 391. ἡ δὲ Aristarchus.
 393. ἐν τῇ ἀριστοφάνους καὶ ἀρειανοῦ [ῥιανοῦ] ἐπὶ κύματος—
 394. ἀσπασίως text. sed ἀσπάσιος

schol. idemque literæ superimpositæ textui significant.

402. ῥάθθαι γὰρ text. et Schol. Sed pro γὰρ habent δὲ Apollonius in Lexico et Etymologus p. 705. 29. et sic alibi citatum vidi, nisi fallor.

409. ἐπέλεσσα et supra γρ. ἐπέρασσα quod et schol. in margine habet.

410. ἐκβασίς δ' οὐπη sed sine δ' in marg.

411. omittit γὰρ

422. ἀρίσταρχος γρ. εἰν ἂν ἄτε πολλὰ [Fortasse voluit εἰνάλιον, ἄτε]

426. ἔθρα κ' ἀπὸ ῥινούς τ' ἐδύρθη a. m. prima sed ἔνθ' ἀπὸ ex rasura.

431. ὁ ἐξίωγ ἀπεσσύμενον

435. κῦμ' ἐκάλυψεν

437. γρ. εἰ μὴ ἐπὶ φρεσὶ θῆκε

440. κλιτὴν citatur in margine, quod quid sit, nescio.

442. τῇ δὴ οἱ

445. ὥστις Mox πολύλλιστον et σ supra γ Schol. in marg. οὕτω πολύλλιστον κατ' αἰτιατικὴν ἀντὶ τοῦ πολυλίστως:—

455. ὥζει pro var. lect. ut videtur et in marg. εἰ μὲν ἄνευ τοῦ ἰ ὥζω. εἰ δὲ σὺν τῷ ἰ, ὠδήκει. [Lege, εἰ μὲν ἄνευ τοῦ ἰ, ὥζεν. εἰ δὲ σὺν τῷ ἰ, ὠδήκει. Locus est in Athenæo xv. p. 690. E. ubi hoc verbum miram quandam apotheosin subiit. Βασιλείου δὲ μύρου μνημονεύει Κράτης ἐν Γείτοσι, λέγων οὕτως:—γλυκύτατον δ' ὦ ζεῦ βασιλείου μύρου. Corrige ὥζει. Senarius, primo pede minor.]

456. ῥίνας θ'. ὁ δ' ἄρ' ἀπνευστος

457. δὲ omittit.

458. schol. ἔμπνυτο διὰ τοῦ ε. Est lectio Aristarchæ, ut liquet e Scholiis Venetis et Vossianis ad Il. x. 475.

459. ζήνδοτος ἀπὸ ἔο. ἡ κοιὴ ἀπὸ ἔθιν:—

461. κατάρροον διὰ τοῦ ἱτίρου ῥ

466. δυσκηδέα text. et Schol. Deinde Schol. ἀρίσταρχος φυλάσσω

469. αἴρη γὰρ var. lect. in marg. Pro πνέει Schol. ad Apollon. Rhod. iv. 111. πέλει, sed πνέει servat Suidas v. ἀγχανος.

477. ἐν τοῖς ὑπομνήμασι γεγαῶτας

478. ὑγρῶν

483. φύλλων γὰρ οἱ ἐτη (sic)

490. ὁ ἐξίωγ αἴη.

NOTICE OF

AULUS PERSIUS FLACCUS. *Textum recensuit Fr. Passow. In Usum Prælectionum. Lipsiæ, 1808. 8vo. pp. 33.*

THE Editor tells us in his preface, that he has devoted much time to the study of this obscure classic, and that, as he had undertaken to lecture upon Persius, he published this as a more convenient, and at the same time a more correct edition of the text for the use of his students. We quote a part of the preface, which leads us to expect a *Variorum* Edition of Persius, and acquaints us with his intention to publish a translation of Persius with Notes.

“ Quæcunque in nostræ hujus editionis textu mutata reperiēs, ea maximam partem Codd. MSS. fide mutavi. Contigit enim mihi ipsi III. Libros, eosque non malæ notæ necdum ab aliis usurpatos, inspicere, unum Ducalis Bibliothecæ Gothanæ, alterum e præclaro Regis Saxonici Librorum Thesaurο Dresdensi, [which has probably by this time found its way into the *Imperial Library at Paris*.]—tertium a possessore J. F. Roth ultro ad me missum.” —“ Non nihil tamen antiquarum edd., quarum plurimas suppeditavit Bibliotheca Dresdensis, auctoritati tribuendum censui, diligenter quoque collatis iis Persii locis, quæ grammaticis Latinis et antiquorum commentariorum scriptoribus, Servio, Luctatio, aliisque, citantur; rarius vv. dd. emendationes, rarissime mea ipsius conjectamina sequutus, exceptis, ut par erat, nominibus propriis et plurium vocum scriptura, in quibus quantum peccatum sit a librariis, quis nescit? fundum quidem feci Romanam Georgii Laveri Herbipolitani editionem, nisi principem—caret enim anno—peritissimo in his rebus iudice, Dassdorffio suffragante, inter antiquissimas certe referendam. Quæ aliunde hausimus, in Notis Versioni nostræ, proximis nundinis proditura, additis, indicata reperiēs. Plura eaque altiora in majorem Persii editionem, integras I. Casauboni Notas, selectas Fontii, Britannici, Scalexi, ceterorumque, qui de Persio meruere, una cum nostris, complexuram, cuius adornandæ consilium jam dudum cepi, dilata volo.”

We have been at the pains of collating the text as given by Passow, with the text as given by Henningius, and the discrepancies are as follow :

Passow.	Henninius.
Prologus.	
v. 14. nectar	melos.
Sat. i. v. 6. examenque:	examenve.
8. at si:	ac si.
13. Scribimus, inclusus numeros ille:	scribimus inclusi, numeros ille.
18. colluerit:	conlueris.
55. dicito:	dicite.
67, 8. Sive opus in mores, in luxum, an pran- dia regum:	— in prandia regum.
Dicere, res grandes nostro dat Musa poetæ:	Dicere res etc.
76. Briseis—Attî:	Brisæi—Acci.
93. Berecynthius Atys:	Attin.
98. legundum est:	lêgundum.
105. Atys:	Attin.
Sat. ii. v. 42. pingues:	grandes.
45. Accersis:	Arcessis.
48. Attamen:	Et tamen.
63. dis:	dies.
65. Hæc:	Et.
69. sacro:	sancto.
Sat. iii. v. 1. hoc:	hæc.
9. Finditur:—dicas:	findor: ut—credas.
16. palumbo:	columbo.
25. patella:	patella est.
38. Virtutem ut videant:	Virtutem videant.
46. Discere, ab insano:	Dicere, non sano.
48. Jure etenim:	Jure: etenim.
66. Discite et, o miseri, causas:	Discite o miseri, et causas.
73. Neque:	nec.
Sat. iv. v. 37. cum in maxillis:	cum maxillis.
45. Protegit:	Prætegit.
Sat. v. v. 26. Heic:	His.
63. Cultor enim juve- num purgatas:	Cultor enim es juvenum: purga- tas.
73. Hac, quam, ut:	Hac, ut.
74. emeruit: scabiosum:	emeruit scabiosum.
87. Hoc reliquum acci- pio—licet ut volo vivere, tolle:	—licet illud, et, ut volo, tolle.
96. gannit:	garrit.
138. Baro:	Varo.
172. nec nunc, quum ac- cisor:	ne nunc, cum accersat.

Passow.

Henninius.

186. Tunc grandes :
Sat. vi. v. 3. vocum :

Hinc grandes.
rerum.

9. Lunaiportum, est
operæ, cognoscite,
cives:

Lunai portum est operæ cognos-
cere cives.

79. depinge:

depunge.

In the 8th No. of the *Class. Journ.* p. 353. We have published a collation of the *Galean MS.* of Persius preserved in the Library at Trinity College, Cambridge, and those, who are interested in the subject would do well to compare that collation with the text as published by Passow, and given above.

CAMBRIDGE TRIPOS PAPERS

FOR 1808 AND 1814.

Et nos Phœbus amat.

EDITOR LECTORIBUS S.

EN! vobis munusculum, ex quo voluptatem pariter et fructum percipiatis. En! vobis (quod de Pythagorâ olim dictum fuit) χρυσᾶ ἔπη, quæ auctorum suorum non minùs ingenii vires et bonarum disciplinarum intelligentiam ostendunt, quàm (quod majus) egregias animi dotes et eximiam optimorum morum conformationem. Glorietur sanè et gaudeat Academia Cantabrigiensis, quòd hos duo juvenes, quasi gemellos sibi dilectissimos, eodem ferè tempore ac partu, luce suâ sacrisque poculis et sustulerit et confirmaverit. Præmiorum, precor, illa a matre suâ venerandâ acceptio ad majora ducat et ampliora; ut, quâ in juvenilis honoris sectatione usi sint ambitione, illâ demum ad augendam patriam commoveantur, quin et (si opus sit) ad defendendam.

Jam valedicendum est et lectoribus benevolis et carminum horum aureorum scriptoribus. Nihil restat, nisi ut hi a nobis pro hac veniâ gratias ex animo datas accipiant, illi intelligant nos, ut

abesset invidia, veteri adagio SENIORES PRIORES obsecutos
esse in carminibus ordinandis.

*Londini, ex officinâ meâ,
prid. Kal. Jun. MDCCCXIV.*

CAMBRIDGE TRIPOS PAPER FOR 1808.

COLLEGIUM DOUNINGENSE.

Granta fave; tibi surgit opus: date candida cives
Omina, et inceptis dextera cantet avis.

ERGONE, vicinâ cùm jam petit æthera mole
Sacra domus dulci sophiæ, laribusque camœnas
Exceptura novis, averso lumine Musa
Tantum spectat opus? nullusne, hoc inter amicum
Doctrinæ nemus, et multi loca conscia vatis,
Cessantem increpitat citharam, numerisque superbis
Exultans ruit, et nascentia tecta salutât?
Me, licet apta joco, et dextrâ chelys icta trementi
Nescio quid crepet indoctum, tamen ipsa cohortis
Aoniæ pia cura movet, movet ipse fidelis
Almæ Matris amor; cæcâque cupidine flagro
Temporibus tibi, Granta, recentem nectere laurum.

Jamque, laboratas altè dum tollier arces
Admiror tacitus, fatis obducta futuris
Discutitur subitò nubes, maturaque sedis
Apparent decora, et rerum pulcherrimus ordo.
O! fortunati, quorum jam limina surgunt!
O! veneranda domus! quâ nil præclarius olim
Græcia barbarico nondum pede proruta vidit
In sylvis, Academe, tuis, interve Lycæi
Ilisso mersos præterlabente recessus.
O! quales animos juvenum, quàm fortia cerno
Pectora! quæ pubes hæc in penetralia denso
Agmine conveniet, dignisque laboribus acrem
Impendet curam! faciles pars supplice voto
Ambiet Aonidas, Pindique per avia carpto
Cinget flore comas; pars indefessa severæ
Detegit ambages sophiæ, frustra que remotum

Eruet in lucem mediâ e caligine verum.
 His avidi incumbunt studiis ; sic multa ferentes,
 Sic læti fugient soles, dum ver breve vitæ
 Ridet adhuc, aptique colendis artibus anni.
 At simul ingenuum mentis doctrina vigorem
 Auxerit, et tacitos paulatim excuderit ignes,
 Impavidi majora petent, famæque iter amplum
 Tramite percurrent vario : seu vividus ardor
 Vulnera per, mortesque, et turbida gaudia belli,
 Raptat agens ; seu fors donis melioribus ornat
 Docta quies, placidæque togæ felicius usus.
 I decus, i nostrum, quod fata ingentia ducunt.
 Tali prole virum, tantis innixa columnis,
 Viam patria hostilem, conjuratasque repellat
 Sola minas ; et, sæva fremant licet arma, tenebit
 Antiquum imperium, et proprii sacra jura tridentis.

Ergo illi meritæ vivent in sæcula laudes,
 Quem fassa auctorem, et cujus de nomine dicta,
 Hæc nova se tollit sedes ; sanctam illius umbram
 Grata colet Sophia, et vetitas marcescere laurus
 Deferet ad cari tumulum pia Musa patroni.
 Illa etiam memori nunquam lux excidet ævo,
 Quam longævorum conspectus in agmine patrum,
 Ipse loci præses, (felix, qui præside tanto
 Clarescit locus !) et juvenum stipante catervâ,
 Huc celebrem duxit pompam, tectique futuri,
 Multa precans, lætâ posuit fundamina dextrâ.
 Scilicet et (fausto cum jam perfecta labore
 Stet domus, et plenos jactet præsignis honores)
 Hanc quoties lucem rapido pede mobilis annus
 Rettulerit, magni instaurans vestigia facti,
 Atria ridebunt epulis, festoque sonabunt
 Murmure : dumque mero curas conviva sequaces
 Laxat, et imparibus gaudens servire Camœnis,
 Ternos ter pascit cyathos, sub vespere sero
 Præteritum repetet sermo gratissimus ævum,
 Principiumque loci, et dius memorabitur auctor.

Salve, sancta domus ! tuque, O ! celeberrima famâ
 Doctrinæ custos, heroïumque optima, salve,
 Granta, parens ! tibi dona ingenti accensus amore
 Qualiæcumque fero ; nec tu contemne ferentem.
 O ! veteris monumenta artis sublimia, turres,
 O ! longo veneranda situ delubra, viæque
 Arboreis obscuræ umbris, quæ sæpe poëta
 Aut bibit, aut saltem visus bibere aure canorem
 Ætherium, quam vos dulci formidine captus

Intueor ! vestros tacitum lustrare recessus
 Quàm juvat, et viles animo deponere curas !
 Tu quoque, qui salices inter cunctaris amœnas,
 Splendida suspiciens aprico in margine tecta,
 Non tu carminibus nostris indictus abibis,
 Came pater ! neque enim Musis te gratior alter
 In mare decurrit fluviùs ; licèt amne superbo
 Volvatur, palmamque tumens sibi vindicet Isis.
 Scilicet his ripis primo chelyn impulit ictu
 Miltonus, vatum princeps ; hìc sensibus imis
 Incidit ille calor, quo deinde per avia raptus
 Sulphureas Erebi fauces, infernaque vidit
 Concilia, et Superos ingentia bella moventes
 Cum Superis, plenumque fugâ et formidine cœlum.
 Quæ verò ingreditur densas incerta per umbras
 Forma ? quis ille senex, lentis qui passibus errat,
 Majestate gravi, et fixo spectabilis ore ?
 Agnosco canasque comas, frontemque serenam
 Neutoni : ut longâ mersas caligine noctis
 Naturæ pandit leges ! ut mente volucris
 Indignatur humum, totusque per æthera fertur !
 Illustres animæ ! vobis jam nescia rumpi
 Parta quies ; vobis jam sol formosior ardet,
 Liberius ridet cœlum, dulcique amarantho
 Lucida perpetuæ præcingunt tempora vittæ.
 At nostri si forsàn adhuc confinia mundi
 Despiciatis, necdum curæ cessere priores,
 Has, precor, has ædes, quæ jam fastigia in auras
 Alta levant, sperantque suæ decus addere Grantæ,
 Spectetis placidi, et cœpto faveatis honesto.
 Ardeat huc olim missus, pubique futuræ
 Spiritus insidat vester ; penetralia rerum
 Neutoni lustrent alii, rapidoque volatu
 Tendat inaccessas alter Miltonus in oras.

Credo equidem, non vana loquor, credo ipse loquenti
 Fata aperit Phœbus—sed enim tremefacta propinquos
 Exaudit belli fremitus, mœstumque Camœna
 Demittit caput, et spissis sese occulit umbris.
 Eheu ! jam pavidas magis et magis impulit aures
 Ferrea tempestas, et sævior ingruit horror.
 Quando erit, ut placidæ coëant in fœdera gentes ?
 Quando erit, ut dirus sileat fragor ; et vice gratâ
 Otia lassatas recreent genialia terras ?
 O ! dulces properate dies ! felicia adeste
 Sæcula ! tum nullo lasciviet icta timore
 Pieris, et Sophiæ manabunt plenius annes.

Et mea fortè chelys, quæ jam fera murmura pugnæ
 Exiguïs tenuare modis pudibunda recusat,
 Antiquum repetet ludum, veneresque jocosque
 Mollè sonans canet, et læto gratabitur ævo.

JOANNES LONSDALE,
 Coll. Regal. et Univ. Schol. &c.
 Cantabrigiæ, In Comitibus Prioribus,
 A. D. 1808.

CAMBRIDGE TRIPOS PAPER FOR 1814.

Εἴτ' αὖ λαλιὰν ἐπιτηδεῦσαι καὶ στωμυλίαν ἐδίδαξας
 ὃ Ἡ' ἑκένωσεν τὰς τε παλαιότητας,——
 ——καὶ τοὺς παρὰλους ἀνέπειπεν
 Ἄνταγορεύειν τοῖς ἄρχουσιν· καίτοι τότε γ' ἡνίκ' ἔγω' ἔζων,
 Οὐκ ἠπίσταντ' ἄλλ', ἢ μάζαν καλέσαι, καὶ ῥυππαπαὶ εἰπεῖν.

ARISTOPHANIS *Rana*. 1072.

——Longos imitatis, ab imo
 Ad summum totus moduli bipedalis.
 Hor. *Sat* II. 3. 303.

Ephraim Suds.—"Why, I must be made an orator on; indeed I did speechify once at a vestry, concerning new lettering the church buckets, and came off 'cutely enough; but I want to speak speeches, as I tell you, at our meetings about politicks, and peace, and addresses, and the new bridge, and all them kind of things."

Footé's Orator. Act I. Sc. 1.

MOS meus est, et erit, post templa et sobria pocla,
 Qualia sunt Musis ita chara, ut quis putet istis
 Parnassi costas hirsutas frondibus, unde hic
 Tam mire sapiens coquitur liquor; Ut redeam ad rem,—
 Mos meus est fora per vicosque errare, Deus quo-
 -cunque rapit; nam cuique Deus fit dira libido.
 Hic mihi, dum meditor, Godofredus quid docet Hermann,
 Quid scopulos Bos semper arans, quique urget aratra
 Schæferus, in patrem mirâ vitulus pietate;
 Et loca acu tango corrupta, fidelis amicus
 Obvius it, clamans: "Bipedum carissime, vae tu,
 " Quid facis? Ipsa vocat te nocte hâc Curia. Magni
 " Res agitur; seu, necne putes, quod publica debent
 " Munia Papicolis." Ego ad hæc. "Res nulla vetabit,

“ Me licèt exspectent tres quartum, ludere quicum

“ In tabulis pictis, et cœnâ fallere noctem.”

Pergitur ad limen; miscentur publica verba.

Mandamus laqueos Proctori et verbera; donec

Majestate manûs jubet alta silentia ginnæ

Vir gregis, omne sedet mutum pecus. Haud ego mallem

Ludos his ullos sanus spectasse. Premuntur

Indoctus doctusque simul, cultumque professus

Trossulus, in statione comis hærentibus aptâ;

Stercoreus venit hic, stabulis catulisque relictis,

Vulpem sectatus, contusus cæstibus ille.

Hic spatiosus homo est doliari ventre rotundus,

Sese aliquem credens; hic tantum trama figuræ

Unctis incompertus braccis; cui deinde subibit,

Qui nimios tetigit calices, jactantior Anco.

Nunc mihi, Musa, velim, memores, quo turbine linguæ

Contulerint animos. Namque hi sunt vestra propago,

Aonides, vestris calamistris semper inurunt

Sermones, quanquam pedibus numerisque solutos.

Non nemo surgit, cui (parcite risibus) opplet

Charta pugillaris dextram, quia vult imitari

Regum tetrarchas. Nunc quercus crede Pelasgas

Dicere, nunc tripodes Clarios. Namque omnia novit,

Quæ sint, quæ fuerint, quæ mox ventura trahantur,

Atque Chao numerat pugnas et fœdera, credens

Non sibi se genitum, lati sed finibus orbis.

Antithetas rasas, trutinataque commata ructat,

Continuatque tropos plures phalerataque dicta,

Omnia magna loquens, gestitque disertus haberi.

Novit, quid prothesis, quid possit epenthesis, omnes

Mæandros novit, pictæ et tectoria linguæ,

Signa scyphis velut includens, testesque frequentes

Magnidicus laudat, Burkum, prolemque Chathami;

Callida enim est odio Vulpes imitata leonem.

Sed parvum in multo est, tunica ut pulcherrima turpi

Strata super vetulâ, cui frons madet illita fæce,

Dum specie quondam deceptus clamat amator:

“ Vestem amo, sed vestis non fartum. Vive valeque.”

Euge tamen bellèque vocat per transtra juvenus.

Stulta, theatrales operæ. Quam pulchra locutus!

Considet hic oleo tranquillior. Incipit alter.

Non ita et ille, ferens sermones nocte paratos;

Nec primos Lucina beabit prole labores.

Heu sors, semper eras crudelis, semper iniqua,

Illudens hominum rebus. Sed multa minantis

Et præclara fuit vultus; speratque repente

Prodire orator. Felix, modo semper haberet
 Dimidium, qui cœpit! At incipit, et citò promit
 Οὐδέ γ' ἔδ', sicut homo, cui sit constrictior alvus.
 Obtutu figit laquear, quod, sidera tanquam,
 Descripsit radio, Coghlanò¹ præcipiente,
 Ipse domi: hic reges ponens, hic fœdera regum.
 Tum falsas tusses accersit, plurimaque hem hem atque hem
 hem.

Perfricat os, mungit, quæ nulla est stiria nasi.
 Tum nervos tenues culpat capitisque dolorem,
 Et latices poscit, quos jussa focaria vergit
 Illia contendens risu, quasi flumine flumen
 Eloquii aucturus neque verò proficit hilum,
 Abrodens ungues crudos stomachatus Apollo.
 Quem deludificans aliquis. "Quam te, puer, ut sis
 "Vitalis, metuo; cui linguæ tanta facultas
 "Ante pilos rerumque venit prudentia velox,
 "Ne tibi sit fatum Demosthenis et Ciceronis!"

Suscipit hunc alter, exantlans pleniùs horâ
 Infabre sculptos sermones et sine nervis,
 Ut præco, reddensve puer dictata magistro:
 Persolas nugas, ni forte quid aptius exit,
 Surreptum e Scotiæ thesauris. More Lyæi,
 Sperat enim, verbis quod reddent tempora vires;
 Lucernasque in sole adhibet, nunc putidus ipsam
 Expellens furcâ rationem, nunc resonantes
 Ingeminans scloppos, dum in rugas mille redibit
 "Libertas." Tamen hæc et multo plura locutus
 Clepsydras poscit plures pulmoneus heros.

Interea jacet hic porrectus lumina somno,
 Stertitque incoxans. Legit alter publica scripta,
 Vel dentes pennâ levat. "Heu! Natura," ait alter,
 "Quid me aliò poscis?" meditans stomachi lupientis
 Delenire famem, et rediens post tempora plenus,
 Incusat medici calices ventremque solutum.

Surgit ad hos, callens bene vertere seria ludo,
 Alis subnixus, sparso ore, salesque protervos
 Metitur modio, voces quâcunque monetâ et
 ῥήματα γομφοπαγῇ fingens. Hic, siquid amœnum
 Venerit in buccam, et fabellas narrat aniles,
 Effœtasque sapit leges jurisque medullas,
 Potu plura vomens, et colligit auribus escas
 Jam saturis, seque ut miretur turba, laborans,

¹ Vide Coghlani Mnemonica.

Omnia transformat faciem in miracula rerum.

Alter adest, duris involvens sensa loquelis,
Rerum desultor, atque omnia miscet in unum,
Flans simul et sorbens. Medium pro fine locatur,
Finis pro medio. Rerum confundit acervos,
Frontibus adversis secum pugnantiâ pangens.

"Te revoca ad verbum," conclamant unus et alter.

"Quæ loqueris, Chaos est. Quo res hæc pertinet atque hæc?"

"En nodum in scirpo! Ipse tuâ te cuspidè figo."

Tum vero in quantos se contortuplicat orbes!

Quam ductat labiis, caperatâ fronte severus!

Proh Diî! sub pugnâ plutei trepidant scapulares.¹

"Ergo tu istud ais? Vivo tibi commodus. At si

"Nos ita compelles, non compellabor inultus.

"In te extra verbum peccabo, scommate læsus.

"Scire tuum nihil est. Mendosè colligis." O si

In terris Heraclitus! Jam parceret istis

Invitus, credo, lacrymis, dum parta tuentur,

Dum penitus pugnant, et litem lite resolvunt.

Parturit hic contra. Tumet ille medullitûs ardens

Respondere prior, ruditque pedaria turba,

Cornua quod vincatque tubas. Sedet Æolus arce

Et premit irato luctantes turbine ventos.

Solvitur extemplo cœtus clamore secundo,

Puncta ferunt vulgus. Turbæ sententia vincit.

Proxima festa dies. Malè conciliata parantur

Prandia cum vinis et piscibus urbe petitis.

Tum curvæ in mensas animæ atque edentula pocla

Ilia deripiunt doliis fructusque trucidant.

Depositis curis, græcatur saucia Musa.

Nec canis a corio desistit. Prædicat alter

Alterius famam. Nemo minor est Cicerone.

Nec credi labor est. Res est ita credula vinum.

Mollibus auriculis fiunt oracula laudes.

Deinde oritur lepidæ libertas vernula linguæ,

Tum joca, tum cantus Musis et Apolline digni.

Et Rex, "En miseris brevis est hic fructus homullis.

"Damnosè bibite," inquit, et incubuere cohortes.

Tum calices truncos, multo jam mane, virosque

¹ "Servus scapularis" quod Plantinum est, idem vult, quod servus semper contusus; unde nos paulò fortasse audaciùs "plutei scapulares" derivamus. Similiter Butlerus in loco celeberrimo,

"And pulpit, drum ecclesiastick."

Labentes, lapsos, lapsuros ordine nullo
 Cernere erat, culpâ late dominante magistrâ.
 Nos tenuit vinctos, sub mensâ, crapula somno.
 Tum verò (horresco referens, nam somnia vera
 Post mediam noctem) species certissima rerum
 Objicitur menti, vicisque videtur in ipsis
 Inter anum et pupam consurgere rixa procacem.
 Non aliam ob causam, nisi quod meritoria avaræ
 Deseruit vetulæ ancilla, novosque penates
 Incolit, et quæstûs rationem exercet eandem :
 Hinc odia et surgunt iræ subito capitales,
 Hinc probra, et verba ad caveam spectantia summam.
Anus—" Dii te eradicent, quæ sic mihi vana minaris,
 " Pigmentisque ornas frontem, neque parcius æquo
 " Laudas, quicquid habes venale, gradusque molestos
 " Grandis, quod paucos nostræ paulò ante farinæ,
 " Dives pollicitis, lactâsti. Quin age schœno
 " Illita, turpi horum quadrante extrude Falernum.
 " Hospita, fac, vappis sis et nebulonibus ædes.
 " Nostra domus pura est, prensosque in crimine tanquam
 " Serpentes refugit. Vestra se jactet in aulâ
 " Perfidus οἰνοχοός,¹ cogens sub signa novella
 " Pautolabum scurram Nomentanumque nepotem."
Puella.—" Ad restim tibi res, sapientum octava, revertit.
 " Nostra omnis lis est. Multo plures sumus. At te
 " Quisque odit, vinum ut fugiens, sycophanta meraca.
 " Illicet ad corvos, Acheruntis pabula. At unde
 " Tanta fides meriti? nisi quod fiducia crevit,
 " Hic fore vel nusquam, quæ quærit quisque viator.
 " Sed dolor unius Danaos pervenit ad omnes:
 " Et fragili frustra sperans illidere dentem
 " Offendis solido. Neque quenquam impune lacesces
 " Posthac, nec fraudes quisquam patietur inultus,
 " Nec deridicula et turpis fastidia nasi.
 " Tempus erit quo tu, quæ nunc excludis honestos,
 " Pallanta intactum permagno optaveris emptum,
 " Mutatam sortem deserto in limine plorans."

¹ " Nay though the treach'rous tapster, Thomas,
 Hangs a new Angel two doors from us,
 As fine as dauber's hand can make it,
 In hopes some stranger may mistake it,
 We think it both a shame and sin
 To quit the true old Angel inn."

Concurrit vulgus animum clamore fatentes.

“Hancine an hanc sequeris? subeas alternus, oportet.”

Adsunt, formido decoctorum et nebulonum,

Proctores, prytanesque, et cætera prima virorum.

Tum prælector ait quidam gravitate severus;

“Ambas inscribo sceleri. Quæ justior arma

“Sumpsit, scire nefas. Hæc Scylla est, illa Charybdis;

“Par diis invisum. Frænis hinc lapsa juvenus,

“Ante annos homines, monitoribus ardet iniqua.

“Hinc omnis morbi causa est, morumque mialorum

“Messis me insanum concinnans; qualiter olim,

“Diggorio¹ ante focum grandes imitante cothurnos,

“Res male processit dominis, operæque diurnæ.

“Sic modo jam nucibus positis puer, esca flagelli,

“Rana bovem sequitur; quærens, cur aurea² non sint

“Sæcla; quid annonam incendit; seu necne tyranni

“Jure occidantur. Priscum est parere magistris.

“Priscum est Newtonum callere et dogmata Locki,

“Quæque malum est nescire, velut bellaria pastus

“Fastidit pernas stomachus carnemque bovinæ.

“Quod satis est, sibi quisque sapit, neque curat haberi

“Græcus homo, totusque aliena negotia sectans

“Excuitur propriis: ‘O Jupiter optime,’ quis non

“Exclamaret avus? Videas, quo pertinet ista

“Præcoquis ambitio Buccæ, cum vult imitari

“Rudentes asinas, et ovantes gutture corvos.”

Fit turba, atque ambas lapides et saxa loquentes

Lictores rapiunt ad dira ergastula. Somnis

Excussus, voveo Diis depellentibus agnam.

Deinde ad haram titubo, temulentâ de grege porcus.

MARMADUCUS LAWSON,

Coll. Div. Joann. et Univ. Schol. &c.

Cantabrigiæ, In Comitibus Posterioribus,

A. D. 1814.

¹ Vide “All the World’s a Stage.”

² Anglicè, “Why are not payments made in bullion?”

Glossary.

TO THE TRIPOS PAPER FOR 1814.

1. *Templa et sobria pocla*: chapel and tea. Chapel being about half past five in the afternoon, and tea following soon after, will bring the evening walk to near seven, the hour at which these societies meet.

4. See a poem written in Latin by some Italian, entitled "*Laudes Theæ*."

6. An allusion to a line in the ninth book of Virgil.

7. *Hermann*: a plodding German critic, on whom Porson wrote a satirical epigram.

8. *Bos*: another German, whose works have been edited, and swelled out to an enormous size, by Schæfer.

10. *Loca acu tango corrupta*: "while I patch together as with a needle;" a phrase peculiar to the slang of critical writers.

15. *Tres quantum ludere quicum in tabulis pictis*: "to make up a rubber at whist;" a strong proof of the zeal of the speaker, who, with true patriotism, breaks a private contract to perform his public duties.

16. *Publica verba*: "common conversation and civility."

17. *Mandamus laqueos proctori et verbera*: "we vote a halter and cat of nine tails for the proctor." Nothing is more common.

19. *Ginnæ vir gregis*: "the bell-wether of the motley groupe."

21. *Ludos his ullos*: "any stage play."

22. *Cultumque professus trossulus*: "the man of fashion affecting gaiety."

24. *Stercoreus*: "smelling of the stable."

26. *Doliari ventre rotundus*: "with caglike paunch rotund."

27. *Sese aliquem credens*: "not thinking small beer of himself."

27. *Trama figuræ*: "the mere skeleton of a shape."

28. *Unctis incomptus braccis*: "uncouth with greasy small-clothes."

29. *Jactantior Anco*: Ancus is mentioned as a braggart by Virgil in "*jactantior Ancus*."

32. *Calamistris semper inurunt*: "turn with your curling irons."

34. *Non nemo*: may be understood either as a mere individual, or as a man of importance.

35. *Pugillaris*: "filling the hand."

36. *Regum tetrarchas*: "the prime ministers of state."

36. *Quercus Pelasgas*: "oaks of Dodona."

38. A line of Virgil.

40. *Non sibi se genitum*: "born to be a public character."

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41. *Antithetas rasas*: "refined antitheseses."
41. *Trutinataque commata ructat*: "he belches forth even-balanced periods."
42. *Phalerataque dicta*: "gorgeous expressions," literally, words equipped in all their trappings.
44. *Quid prothesis, quid possit epenthesis*: figures of rhetoric.
45. *Tectoria*: "white-wash."
46. *Signa scyphis velut includens*: "as one carving devices on plate."
46. *Testesque frequentes magnidicus laudat*: "he quotes numerous authorities," another phrase out of the critical slang.
48. *Astuta ingenuum vulpes imitata leonem*. Horace.
49. *Multum in parvo*. Horace.
52. A proverb. "I like the dish but not the pudding, my service to you."
53. *Euge*: "hear, hear."
54. *Theatrales operæ*: "hirelings, engaged to applaud a new play or actor."
55. *Oleo tranquillior*: "more composed than oil."
56. *Sermones nocte paratos*: "a speech made over-night."
60. *Speratque repente prodire orator*: "he flatters himself he shall leave the room orator complete."
61. *Dimidium, qui capit, habet*. Horace.
63. *Oûdè γρῦ*: "not a grunt." Aristophanes.
64. *Cælique meatus describent radio*. Virgil.
66. Mr. Coghlan recommends, in his new art of memory, the portioning out a room into so many parts, and affixing a particular event or meaning to each part; by which help the learner will, on going into any room and looking at that part, recal readily the meaning affixed.
68. "He puts on a bold countenance, or pretends to wipe his nose when there is no icicle depending."
70. *Focaria vergit*: "which the kitchen-maid pours out for him."
72. *Hilum*: "a jot."
73. *Stomachatus Apollo*: "this wiseacre overcome with disgust."
74. *Deludificans*: "making game of."
74. *Quam te, puer, ut sis vitalis, metuo*: "how apprehensive I am, child, for your safety."
76. *Ante pilos*: "before your beard."
77. *Eloquio sed uterque perit orator*. Juvenal.
78. *Exantlens*: "drawing out."
79. "Sentences devoid of spirit, and manufactured in an un-workman-like manner."

80. "Like the town-crier, or some schoolboy saying off his lesson to his master."

81. *Persolus nugas*: "downright nonsense."

82. *Surreptum e Scotia thesauris*: "filched out of the Edinburgh review."

84. *Lucernasque in sole adhibet*: "he'll hold you a lanthorn at noon day."

84. *Putidus*: "pragmatical."

85. *Expellens furca rationem*: "transporting common sense for life."

86. *Scloppos*: a word expressing by its sound, its meaning; called by sailors, binnacle words, bombastic expressions, or jaw-breakers, which they offer to chalk up on the binnacle.

86. *In rugas mille redibit libertas*: "while the word liberty comes over a thousand times:" a metaphor taken from the wrinkles of a woman's garment. This line in particular, as well as the whole of this passage, is a delineation of the mob orators too frequent in our days.

88. *Clepsydras poscit plures*: "calls for more time to speak." "And now would I add, (but I see the uplifted hammer,) five minutes being allowed, and no more, which time is determined by a watch, Mr. President, and a hammer." *Old Woman's Magazine*. p. 189.

88. *Pulmoneus*: "long-winded."

90. *Steritque incoxans*: "he snores, sitting cross-legged."

90. *Publica scripta*: "the paper of the day."

91. *Dentes penna levat*: "picks his teeth."

92. *Lupientis*: "ravenous as a wolf."

93. *Plenus*: "crop-full."

93. *Post tempora*: "after long absence."

94. *Medici calices*: "the apothecary's purging-dose." This he does to extenuate his long absence, the calls of nature being the only legitimate pretext for leaving the room.

96. *Alis subnixus sparso ore*: "with arms a-kimbo, and distended mouth."

96. *Salesque protervos metitur modio*: "he measures out to them his jests by the bushel."

97. *Voces quacunq̃ue moneta et ἑμματα γροφῆπαγγῆ fingens*: "coining words on any stamp, and expressions tacked together as by a nail."

99. *Venerit in buccam*: "comes into his brain."

100. "Is deep read in obsolete statutes and the very marrow of jurisprudence."

101. *Potu plura vomens*: a proverb in derision of a man who exaggerates and tells what he hears or reads with additions of his own.

105. *Rerum desultor*: "skipping from one thing to another."

Ovid has *desultor amoris*; the metaphor is taken from the dragoon who has two horses, and rides them by turns.

105. *Omnia miscet in unum*: "shakes up all his arguments together in a sack."

106. *Flans simul et sorbens*: "breathing and drawing breath at once." A proverb in derision of a man who contradicts himself.

109. *Te revoca ad verbum*: "confine yourself, Sir, to the question before the house."

111. *En nodum in scirpo*: "a knot in a bulrush." This is a proverb intimating you make a difficulty where there is none, a bulrush being perfectly smooth.

111. *Ipse tua te cuspide figo*: "I combat you with your own arguments, Sir."

112. *Se contortuplicat*: "he writhes himself."

113. *Ductat labiis*: "makes wry mouths."

113. *Caperatá*: "frowning."

114. *Plutei scapulares*: "the thumped tables."

115. *Ergo tu istud ais?* "you do then mean to say so, do you, Sir?"

115. *Vivo tibi commodus*: "I wish to be on good terms with you."

116. *Non compellabor inultus*: "I'd have you know, Sir, I won't be attacked in this manner with impunity."

117. *In te extra verbum peccabo*: "I'll have a more practical redress, Sir, than words can give."

118. *Scire tuum nihil est*: "what is your ipse dixit."

118. *Mendose colligis*: "you make a false inference."

120. *Parta tuentur*: "while each defends his offspring."

121. "While they fight in good earnest, and settle one dispute by another."

122. *Parturit hic contra*: "this man is breeding a reply."

123. *Pedaria turba*: "the voters who don't speak; the mere ayes and noes. The Roman senate used to divide into two parts, as is sometimes now done at county meetings; hence those who merely went from side to side were called *pedarii*, from *pes*, a foot."

124. *Rudit quod vincat*: "brays louder than."

124. A parody on Virgil's "*celsa sedet Æolus arce*."

127. *Puncta ferunt vulgus*: "the multitude prevail." The Romans used to vote by points being made in a piece of paper, as is done now in the chapel-bills at Cambridge. Hence the phrase "carry their point."

128. *Festa dies*: "the anniversary dinner."

128. *Male conciliata*: "procured at a dear rate." This I can say from sad experience.

129. *Urbe petitis*: "procured from town."

130. *Curvæ in mensas animæ*: "souls imbruted in gluttony."

130. *Edentula pocla* : "very old wine;" literally, "so old as to have lost all its teeth."

132. *Græcatur saucia musa* : "the muse, intoxicated, revels."

133. *Nec canis a corio* : a proverb answering to the English one, "the tradesman still smells of the shop."

133. *Prædicat alter alterius famam* : "each one blazons forth the other's glory." I believe this is common at most public meetings.

136. "Flattery is gospel to delicate ears."

137. *Vernula* : "flippant."

139. This is an allusion to the heathen argument for drinking. Herodotus mentions some nations that used to produce an human skull on the table, which the president, taking in his hand, said *πίνε νῦν καὶ τέγρεο, ἔσσεαι γὰρ ἀποθανὼν τοιοῦτος*. However, in these enlightened ages, nothing is more common than for the host to say to his guests, 'come, gentlemen, it's getting late, let us make the most of our time.' I have been witness to this myself several times.

139. *Rex* : "the president." Horace mentions the *rex vini*.

141. *Calices truncos* : "broken glasses."

141. *Multo jam mane* : "the morning being now well advanced."

143. *Culpa late dominante magistra* : "excess being the order of the day."

144. *Crapula* : "repletion."

148. *Pupam procacem* : "a malapert miss."

149. *Nisi quod meritoria avara deseruit vetula ancilla* : "but that she being chambermaid, had left the hotel of the covetous old hag."

152. *Capitales* : "deadly."

153. *Verba ad caveam spectantia summa* : "language only fit for the gods in the gallery."

154. *Dii te eradicent* : "may the gods tear thee up by the root."

155. *Pigmentis* : "rouge."

156. *Gradusque molestos grandis* : "and strutttest with a conceited gait."

157. *Nostræ paulo ante farinæ* : "lately of our society;" this is an allusion to those who left the old society for the new.

158. *Lactasti* : "cajoled;" literally milked over.

158. *Schæno* : "an oil extracted from the bulrush," used only by the very lowest order of women at Rome.

159. *Turpi horum quadrante extrude falernum* : "get rid of your this year's claret for a mere dirty farthing." This is an allegorical allusion to the spirit of opposition, which, as it lowers the fare in coaches, to it, in this case, reduced the original fare of seven shillings for non-attendance to three shillings.

160. "Make yourself a house of call for every rake and cox-

comb." Before the separation, it was customary to admit none into the society but men of exemplary characters and severe lives—this is alluded to in the four following lines: since that, I believe, no one, however exceptionable, has been rejected at either society.

162. *Vestra se jactet in aula*: a parody on Virgil's *illa se jactet in aula Æolus*

163. *Perfidus εἰς ὅλος*: it is common in all trades for the foreman to set up for himself after a certain time, if dissatisfied; and particularly among publicans for the tapster, or head-waiter, to do this after having married the chamber-maid.

163. *Cogens sub signa novella*: 'pressing into this new service.'

164. A line of Horace, meaning any low worthless characters.

165. *Sapientum octava*: an ironical expression, "you army of reserve to the seven wise men."

165. *Restim*: "a halter."

166. *Nostra omnis lis est*: 'it's a hundred to one in our favor.'

166. *Multo plures sumus*: this is actually the case.

167. *Unum et fugiens*: "as wine going off."

167. *Sycophanta meraca*: "you double-distilled old sycophant."

168. *Illicet ad corvos*: "you may go be hanged." A common execration among the Greeks and Romans.

168. *Acheruntis pabula*: a term of reproach to an old person, "you fodder for the sexton."

170. "That those accommodations, looked for by every traveller, were to be met with here at your house, or nowhere;" an allusion to the fastidiousness of the old society, which, fearing no opposition, like a saucy landlord, rejected strangers at its own caprice.

171. This is a line of Ovid; the next line, and half of the one after, are Horace's: an allusion to the rejected candidate, whose repulse gave rise to the new society.

173. *Offendis solido*: "you hit against a rock."

174. *Fraudes*: "your impositions."

175. "Nor the mockery and disdain of your ugly sneer."

177. A line of Virgil, in allusion again to the rejected candidate.

180. *Subeas alternus*: "you must take one side or the other."

181. *Decoctorum et nebulonum*: "spendthrifts and profligates:" the first is a metaphor taken from a cook who overboils the meat.

182. "The proctors, magistrates, and other seniorities, and heads of houses."

183. *Proctor*: "a tutor."

184. *Malis inscribo scelere*: "I charge them both with malpractices."

186. *Par diis invisum*: "accursed pair."

186. *Franis lapsa* : "slipping the bridle."

187. *Iniqua* : "ungovernable."

189. *Me insanum concinnans* : "making me fit for Bedlam."

190. *Diggory* : Diggory was a spouting butler, who deranged all the domestic economy of the family by his mania for acting; he is represented as brandishing the carving-knife, when waiting at table, in the character of Alexander; as sawing a hole in the kitchen floor, to make a trap-door in it for a stage; and fastening up the housemaid in the oven, to represent Juliet in her coffin.

191. *Operæ diurnæ* : "the daily routine of business."

192. *Nucibus positus* : "having dismissed his toys."

192. *Esca flagelli* : "the banquet of the rod."

193. *Rana bovem sequitur* : "being but a frog, imitates the ox;" an allusion to the fable.

193. *Cur aurea non sint secula* : "why this is not the golden age." This play on the word *aurea* will hold good in every language.

194. *Quid annonam incendit* : "what makes corn so dear."

195. *Priscum est* : "'tis out of date."

196. *Newtonum callere* : "to be deep read in Newton."

197. *Velut bellaria pastus fastidit pernas stomachus carnemque bovinam* : "just as a stomach, cloyed with gingerbread, can't touch your good wholesome beef and bacon."

200. *Græcus homo* : "a profound Grecian."

203. *Præcoquis ambitio buccæ* : "this premature ambition of the chaps;" the metaphor of *præcoquis* is taken from fruit forced before the natural season.

205. *Fit turba* : "a bustle ensues."

205. *Lapides et saxa loquentes* : "uttering Billingsgate language."

206. *Lictores* : "the proctor's men," known by the name of bull-dogs in Cambridge.

206. *Ergastula* : "house of correction."

207. *Voxeo diis depellentibus agnam* : the *Dii depellentes*, or *averrunci*, were the averters of ominous dreams. Accordingly, after an ill-boding vision, it was customary to make a propitiatory sacrifice to them. Clytemnestra does this in *Æschylus*.

208. "After this I reel home to my sty, being an hog out of the drunken crew." The members of St. John's College have, from time immemorial, from some unknown cause, been nick-named hogs.

* * * Our readers will admire the ingenious allusions, and the happy imitations in this Tripos, with the humorous notes in the Glossary. In using a familiar style in the verses, the Author has permitted himself a few inaccuracies. We suggested obvious emendations; but his sense of modesty would not suffer the poem to appear in any form, but that in which it was originally presented. May we ask whether there should not be some "Censor Castigatorque," to fix his "Imprimatur" on University compositions? ED.

BENTLEY

DEFENDED FROM A CHARGE OF PLAGIARISM.

“YOUR generous concern for the character of a truly great and much injured man, Dr. Bentley, charms me. Part of the false judgment passed upon him, which I complain of, is, that he was esteemed a *dunce amongst wits*, which he was as far from being as any man. The wits I meant were, Dr. Garth, Dr. Swift, Mr. Pope, who were all in the interests of a cabal against him; and not the Oxford men, whom I think, with you, he beat at their own weapons. On this subject I must tell you a story: The only thing the Oxford people hit off was Bentley’s Plagiarism from Vizzanius: and when they had done, they could not support it against Bentley’s defence: who solemnly denies it, avers it was a calumny, and gives this proof of his innocence, that the Greek passage quoted by him from Jamblicus, on which both he and Vizzanius had founded their discoveries, is differently translated by them. “The thing, as I said it,” says the Doctor, “is thus: The Pythagoreans enjoined all the Greeks that entered themselves into the society, to use *every man his mother tongue*, [φωνῇ χρῆσθαι τῇ πατρίᾳ]. Ocellus, therefore, being a Dorian of Lucania, must have writ in the Doric. This I took to be Jamblicus, meaning. But Vizzanius has represented it thus: That they enjoined all that came to them to use *the mother tongue of Crotona*, which was the Doric. Whether Vizzanius or I have hit upon the true meaning, *perhaps all competent readers will not be of a mind*.” p. 384 of Dis. Def. To this the Oxford men had nothing to reply; though in the future editions they replied to many parts of the *Defence*: and yet I will venture to say, this very *Defence* was his conviction.

“Observe the diffidence of the concluding words; so contrary to the Doctor’s manner, that one would suspect he was convinced Vizzanius was right. The truth of the matter is this: The Doctor, between his writing the Dissertation on Phalaris and this *Defence*, had looked into Jamblicus; and found (as you will find if you look into him) that it admits of no other meaning. Yet I will venture to say the words of Jamblicus taken separately, just as they are quoted by Vizzanius without the context, would have been translated by every man who understood the Greek idiom just as Dr. Bentley translated them. From whence, I conclude, that when Dr. Bentley wrote the Dissertation on Phalaris, he had seen the words of Jamblicus no where but in Vizzanius; consequently, the charge upon him was just.

“I remember when my old friend Bishop Hare, who idolized

Bentley, notwithstanding his critique on Phædrus, insinuated to me, he thought I was too hard on Bentley in the 2d B. 3d Sect. of D. L. I told him the story I here tell you; and he confessed I had, indeed, spared him. This leads me to say, that the persons I hinted at in the note, who had extravagantly flattered Dr. Bentley, were Bp. Hare in *his Letter of Thanks*, &c. and Dr. S. Clarke in the preface to his *Cæsar*. They were both afraid of him. Before I leave this subject, I will just tell you what Mr. Pope told me, who had been let into the secret concerning the Oxford performance—That Boyle wrote only the narrative of what passed between him and the bookseller; which, too, was corrected for him: that Friend, the Master of Westminster, and Atterbury, wrote the body of the criticisms; and that Dr. King of the Commons wrote the droll argument to prove Dr. Bentley was not the author of the Dissertation on Phalaris and the Index. And a powerful cabal gave it a surprising run.”

Warburton and Hurd's Correspondence. Letter v. pp. 9—11.

“ The secret was this: Dr. Bentley having pretended to discover that Ocellus Lucanus did not write his book in the common dialect, as it is now extant, but in *Doric*; (*Dissert. upon Phalaris*, &c. p. 47.) His adversaries (*Dissert. examined*, p. 54.) charge him with having stolen this discovery from *Vizzanius*. This, Dr. Bentley flatly denies (*Dissert. defended*. p. 384.) But the only proof he gives of his innocence is, that the Greek passage quoted above from Jamblicus, on which both he and *Vizzanius* had founded their discoveries, is differently translated by them, &c. &c. From whence I conclude, that, when Dr. Bentley wrote his *Dissertation on Phalaris*, he had seen the words of Jamblicus no where but in *Vizzanius*.”

WARBURTON, *note to Div. Leg. II. 3. p. 176. ed. 1765, or p. 374, ed. 4to.*

Bentley is here most grossly misrepresented. 1. The discovery was not founded upon the passage of Iamblichus, but upon a passage of Stobæus, (*Eclog. Phys. pp. 44-45. ed. Canter.*) in which four different extracts are given from Ocellus Lucanus; and all in the Doric dialect. 2. Bentley's defence is, that he might very well have found the quotation in Stobæus, and that in fact he did find it, without the assistance of Vizzanius; and that once having seen it, he wanted no Vizzanius to lead him to so obvious an inference. 3. His mistake (if it was a mistake) in his interpretation of Iamblichus most certainly did not arise from seeing “the words taken separately, just as they are quoted by Vizzanius, with-

out the context;" for the words are not quoted at all by Vizzanius. I write this with his book open before me. (*Præf. ad. Ocell. Lucanum*, p. antepenult; ed. Bonon. 1646.) He merely gives a reference to c. 34. of the Life of Pythagoras.

Gibbon might possibly have a particular reference to this very note of the Divine Legation; when he says, (*Critical Observations on the Sixth Book of the Æneid* p. 5. ed. London, 1794.) "The Bishop has entered the lists with the tremendous Bentley, who treated the laws of Zaleucus and Charondas as the forgeries of a sophist. A whole section of mistakes or misrepresentations is devoted to this controversy:—but Bentley is no more, and W—n may sleep in peace."

As to the secret history of the book written in Mr. Boyle's name against Bentley, Warburton is substantially correct; but he does not give Atterbury his full share of the demerits of that infamous libel. The reader may satisfy himself upon this point, by reading a letter from that prelate to Boyle. (*Nichols's Correspondence of Atterbury*.) It is referred to by Mr. D'Israeli, in his late work on the *Quarrels of Authors*: in which, however, the baseness and profligacy of Bentley's calumniators is by no means sufficiently exposed.

Cambridge, June 6, 1814.

ROBINSON CRUSOEUS.

*Latine Scripsit F. J. GOFFAUX, humaniorum
literarum Professor in Lyceo Imperiali.
Paris, 1813.*

THE Revolution has not totally dried the springs of classical literature in France. This work of Professor Goffaux, intended for schools, is taken chiefly from the Robinson Crusoe of Campe. The style is simple, yet neat, as our readers will judge by the specimen, which we subjoin. A similar work, written by a Parisian Professor, with great ease and elegance, intitled HISTORIÆ SACRÆ EPITOME, has been lately introduced into some of the first schools in this country. We are certain that the subject of the latter is better calculated for a Christian system of education than the adventures of Robinson Crusoe; yet we doubt not that

many persons will be pleased with the manner, in which the tale is clothed in a Latin dress. It has already reached a 4th edition in France.

Sequente nocte, Robinson securus recumbebat; fideles Lamæ ad pedes domini jacebant: luna splendebat de cœlo, aere puro tranquilloque; omnia denique in rerum naturâ alto silentio tenebantur. Jamque Robinson, labore diurno fessus, dulci fruebatur somno; parentum vero imago, quæ crebro recursabat, ante oculos somniantis obversabatur; cum subito terra insolito motu tremuit, tanto fragore tamque horribili mugitu, ut multæ tempestates, velut agmine facto, ingruere viderentur. Insequitur frequens terræ motus, alius alium; exoritur simul furens procella quâ arbores, quâ ipsæ dejiciuntur rupes, mareque cum fremitu æstuans, in imis sedibus conturbatur. Dixisses cuncta inter se præliari elementa, atque universam rerum naturam in exitium rucere.

Robinson, mortis angore correptus, è speluncâ in vestibulum prosilit; prosilientemque exterriti Lamæ sequuntur. Vix indè aufugerant, cum saxum, in quo spelunca erat, ruinam dedit. Robinson, cui timor alas addiderat, per ostium vestibuli se proripuit, Lamis anxie eum insequentibus.

Primum autem cam petit montis vicini partem quâ excurrerat in nudam planitiem, ne arboribus ipse concidentibus obrueretur. Quò tendens, subito magno cum terrore, ingentem hiatus càm ipsâ montis in parte videt unde erumpunt fumus, flammæ, favillæ, lapides, cum materiâ candenti quam Lavam appellant. Vix etiam fugâ morti se eripuit; quippe lava candens, torrentis instar, ruibat; magna autem montis fragmina hinc et indè disiciebantur.

Tum ad littus procurrit, ubi ipsum nova horrendaque rerum forma excipit. Turbo vehementissimus ab omni cœli parte nimbos collegerat quasi alios aliis impositor, unde tam gravis aquæ vis subito ruit, ut omnis regio aquis superfusis inundaretur.

Tum Robinson, in hac malorum ambage, quid fugiat, quid petat incertus, agrè in arborem se recipit; miseri autem Lamæ undarum æstu abripiuntur: eheu! quàm graviter illorum ejulatu animus ejus vulneratur! Quàm vellet suo eos periculo servare, nisi fluctuum impetu longius abrepti fuissent!

Sævit terræ motus adhuc paululum; tum repente omnia silent, venti residunt, hiatus ignem evomere desinit, fragor subterraneus cessat, cœlo redit pristina serenitas, omnis etiam aqua exiguo temporis spatio effluit.

Robinson ex arbore, in quam perfugerat, descendit; sed animum curæ obruerant. Spelunca, quæ sola huc usque tutum ipsi refugium præbuerat, diruta penitus videbatur. Lamæ fideles carissimique ante ipsius oculos undis abstracti; omnia opera periëre;

periêre omnia quæ in futurum moliebatur consilia. Mons quidem flammâs evomere desierat, sed ex hiatu tardus fumus aterque oriebatur; unde metuendum erat ne ille montis ignivomi naturam in posterum quoque retineret.

Tum anxietate et angore exhaustus, ad arborem ex quâ descenderat se reclinavit, gemitus edens miserabiles; et sic solatii experts per reliquam noctem remansit.

Jam dies novus oritur, lux autem alma miserum Robinsonem in eodem statuprehendit. Neque enim somnus dulcis oculos ejus clauserat; neque animum subierat alia excogitatio præter tristem illam luctuosamque: quid nunc de me fiet?

Tandem se corripit, atque somnianti similis, ad vastatum domicilium titubans procedit. Quantam verò putatis fuisse ejus lætitiâ cum haud procul a vestibulo carissimos sibi Lamas salvos incolumesque obviam sibi prosilientes conspexit! Initio, suis fidem oculis vix habuit. Brevi autem sublata est omnis dubitatio; illi enim accurrere, manum herilem lambere, lætitiâque quam ex ejus reditu capiebant exultando et balando exprimere.

Tunc autem animus Robinsonis hactenus fractus dejectusque rursus erectus est. Lamas suos intuetur, oculisque in cœlum sublatis, lacrymas lætitiæ pietatisque testes profundit. Tum amicos reduces lætissimis blanditiis excipit, usque comitibus procedit, certiora de domicilio visurus.

Atque ibi Robinson multo minùs damni invenit quàm primò, præ metu et animi abjectione, veritus erat. Laquear, quod saxo constabat, erat collapsum, atque proximam terræ molem secum traxerat; attamen omnia ista rudera è speluncâ removeri posse videbantur, ita ut laxiùs ipse commodiùsque habitaret.

Ad hoc accedebat aliquid ex quo intelligeret hoc sibi feliciter contigisse. Cum enim accuratiùs locum inspexisset ubi saxum illud dependerat, magno cum stupore cognovit, illud undique solo molli innixum fuisse, adeò ut malè hæreret. Verisimillimum itaque erat, molem hanc impendentem suo pondere brevi delapsuram fuisse. Tunc subitò in genua prostratus, gratias Deo egit quòd sic iterum servatus fuisset, ac deinde alacriter ad opus se contulit.

MOMI MISCELLANEA SUBSECIVA.

Et prodesse et delectare.

NO. I.

1. **I**N *macrology*, a word preserved by Bailey, although omitted by Johnson, the Greeks are at least our equals; as the following very humorous and fantastical Epigram by Hegesander proves indisputably:

Ὅφρουναςπασίδαι, ῥινεγκαταπηξιγένειοι,
 Σακκογενειοτρόφοι, καὶ λοπαδαρπαγίδαι·
 Ἴματανωπερίβαλλοι, νηλιτοκαιβλεπέλαιοι,
 Νυκτιλαθραϊόφαγοι, νυκτιπαταιπλάγιοι·
 Μειρακιεξαπάται, καὶ συλλαβοπευσιλαβῆται,
 Δοξοματαιόσοφοι, ζηταρετησιάδαι.

It is inscribed *Εἰς Γραμματικούς*. With all due deference, however, to so distinguished and tasteful a writer as Hegesander, we cannot help suspecting that, as is the case often in Billingsgate, the sense here in some points appears to have been held cheaper than the sound. Julius Cæsar Scaliger, a man who might have been great had he been possessed of common sense, reads *ῥινεγκαταπυξογένειοι*, with what meaning we know not. The component parts of the word, as it stands, are, we imagine, *ῥις*, *ἐγκαταπήγνυμι* and *γένειον*; and, if so, the truest and most correct idea of its meaning will be obtained by imagining an old, ugly, avaricious skin-flint, in the shape of a pædagogus, whose nose and chin seem chipped out for no other purpose under the sun than—cracking nuts.

2. In earlier and better days, it was the custom in the University, in which it has been our lot to be trained up, that every individual, previously to his *admission*, should not only be recommended by some non-resident Master of Arts, but likewise undergo an examination within the precincts of the college, of which he was solicitous to become a member; that so it might be brought to the test whether the stripling were of sufficient promise and maturity of understanding to warrant his removal from school to college. In process of time, the practice was followed up with less and less strictness; till, ultimately, it dwindled away into a total discontinuance. With some societies it was the *Bursar's* business to examine. A man, we have been told, who filled this office, and was appointed examiner in a certain college on these occasions, and who, from an unfortunate *lapsus linguæ*, was ever afterwards known κατ' ἐξοχὴν by the nick-name of *Parabola*, never failed to

put the following question to the candidate for admission,—“Boy, what is an iambus?” “A short and a long syllable,” was usually the reply. “That’s very true,” (returns the Bursar) “but I want the question answered *classically*. What says Horace on the subject?” If the school-boy *emeritus* were lucky enough to remember the old line, *Syllaba longa brevi, &c.* he was sure to be dismissed with a compliment, and was admitted without scruple or further examination. By and by, the *gyp*, or college-servant, of the illustrious Bursar was shrewd enough to observe the peculiarity of these examinations; and, from hearing it so frequently repeated, with little difficulty learned this mysterious definition by heart; much in the same way that a parrot is taught (as Robinson Crusoe has it) “to say de great dam,”—the μέγας ὄρκος of Homer, neither more nor less. The consequence of this was, that the *gyp*, in time, forestalled the examination; and great and stupendous was the idea which honest *Parabola* conceived of the age forth-coming, when he found that not only the stout and hardy sons of the North, the translators of Greek and Latin into the language of ploughboys and carters, (as Gilbert Wakefield observed with more spite than truth) but even the elegant and Southern imbecility of the more polished Neapolitan (ὁ μεσημβρινός, to wit,) could say, without prompting,

Syllaba longa brevi subjecta vocatur iambus.

But what would this *par nobile* say, if they were told that the above line, along with the paragraph which it heads, has been demonstrated (as it has, though I forget by whom) not to have been written by Horace at all? In what way in lieu of “the old *mumpsimus*” they would club together their wits for the substitution of “a new *sumpsimus*” is not very easy to conceive. See Bentley’s Dissertation on Phalaris’s Epistles.

3. “Romæ aliquando pestis fuit tam sæva, ut homines in viâ, in mensâ, in ludis, in colloquiis subitò morerentur. Itaque cùm quis sternutabat, sæpè cum sternutatione spiritum exhalabat, unde, cùm aliquem sternutantem quis audiebat, statim occurrens, *Deus te adjuvet*, acclamabat. Et abhinc adhuc consuetudo servatur, ut cùm aliquem sternutantem audimus, *Deus te adjuvet*, acclame-mus.” *Nug. Ven.* p. 57. In our nurseries, at this day, and elsewhere as well, it is no uncommon thing to hear a child, when sneezing, saluted with *God bless you*. This has been traced by Strutt (if I mistake not), as well as others, to a similar source. We have it from good authority that, in the first stage of the plague of London in 1666, the miserable victim was usually seized with violent and successive sneezing. Such was the case at Athens

¹ We shall very shortly lay before our readers an elaborate dissertation by a very celebrated critic of our own country, which clearly demonstrates that the whole passage is interpolated. Our correspondent probably received his information from one, who had heard of this unpublished dissertation. EDIT.

also, as we are told by Thucydides. Καὶ τὰ ἐντὸς, ἢ τε φάρυγξ καὶ ἡ γλῶσσα, εὐθὺς αἱματώδη ἦν, καὶ πνεῦμα ἄτηπον καὶ δυσώδες ἔφειε· ἔπειτα ἐξ αὐτῶν πταρμός καὶ βράγχος ἐπεγίγνετο.

4. Well was it remarked by Ovid (Art. Amator. Lib. i. 159.) that *trifles take light fancies*. Doctor Lempriere in his Classical Dictionary informs us of one "Tryphiodorus, a Greek poet and grammarian of Egypt, in the sixth century, who wrote a poem in twenty-four books on the destruction of Troy, from which he excluded the α in the first book, the β in the second, and the γ in the third, &c." For my own part, on the strength of this information alone, I would willingly allow Mr. Tryphiodorus the honor of a high and exalted station among that luminous fraternity, known (if known at all) by the appellation of *literary fools*. This despicable and childish conceit shows the *man* at once. Of the *poet*, I say nothing, because I have not read him; nor, in all likelihood, ever shall:—though, even so, I have nearly made up my mind on the subject; as, if his poetry be good, it is the only instance on record of good poetry having been written by a fool. Yet, even this phenomenon has more than his parallel in one Sotades, from whom the *carmina Sotadea* took their name. This man wrote verses, in reading which, it mattered not at which end of the line you began. The three following may serve as a specimen:

Roma tibi subito motibus ibit amor.
Si bene te tua laus taxat, sua laute tenebis.
Sole medere pede, ede, perede melos.

But Sotades, poor fellow! was a fool to his own cost. To conceive the labor and pains that compositions, written in this way, must have exacted of him is almost impossible. He was born under the π star, I presume, with that man who numbered the words and letters in the Old and New Testament, and recorded how many times, in each and in both, the words *and* and *the* occurred. Nor is this an imaginary being either; as I have witnessed these inestimable *memoranda* with my own eyes.—Somewhat analogous to this mode of killing time is the game at *pips*, as it is termed, which prevails very much at present (particularly in wet weather) with the idle and ineffective part of *one* of our Universities at least. This is neither more nor less than playing off a pack of cards, after they are dealt equally between two persons, and casting up on both sides, during the process, the sum of the different *points*, be they black or scarlet. The winner is the person, in whose hands, after the cards on both sides have been examined, the sum of these points or *pips* is greater than that in the hands of the other. I wish one of these pip-players would put to me the trite question *Dic mihi, quid melius desidiusus agam?*

5. The names of the inventors of the Sapphic and different kinds of Alcaic metres are well known. The names of those, who

first framed Heroics and Elegiacs, not so well. Phemonœe, a priestess, and, according to some, daughter of Apollo, is said to have first invented Hexameters; and this is supposed to be the first ever written :

Συμφέρετε περὰ τ' οἶωνοι, κηρόν τε μέλισσαι.

See Diogen. Laërt. i. 40. Stat. Sylv. ii. 2. 39. Lucan, v. 126. and Pausan. x. 6. Some affirm that she was the first who gave responses from the oracle at Delphi. The inventor of the Pentameter is said to have been Mimnermus; although the discovery of it is attributed by some to Callinus, and by others to Archilochus.

6. Towards the commencement of the sixteenth century there was extant at Canterbury a MS. of Cicero's famous treatise *De Republicâ*: but it was unfortunately lost during the Reformation. As this was at that time an *unique*, we shall be anxious to hear whether the work be preserved or not in the Ciceronian MS. (from which we are taught to expect much) lately discovered on the suppression of a monastery in Silesia.

7. A curious instance of false quantity occurs in a *Hendecasyllable* written by Sidonius Apollinaris. *Cessissent Sophocles et Euripides*. Easier too, than we imagined; it was only making the *i*'s change places.

8. Qu. What MS. was that which Morell refers to in his Greek Thesaurus under the word *χλοῦνις*?

9. Worse than Tryphiodorus, and half as bad as Sotades, was that poetaster who wrote three poems of one page, ten pages, and half a page, respectively in length, the words in all of them beginning with P. Let two lines serve as a specimen :

Perlege porcorum pulcherrima prælia; potor,
Potando poteris placidam præferre pœsin.

10. Here are two Epigrams; and both good in their way. The first is calculated to suit the taste of those who think there is nothing like working *simple equations*; the second will be best understood by those who "trade and traffic in riddles."

Poma Petrus carpsit, decerpsit & arbore Paulus;
Pomorum numerus quis sit uterque latet.
Petrus ait Paulo, duo des mihi poma tuorum
Pomorum,—numerus tunc mihi duplus erit.
Paulus ait Petro, tria des mihi poma tuorum
Pomorum,—numerus tunc mihi triplus erit.
Dic quot poma Petrus, quot Paulus ab arbore carpsit;
Si qua fides, cedet Blandius ipse tibi.

Dic, quibus hoc animal terræ nascatur in oris,
Masculus est mater cui, mulierque pater.

* Who has not read *Bland's Algebraical Problems*?

ON THE CONFORMITY OF THE
GREEK, LATIN, AND SANSKRITA
LANGUAGES.

No. II.—Vide No. XVII. p. 219.

IN the sixteenth Century Henry Stephens, the son of Robert, published a treatise on the conformity of the French and Greek languages in the noun, pronoun, verb, adverb, preposition, and conjunction, which might well serve for all the modern tongues that are the allowed and legitimate descendants of the Greek and Latin. The Greek in the same manner, and the Sanskrit, alike not only in the general contour, or outline, but also in the most intimate structure of parts, not merely in the regularity of their march, but also in the anomaly of their process, come down probably from a common parent. This is however by no means the universal opinion, and with the majority the Sanskrit has the precedence. It is the design of this paper, in order to demonstrate the relationship and close connexion of the two languages, to show the points in which they touch, and the similarity of their construction, from whence some idea may be suggested of their rank and order, whether the one may have been long prior to the other, or whether they are nearly of the same antiquity, and the scions from the trunk of a primeval language.

In comparing the Greek and the Sanskrit, it is not my intention to make long extracts from Caninio or Clenard for the one, or Wilkins and Colebroke for the other, but to mention, as briefly as possible, consistently with perspicuity, certain facts in the grammar of each, common to both, which may be verified at pleasure.

The Greek resembles the languages of the Hindu class in being read like them from left to right, whilst the Arabic, Persian, Hebrew, Syriac, and Chaldee, proceed from right to left.

OF THE SANSKRIT LETTERS, AND VOWELS, &c.—The Sanskrita language has fifty letters in its alphabet, thirty-four consonants, five vowels with double powers, four diphthongs, and two substitutes for nasals; but of the thirty-four consonants, there are but twenty-three simple and distinct articulations; for, of the first twenty-five, ten are but aspirates of the preceding letters, combined with *hâ*, as is the last letter *Ksha*, made up of *Kâ* and *shâ*,

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as Mr. Wilkins thinks, and the most learned Professors of the language.

The vowels, &c.—The simple vowels are five, with ten characters to mark their long and short sounds, the semivowels four, the hissing letters three, with one aspirate.

Compound consonants.—Where one letter is equitant, and rides upon another.

Where two consonants meet without an intervening vowel, they coalesce, and form a compound.

Apocope.—When a word ends in a consonant, the vowel which is given to every open consonant, not followed by another vowel, is cut off by a mark of elision, as in vāk, talk, which without it, would be vaka.

Accent.—In the old Sanskrita books, a small perpendicular line over a vowel ᳵ denotes that it is sounded high, a parallel line under a vowel denotes a low tone, and a crooked line shows that it partakes of both.

Aspiration.—The fifth vowel hī short, and lī long, shews the soft and hard breathing, and the different strength of the voice in pronouncing a syllable.

The Greek letters.—The letters of the Greek language are 24, of which three are double.

Vowels.—The vowels are seven, three of which have double powers; the diphthongs are twelve, six proper, and six improper. Of the seven vowels, two are long, Eta and Omega, two short, Epsilon and Omicron, and three doubtful. The Greek has also eight semivowels, one sibilant,—three aspirates, and three compound consonants, and certain nexus literarum, in which a letter or a syllable is mounted upon another.

Accent, aspiration, and apocope.—Elevation of a letter or syllable is expressed by an acute, depression by a grave, and two lines meeting in an angle, or a circumflex, show that the syllable when uttered, partakes of both high and low.

Aspirate.—The word πῶρῶ in Greek has a lenis over the first, and an aspirate on the second rho, and is pronounced like lī short, and hī long, the 5th vowel in Sanskrit.

Apocope.—Ἐριον, Ἡλος, and Σκώρατος, with apocope, which cuts off the last syllable, are, ἔρι, ἦλ, σκῶρ. This last in the genitive is σκατὸς for σκώρατος.

NB. The permutations of vowels, and coalition of consonants in the Sanskrit, occur in the dialects, and the poetic licenses of the Greek poets.

Nouns and pronouns.—The Greek and the Sanskrit agree in

¹ See Eustathius and Caninius, Gram. Gr. p. 4.

having three genders, and three numbers; and in declension, the Greek through five cases, and the Sanskrit through eight; in the former the genitive of, and the dative to, include by, from, and in; in the latter, the third case is by or with, the fifth from, and the seventh in, which cases may have been formed by dividing the latin ablative of the latins into three.

Here we have a specimen of the perfection of the Sanskrit, that is so completely filled up, as to leave no place for doubt or conjecture, whereas in the Greek, and particularly the Latin, you are not sure whether Othoni and Amori in the following passages, be in the dative, or the ablative, but by the sense.

—————et formidatus Othoni————
 —————placitone etiam pugnabis amori————

since Othone and Amore will agree as well with the metre: The truth seems to be, that the dative and ablative were at first the same in the singular, as they are still in the plural;—the proof of which is, that Musa in the ablative is long, when the nominative is always short, and if written at length would be Musai, like the old dative. Quintilian says, some make casus septimus, by dividing the ablative into two, by which it is more independent of a preposition, and this no doubt has been the motive of the Hindu grammarians in making eight cases instead of six.

In the Sanskrit the first seven declensions end in vowels, and the eighth in a silent consonant. In the Greek there are only three, the first has four terminations of the nominative, two in consonants, and two in vowels.

The second has two endings, both in consonants.

The third has nine, four in vowels, and five in consonants, all increasing in the oblique cases.

The noun ship, or boat, in Sanskrit of the seventh declension, compared with the Greek and Latin nouns of the third, will show the difference between each, and the gradual improvement of the second and third.

Greek.				Latin.		
N. ναῦς	Sing.	Náεες	Plur.	Navis	S.	Navés P.
G. ναός	N. A.	Naáων		Navis		Navium
D. ναί	G. D.	navoi		Navi		Navibus
A. ναῦν		νάας		Navem		Naves
V. ναῦ		νάες		Navis		Naves
	Dual	νάε		Nave		Navibus

On the Conformity of the Sanskrit.

Nau a boat.

	Sing.	Dual.	Plur.	
Case 1. <i>Nom.</i>	Nau	Nauvau	Nauvah	
2. <i>Acc.</i>	Navem	Id.	Id.	
3. <i>Implementive</i>	Nava	Naubhyam	Naubhiah	by or with
4. <i>Dat.</i>	Navē	Id.	Naubhyah	to
5. <i>Abl.</i>	Navah	Id.	Id.	from
6. <i>Gen.</i>	Id.	Nauveah	Nauvam	of
7. <i>Locative</i>	Nauvi	Id.	Naushu	in or on
8. <i>Voc.</i>	Nau	Nauvau	Nauvah	O

As the Sanskrit shows the progress of language among the Hindoos, so does the Attic with the Greeks, in being more complete than the dialect of the Æolians, who have no dual number, for, although every dual is necessarily plural, yet every plural is not dual, but when two only are spoken of.

Genders in Sanskrit are subject to the same irregularity with genders in Greek, and equally impatient of general rule without exception, and, as like endings have not always like genders, they are not to be known in all cases by rule or reason, but must be learnt by rote.

Pronouns are alike irregular in their declensions in Sanskrit, as in Greek, and used as adjectives in both languages.

Patronymics.—In the formation of Patronymics in Sanskrit, the first vowel is occasionally augmented, and the primitive receives an affix. In Greek, the first vowel, if short, is sometimes made long, as in *Πηϊάμος*, *Πηϊαμίδης*, Pelops, Pelopides, which latter cannot stand in a heroic verse.

Verbs—The different kinds of verbs, primitives, derivatives, and nominals, are common to the Greek and Sanskrit. The primitives of the latter are such as have for their roots their own radical syllable, or syllables divested of the changes of inflection. Thus, *trap* and *yav*, &c. are the roots of the primitives *trapyati*; and *yavati*, he delighteth, he seeketh in the third person, which in Sanskrit is reckoned the first.

The primitives of the former, as *τέρω*, have the consonant before the last vowel of the root for the characteristic, and formative letter of their conjugation, which precedes Omega in the present tense.

Causals and reiteratives.—The causal verb is a derivative formed upon its primitive, by introducing the syllable *aya* before the termination, and by making *yavati*, he looks for, *yavayati*,

he makes to look for, or seek, as in Greek, Φεύγει, he flies, Φυγά-δεύει, he causes to fly.

The reiterative verb is a derivative from its primitive, made by doubling and modifying the original root, as from bhuvavati, bhavitum, to be, is derived bobhuyati, he is, or becomes, often or repeatedly. So in Greek, βάω, I go, βεβαίω, I strengthen, and confirm by going again. Thus βαιός, is little, weak, one, alone, opposed to πολλός. Œd. Tyran. v. 760. βέβαιος, firm by reiteration.

Thus βηλός is a threshold, and βέβηλος often trod, accessible to all, common, and of course profane.

The term nominal is applied to such verbs as have for their root a noun. From the noun sayenah, a kite, may be formed sayenayaté, from sayenayitum, to act like a kite; sayenayati kakah, the chough acts like a kite.

So from the Greek noun πελαργός comes ἀντιπελαργεῖν, to act like the stork, and return favors. Φιλιππίζειν, Ἀλεξανδρίζειν, to act with Philip, and do as Alexander does.

Voices agree in the Greek and Sanskrit in the active, passive and impersonal. The passive is formed in Greek by adding a syllable to the active, and by the introduction of ya in the Sanskrit before the termination of the proper active form. Intransitive verbs and verbs of motion are often made to take the passive form in the first, (the third person singular of the Sanskrit) when they are used in an impersonal way. Thus from bhu, bhavati, bhavitum, to be, is formed, bhuyaté, there is being, as bhuyaté bhavata, there is being, by sir, (by you sir) i. e. you are. Thus in Greek, ἐστὶ σοὶ βίος, there is life in you, est tibi vita, in Latin, or you live.

Conjugations. In the Greek there are thirteen conjugations; six barytons, three contracts, and four verbs in *MI*: but the six barytons may be reduced to four, as in Latin, because all verbs should be of the same conjugation, which agree in the same characteristic of the first future. The contracts and the verbs in *MI* arise out of the barytons which have vowels for their characteristics; there might, therefore, be only four conjugations, with certain varieties; and the four might be reduced to one, of which τυπτω would be the paradigm, and the differences be called different rules for forming verbs through the roots. In the Sanskrit there are ten conjugations, and each is noted by a particular letter, characteristic of the conjugation, and the form that it takes in the first person singular of the active voice.

Moods. The moods are the same nearly in both languages. The infinitive in Sanskrit ends in tum. Datum, to give, is the supine in Latin, and the infinitive in Sanskrit; chartum, is to do, and bhavitum, to be.

Augments. The first four tenses of the first conjugation take along a by way of augment to every termination beginning with m

or v, in the scheme of terminations : see Wilkins's grammar, p. 131. rule 163 ; and the short a before every other not having ē or ai for their initial.

So in the Greek, certain tenses receive an augment increasing the number or the quantity of their syllables ; and when the word begins with a consonant, an ε is prefixed to a tense, which is called the syllabic augment, and when with a vowel, the temporal, increasing the quantity by the change of a short vowel into a long one. In Sanskrit the simple vowels, short and long a, being in a state to unite with the short and long i, are changed into the long ē, and u short and long into the diphthong or long ō, and so on through all the vowels.

Thus in Greek in the temporal augment, αι is changed into η, with an iota subscript, αυ into ηυ, οι into ω, and ει attice into η.

The Second Conjugation. The characteristic of the second conjugation of the Sanskrit verbs, is in the rejection of the augment of the four first tenses of the first. So in Greek, the verbs beginning with alpha followed by a long vowel, admit of no augment, like Sanskrit verbs whose first letter is ē or ai. Certain words derived from αἶξ, οἶνος, οἶκνος, οἶστρος, preserve their diphthongs unchanged, and in the Ionic dialect no tense is augmented.

The Third Conjugation. The third conjugation has for its characteristic a repetition of the first radical syllable, as from hu the first syllable root of licium, to sacrifice ; like θυ the first syllable of θύειν in Greek, comes in the first person of the present tense ; hu-hati, huhashi, hupami. So in Greek, verbs beginning with alpha, epsilon, omicron, repeat in the perfect the two first letters of the present, and from ἀλέω, comes ἀλήλεκα for ἤλεκα, and ἐρήρικα for ἤρικα, and the verbs that arise out of εω, αω, οω, υω, by changing ω into μι, the short vowels before ω into long ones, prefix a reduplication, as in θέω τίθημι, δέω δίδωμι, στάω ἵστημι.

The Fourth Conjugation. The sign of the 4th conjugation in Sanskrit is an augment in the middle subjoined to the root, in the form of a ya, in every person of the first four tenses, after which they differ not materially from verbs of the first, and may accordingly be inflected with the same terminations. Ma the root of matum, to measure. Proper form present tense.

- | | |
|------------|-------------------|
| 1. Mayatē. | 1. Present tense. |
| 2. Mayasē. | |
| 3. Mayē | |

Thus Greek verbs beginning with δυς and ευ such as δυσαρρεστέω and ευεργετέω assume an augment in the middle, and make in the imperfect δυσηρέστεον, and ευηργέτεον.

The Fifth Conjugation. The verbs in the fifth conjugation are noted for having the syllable nu subjoined to the root through the first four tenses, after which they are inflected with the terminations of the second conjugation. The root su 5. c. p. of savitum, or

setum, is changed by the foregoing rule to sunu. Thus certain Greek verbs have nu subjoined to the root, as from *ζέω* comes *ζεννώ*, or *ζέννυμαι* by addition of the *ι* the half of *ιὼ* the old Doric *ἐγῶ*, as we learn from the Scholiast of Aristophanes *γράφεται καὶ ἰὼ ἀντὶ τοῦ ἐγῶ*, and the interposition of *μ-ν* between *ν-ν* and the pronoun *ιὼ*. The pronoun was originally joined to the verb, and made *τυπτέω*, beat I, and contracted into *τύπτω*, just as it is in Sanskrit. The verbs *zeugnō-umi* from *zeugō*, *Zonnō-umi* from *zōō*, *ōmumi* from *ōmō*, *phēgnumi* from *phēgō*, *rhēgnumi* and *rhōnnumi* are all formed in this way.

Tenses. The second preterite of every conjugation in Sanskrita which is used to mark time passed long ago, and remote from the current hour, admits of a reduplication; da third conjugation proper, give, makes in the second preterite *dadau*, he gave, *dadaya* or *dadiya*, thou gavest, *dadau*, I gave; so in the Greek perfect of *τύπτω* it is *τέτυφε—ας—α*.

Syntax. The agreement between substantive and adjective, the relative pronoun, and the demonstrative, the nominative case, and the verb, is the same in the Sanskrita as in other languages. The relative pronoun agrees also with the demonstrative in gender and in number, but not always in case. See a full example of this in Mr. Wilkins's Grammar, p. 619. The same thing occurs in Greek, where the relative is in the accusative, and the antecedent in the nominative case, as *τοῖς οἷον ὁρᾷς*, and when it is *τοιοῦτ' οἷος ὁρᾷς*, and both in the same case, it is done by a poetical licence,¹ and not allowed by the Latins, who translate *Talis sum qualem me vides*.

The Sanskrita language admits of two nominatives of the same person, which in a modern language would be deemed a solecism; as when in the Anglois à Bourdeaux, the Englishman says, *Mon père il arrive*, the audience laugh. But it is not so in Greek, where we read *Πηλείδης αὐτὸς ἔφα*, and in the Hindoo, *savami to sah samayati*, thy master he is arrived, *savami vam sah*, the master of you two he laughs aloud.

Adjectives. The adjectives are declined in Sanskrit like the Greek, *Divyah*, *divyā*, *divyam*, with the Roman termination of the neuter, and the accusative in *m*, but in Greek in *ν*, *θεῖος—θεία—θεῖον*.

Degrees of Comparison. Affixes form the degrees of comparison in Sanskrit, as *tara*, nominative; *tara*, masculine; *tarah*, feminine; *tara*, neuter; *tarum* for the comparative; *tamah*, *tama*, *tamum*, for the superlative; and to increase the intensity, they have terminations in *yas* and *shth*; as in *trap satiate*, *trap*, *trapīyas*, more satiate, *trapishtha*. Thus in Greek, *τερος* is the comparative, and *τατος*, *στατος* and *στος* the superlative.

¹ Theocritus, Idyll. 22. 59.

Verb. The Greek substantive verb, and the Sanskrita are alike in being both anomalous. Verbs in *mi* want the same tenses which the contracts are without. So *astum*, to be, in Sanskrita wants several tenses that it borrows from *bhu*, be, become.

Sanskrita and Greek Verbs declined.

Present Tense.

G. εἰμί	εἶς	ἐστὶ	S. Asmi	smah
ἐσμεν	ἐστὲ	ἐντι	Asi	Istha
			Asti	santi.

The third person plural of the verb *εἰμί* is *εἰσι*, but in the old Greek it is *ἐντι*, which brings it nearer to the prototype of both languages.

The verb *nī* of the first conjugation, (see Wilkins, p. 136.) governs a double accusative, *Akrura* conducts *krishna* to *mathura*, *krishnam* *mathuram* *nayaty* *Akrurah*. We find this to take place not uncommonly in Greek: *Μήτι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν*, II. β. v. 195. Care should be taken lest in a passion he do the Greeks evil, i. e. to the Greeks. *Ἐπαινῶ σε ταῦτα*, I praise you these things, i. e. for this. *Ὀρκίζω σε τὸν θεόν*, I adjure thee God—by God. *Κάθως ἔχετε ἡμᾶς τύπον*, as you have us a type, for a type.

The nominative case is omitted or expressed in Sanskrit, as in Greek; *Devī vaka*, the goddess spake: *bhavati*, he is, where the nominative is wanting. So in Greek, *ἐβρόντησε*, he thundered, *ἤστραψε*, he lightened: i. e. God understood.

Having now exhibited various specimens of the conformity of the Greek with the Sanskrita, I shall conclude with a short list of words that appear to have had a common origin, and are the same in both languages.

Sanskrita.

itar, itera, iterum, another
ek, one
dvi, two
dri, three
chatur, four
pancha, five
sapta, seven
ashta, eight
novu, nine
dasu, ten
cœlas, heaven
sthatum, to stand
gatum, to sing
plotum, to float

Greek.

ἕτερος, ρα, ρον
εἷς
δύο
τρῆς, τρία
τέτταρα, quatuor. Latin, nearer.
πέντε,
ἑπτα, septem, L.
ὀκτώ
ἐννέα, novem, L.
δέκα, decem, L.
κοῖλος, cœlum, L. hollow
στῆναι, στατόν
χαίνειν, canere, L.
πλωτός, ἀπλεῖν, fluitare, L.

asitum, to eat
 pitum, to drink
 itum, to go
 jnatum, to know
 yok-tun, to yoke
 tad, that
 phula, leaf
 sankha, conch
 mascha, fly
 kridaya, heart
 trap, please, satisfy
 ania, some other
 nava, new
 sarpa, serpent
 bhrū, eye-brow
 yugum, yoke
 bhumi, ground
 dhara, earth
 nam, name
 gana, race
 nav, ship
 danta, tooth
 asitha, bone
 jagri, awake, 2nd conjugation
 para, after, from
 bhratri, brother
 chachah, chough
 attum, to eat
 padu, foot
 supadu, having a beautiful foot
 devī, goddess
 maha, great
 maha nandi, to please greatly
 datri, giver
 pratipadu, first and 15th of the
 lunar month.
 sala, a hall
 sava, own, his
 lihu 2 c. p. lick
 anurudh, love again, i. e. in
 imitation of, or in return
 janu, knee
 pitri, father
 umdu, humid

σιτέιν
 πίνειν
 ἔτεον from ἔω, eundum, I go
 γινᾶθι, γινῶθι, know
 ζυγῶειν
 τόδε
 φύλλον
 κόγχη
 μυῖα, musca, L.
 καρδία
 τέρπειν
 ἕνιοι, some others
 νέος
 ἔρποντες
 ὀφρύς
 ζυγός, jugum, L.
 χυμός, humus
 ἄρουρα
 ὄνομα, nomen, L.
 γένος, genus, L.
 ναῦς, navis
 ὄδοντα, dente
 ὀστέον, os L.
 ἐγρη-γορεῖν
 παρὰ
 Φρήτωρ
 κόραξ
 ἐσθίειν
 πόδα
 εὐποδα
 θεά
 μέγα
 μέγα ἀνδάνειν
 δοτήρ
 πρᾶτος, Dorice
 αὐλή, sala, Italian, salle Fr.
 ἐός, sua, L.
 λείχ-ειν
 ἀντερω, to love. N. B. rud with the
 preposition anu, love. Rudh,
 Wilkins, p. 221.
 γόνυ
 πατήρ
 ——— humidus, L.

lip, anoint	ἀλείφ-ειν
taneti, stretches out	τανύσει
udakam, water	ὕδατος ὕδωρ
prechha, ask	———— precari, L.
ēchachi, single, each	
ush, 1 c. burn	———— ustus, L.
edh, increase,	———— adde L.
bauvach, 10 conjugation, bark	———— baubor, L. baugh, Eng.
chath, 10 c. relate	———— chat, Eng.
mihu, 1 c. make water	———— meiere, L. mictum
datrena, 2 c. reap-hook	δρέπανον, trapano Italian
perd, break wind	———— pedere, L.
durn, 6 c. turn	
lup, 6 c. lop	
savadu, sweet	———— suavitas
apa, under	ὑπό
ava, from	ἀπό
upa, by	ὑπό
pari, about, round	περί
duru, hard	———— durus

[Finis.]

HEBREW CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE rules given for the pronunciation of the Hebrew letters, have in several respects been different from each other, and so uncertain as to their authority, that it is of no trivial advantage that an inquiry, as to the true mode of pronunciation, should have been so well begun, as that relative to the power of the letter gnain, inserted in your last No. As a specimen of correct and elegant critical discussion, that inquiry merits a distinguished place; and it is only as offering, with no less deference, some observations, which may possibly contribute to the determination of the question as to this, and some other letters of the Hebrew alphabet, that the following are submitted to your notice, and if you think proper, to that of your readers.

The writer of the inquiry having, to my apprehension, sufficiently proved that the power of the gnain is that of some kind of *spiritus asperimus*; the only remaining question is, can it be ascertained with any degree of precision farther, as to the kind, whether it be simply a hard aspiration, or an articulate sound, together with such an aspiration? As the Arabic, a dialect of the Hebrew, is still a living language, a reference to the powers of the Arabic letters seems to be the most obvious and certain method of forming a just idea of the powers of the Hebrew letters; and the more so, as the Arabic seems to have suffered little or no change for many centuries. Now in the Arabic alphabet, we find two characters, the ain and gain, retaining a similar name to that of the Hebrew gnain, and holding the same place in words of the same sense, and the same form; so that there can be no doubt that the Arabic ain or gain and the Hebrew gnain, originally designated the same sound. The sound of the Arabic ain is an aspirated sound formed in the throat, and may be represented by *gh*; if the *gh* be supposed to bear such a relation to *g* as the Welsh *ch*, or Greek χ , does to the hard *c* or *k*. The sound of the gain is that of the Northumbrian *burr*, and may be represented by *ghrr*. Whether the Hebrews employed both these sounds, cannot perhaps now be known; though, as a more cultivated people, it may be presumed they rejected the harsher sound; and that the milder is the proper one of the Hebrew gnain. The Arabs read لح and لح , the same root as לח *lactare*, the former with ain, the latter with gain, and with very little difference as to the sense. The former is translated *sustentare familiam*; the latter *lactare*; which to a people, whose principal sustenance is milk, is nearly the same thing. This seems more like a distinction of dialect than of sense; but whether this is generally the case or not, I am not sufficiently conversant with the Arabic to determine, though I am inclined to think it is.

If it be permitted to assume, that the true sound of the Hebrew gnain is such as I have represented it, the reason why no correspondent character is assigned to it, in the Greek expression of Hebrew words, will be evident, viz. that the Greek alphabet afforded none, and the Greeks probably could not pronounce it, or consider the sound otherwise than as a harsh aspirate. And for a similar reason it may be inferred, that the sound of *ng* or *gn*; or more properly *ngn*, was made to represent that of the gnain by some one¹ whose native language had no gutturals; and was strongly *nasal*. Such a person, in the attempt to pronounce the guttural *gh*, would infallibly articulate the sound of the *ng* in *strong* instead of it.

¹ I suspect that it really was so done by Petrus Martinus, in his Hebrew Grammar.

The Hebrews having so long been dispersed among other nations, the colloquial language, which they learned when young, must necessarily have affected the pronunciation of their own; and therefore from European Jews we cannot expect to learn any very *accurate* method of pronouncing it; and as to the supposed correspondence of the letters of the Hebrew with those of the Greek alphabet, in this and three more instances, because they hold a similar place in alphabetic order, this is by no means a necessary consequence; because they probably would substitute a necessary letter for one which was not so, and which they could not pronounce; though they had their alphabet from the Hebrews, as the very name of *Cadmeans*, which signifies *people of the East* (and they probably were a colony of the Canaanites) evinces. With respect to the *gnain*, this supposition is a most unfortunate one, as it makes every verb, in which this letter occurs, irregular; and, where it is the middle radical, the root forms only one syllable instead of two. Thus, עֲבַד *ghabad*, becomes *obad*; שָׁמַע *shamagh*, *shamo*; and פָּעַל *Paghal*, the old example of the *regular* verb, *Pol*. This is of itself a serious objection; and, should the Hebrew student proceed to study the Arabic, would be much more so, as it would impede his recognising the same word differently pronounced. If he does not, and dislikes the guttural, the common rules of expressing the *gnain* by *gn* when it begins, and by *ng* when it terminates a syllable, may, for distinction's sake, be found the most useful.

I presume that the same idea of a supposed relative similarity of the powers of letters, similarly disposed in the Hebrew and Greek alphabets, has induced the authors of some Hebrew grammars to give to the samech the power of *sh*; and to the schin that of *s*; to the teth that of *th*, and to the thau that of *t*; and to the he that of the vowel *e*; contrary to the rules of the old grammarians. I take them in this order, because it admits of proof, that the innovation is decidedly erroneous in the first instance, and therefore the principle also, on which the innovation has been founded. For the proof it is only necessary to refer to Judges chap. xii. v. 6. "Then said they unto him, say now Shibboleth (שִׁבּוֹלֶת) and he said Sibboleth (סִבּוֹלֶת)." In these words the ש schin, has indubitably the power of *sh* and the ס samech that of *s*; because he, who can pronounce the *sh*, can pronounce the *s*; whereas the articulation of the *sh* is found difficult and almost impossible by whole nations, to whose language it is not proper. In this instance, therefore, the reference to the Greek alphabet is wrong, and the principle is therefore at least questionable in the others.

From the places of the *teth* and *theta*, each being the ninth letter of its respective alphabet, the assumption, that their powers were the same, is certainly plausible; but however plausible it may

be, the single word טְלִיתָא, *Táλιθα*, *Talitha*, proves the reverse, as do also the proper names שֵׁת, *Σῆθ*, *Seth*, and לוֹט, *Λὼτ*, *Lot*, in which the ט corresponds to t and the ת to the theta or *th*. And though the German Jews cannot pronounce the *th*, yet the manner, in which they attempt it, shows a traditional idea of the original power of the letter; for they give it the power of *s* (unless the aspiration be abated by dagesh, when it has the power of *t*) as they who cannot articulate the *th* generally do. In expressing the ת by *s*, Buxtorf has also generally complied with the custom of the Jews, and written *Toras* for תּוֹרָה *Torath* &c. when the ת ends a word. In a few instances he gives it the power of *th*, as in שַׁבַּת, *schabbath*, which the German Jews pronounce *shabbas*.

That the ה *heth* had the power of an aspirate, has not, I believe, been disputed; and that the ה *he*, was a simple aspirate, may also be inferred from the Greek expression הוֹשֵׁעַ, "Ὡσεὺς, *Hosea*, עֵזָא, *Γάζα*, *Gaza*, הָאָרֶץ, "Ἀγῆς, *the earth*, יְהוּא, "Ἰού or 'Ιήου, *Jehu*. In this last expression, which is that of the Codex Alexandrinus, the η seems to have been used as the character of aspiration, which it is known to have had; (for were it that of the long *e*, it would be difficult to account for its omission in other copies) and if so, this must be the reading of a very ancient copy.

However this be, the instances here adduced are sufficient to show that the ה had no determinate representative in the Greek alphabet, when the septuagint was written; and that sometimes a word, of which it is a constituent letter in the Hebrew, is in its Greek expression written without any alphabetic representative of it whatsoever, which can scarcely be accounted for, unless it be admitted that the ה was the character of a simple aspiration.

It may still be urged, that this admission increases the number of aspirates to an unusual degree. I grant it does; but not so as to cause any confusion. On the contrary, they may thus be accurately distinguished; the ע *guain* being pronounced as the guttural *gh*; the כ *caph* as the Welsh *ch*, the ה *heth* as the German *ch* or Spanish *j*; and the ה *he* as the English *h* or simple aspirate. It should here be observed that the *ch*, or aspirate of *c* is guttural in the Welsh, and palatical in the German. The English language employs none of these except the simple aspirate; and therefore to one, who speaks the English language only, it is almost impossible to make the necessary distinctions in pronunciation. To such, the most useful rules will probably be such as are found in Bythner's Grammar; or to give to the *guain* the power of *gn* or *ng*, according as it begins or ends a syllable, to the *caph* that of *kh*, and to the *heth* and *he* that of *h*.

If what has now been advanced be correct, it will follow, that the Hebrew alphabet has in reality only three characters, viz. אֵי for vowels. The Arabic has the correspondent *elif*, *waw*, and *ye*,

and no more in its alphabet ; from whence it may be inferred, that both these alphabets were originally constructed on the same system ; and in fact the Arabic consists of little else than cursive characters derived from the Chaldaic, or common Hebrew alphabet.

This scanty provision of vowel characters indicates some peculiarity in the principle, on which these alphabets were originally constructed, arising from the nature of the languages to which they were adapted ; and the more so, as in a great, if not the greater, number of words, none of the three vowel characters is introduced. Did the distinct signification of different words depend chiefly on the vowels, it is evident that a particular attention must, in constructing an alphabet, have been paid to vowel characters, and a sufficient number have been provided to mark the necessary distinct sounds ; and therefore, when the alphabet has but three such characters, it may be inferred, that, though some vowel sound is necessary to be added to a consonant, in order to form a syllable, the sound annexed is obscure, and that no great precision is required. And this seems to be the nature of the Persian and Arabic languages ; as the rule given in the grammars of these languages, for the supplementary vowel is, that it should be an obscure sound, such as a short *a*, or as the *u* in the English word *but*. The same inference may also be drawn from the very mode in which additional characters or points are used to supply the deficiency ; as there are but three, *faitha* for *a* or *e*, *kesra* for *i*, and *damma* for *o* or *u* ; and if the difference between the sounds of the *a* and *e*, or the *o* and *u*, produce any material ambiguity as to the meaning of the words, undoubtedly distinct characters for each of them would have been too necessary not to have been assigned to each. This inference will appear the more just, when it is observed, that the roots of all regular verbs in the Hebrew and Arabic consist of three, and in some instances of four, consonants ; and that additional consonants, except in a few cases in which the person is easily determinable by reference to the subject, concur in forming the personal inflexions. The irregular verbs consist of three letters, one at least of which is a vowel, or the simple aspirate ; if a vowel, it is one of the three which has an alphabetic representative. For these, such a character was indispensable, and they are all, except the aspirate, the characters of long vowels ; and as such only seem to have been absolutely necessary, I conceive that no great stress was laid on the supplementary sounds, and no great precision as to these of much importance. Perhaps also, where the nature of the language and a regularity of the inflexions would admit of it, the advantage of abbreviation, by omitting the short vowels in writing, might have contributed to the custom of so doing, where the omission was not likely to render the sense ambiguous ; but for ge-

neral use, to such a degree, the practice must have had some other cause than the convenience of the scribe; or the inconvenience to the reader must have diminished its extent.

To the inference from what has been presumed of the nature of these languages, another reason for the small number of vowel characters, and the omission of vowel characters, which is so frequent, may be derived from a consideration of the progress, of invention from hieroglyphic to alphabetic character. The first step towards an alphabet must, I conceive, have been a syllabic character. But as all primary attempts are imperfect, the first, in this respect, probably went no farther than to have detected the number of consonants which with vowels make syllables; and the three long vowels, which of themselves constitute syllables, not making any nice distinction between the broad *a* and *e*, or between the *o* and *u*. In such case each consonant must have represented a syllable, it standing both for the simple consonant together with an adjunct, which was some sound not clearly determined by the ear; or which being short was not at first regarded, as being easily supplied; nor would an error in a short sound be of any great consequence in the pronunciation of words, the sense whereof mostly depended on the consonants and broad vowels, or in times when a language was not so far cultivated as to make correctness of pronunciation a requisite. In later times the syllabic alphabet may have been brought into the more perfect state, which may be observed in the Ethiopic alphabet; but this required a minute analysis of language, which was probably gradual, and its accomplishment the result either of necessity in applying the original alphabet to another language, or of the labor perhaps of centuries in improving it, according to the improvement of the original language to which it was applied.

If then the Hebrew alphabet be considered as syllabic, (but as syllabic in a rude state of the invention of literal character,) it will follow, that the points were a later invention, intended to remedy its imperfection, when the language was in a more cultivated state. Why this mode was adopted, rather than that of adding new characters to the alphabet, as the Greeks did to theirs, it is difficult to imagine, unless it was that the law being originally written according to the system of the imperfect alphabet, it was thought to be irreverent to write it with any additional letters; and as the copies of the law read in the synagogues are not suffered to be written with vowel points, this probably was the real cause why they did not. Even the points themselves must, as your correspondent T. Y. has very justly observed, have been but few originally; and been multiplied by degrees, till they were brought to the state in which they now encumber the text; and I also believe that the simple point was the first employed. Even for this improvement there must have been some necessary cause, somewhat dubious, which

it was desirable to ascertain; and that cause I conceive to have been a double power of the jod and vau. For it is very remarkable, that these two letters have in various languages, and from remote times, and probably traditionally, had the double powers of consonants and vowels. The first use of the point was therefore, I conceive, to note either when they were to be read as vowels, or as the consonants with their vowel sound annexed. If the common grammar rules be admitted as traditionally correct, the latter was the original use of the point; and I see no reason to dispute it. This convenience would naturally lead to a more general application of the point, by making a similar use of it so far, as that the point over any other letter should stand for *o* or *u*, and under it for *i*. The point in the vau seems to have been the contrivance of a much later date, and I think properly a dagesh of the vau with its vowel, as, if so contemplated, it is conformable to the general use of the point in the middle of a letter. Moreover, when this use of the point for the vowel became familiar, the convenience of using the point alone and omitting the jod or vau; or more probably, that of annexing the point, where the jod or vau had casually been omitted, in preference to interlineation, would suggest itself; and to the one or the other of these suggestions, the frequent omission of these letters in some copies, where they occur in others, may be attributed. In the Samaritan text of the pentateuch they are seldom, if ever, omitted, where they ought regularly to be found; and hence it may fairly be argued, that the points were not invented previous to the separation of the ten tribes; since, if they had been so, the invention would probably have had the same effect on it, as on the Hebrew copies, and it seems to me that it would therefore be very desirable, that either the Samaritan copy should be printed in Hebrew characters, or, at least, that in an edition of the Hebrew bible the *matres lectionis* should be restored wherever they are found in the Samaritan text. The invention of some of the points I am inclined to attribute, as many others have done, to Ezra; and for the same reason, viz. that they then became necessary to enable the priests to read correctly. In the sequel the Jews, like the Greeks, seem to have made a nicety of pronunciation their study, and to have completed the present system of punctuation before the destruction of Jerusalem. Afterwards they could scarcely have done it; neither would it probably have been so reverentially adhered to, had it not been received as that sanctified by the usage of the temple. I cannot therefore but esteem them, so far as giving a just idea of the manner in which the Hebrew language was spoken, when in its highest state of cultivation; and certainly even to us, the language, when read according to the points, has a pleasing variety of sounds; whereas when read without them, and according to the common rule, the perpetual recurrence of the same vowel sound almost destroys its resemblance to a real lan-

guage, and is intolerable to the ear ; though I must confess that the vulgar mouthing of the *aas* and *ees* lately taught are not much less so. One who can read with propriety will be able to distinguish between a long and short *a* or *e*, sufficiently without it ; and for the press (â or ê) the usual characters of these vowels, when long, would be much less disagreeable to the eye.

Hitherto no very satisfactory rule has been given for reading without the points ; and it is therefore with great diffidence I venture to propose a method, which may perhaps have some advantages. This is to write the pronouns, and the paradigms of the verbs (omitting the conjugations *pibil* and *pohal*) as they are pronounced according to the vowels, and to commit these paradigms, and also the pronouns as so written to memory ; and to exercise the memory according to the paradigms in other verbs, till the expression becomes familiar. As to other words, it will suffice where a vowel is necessary to supply the deficiency by any one short vowel, but in all such cases to use the same vowel for this purpose. The constant recurrence of the same sound will thus be avoided, and the mode of reading will be very nearly the true one. This method would, I hope, be found useful, as without the toil of attending to all the minute and troublesome variations of the points, it may enable those who read together to understand each other. That which has principally induced me to offer such a rule, is an advantage which the faculty of reading the Hebrew without points affords to the student. The Hebrew commentaries, and most other Hebrew books that I have met with, are printed without points, and many of these are well worthy of attention, especially to the biblical scholar. Some of these are written in very pure Hebrew, others have a mixture of the languages of the countries in which the writers lived. It has been frequently said, that as there is but the Old Testament in the Hebrew Language, it is not worth while to study the language for the sake of this one book, which is so well translated into other languages. If it is meant by this, that there are no other books of the same ages as any of the books in the bible, this indeed is true ; but it is also true, that there are many other books in the language, and for the utility of the Jewish commentators, I may refer to the use made of them by Lightfoot in his *Horæ Hebraicæ* ; and any one, who attempts to convert the Jews, ought to learn first from their own writings what their objections are.

Llanarmon, D. C.
Dec. 28th, 1813.

P. R.

NOTICE OF

CHRONOLOGICAL RETROSPECT, or MEMOIRS of the PRINCIPAL EVENTS of MAHOMMEDAN HISTORY; from the death of the Arabian Legislator, to the Accession of the Emperor Akbar, and the establishment of the Moghul Empire in Hindustan. From original Persian Authorities, by MAJOR DAVID PRICE, of the East India Company's Service. 2 vols. 4to. (the 3rd not yet published) London, 1811.

ALTHOUGH the Work which we here announce has not been yet brought to a conclusion, the merits of those parts which have appeared induce us to recommend them, in the strongest manner, not only to Orientalists, but to the lovers of general history, and of extraordinary anecdotes, and more particularly to those who may be desirous of tracing to its source that torrent of wonderful events which inundated the fairest regions of Asia, and overwhelmed even some portion of the European world, and exposed it to be subjugated by the ferocious and enthusiastic disciples of Mohammed.

Our readers will be enabled to form some estimate of the labor employed, and the perseverance displayed, by our ingenious author in the composition of this Work, when we inform them that he has translated, (from a language, which "all who run can not read") and condensed into his "Retrospect" every thing instructive or interesting that can be found connected with his subject, in the Great *Tarikh*, or Chronicle of *Abu Jauser Mohammed Ben Jarir*, surnamed *Al Tabari*, or *Tabri*, and described by the learned Ockley (*History of the Saracens*, vol. II. Intr. xxxiii.) as "the Livy of the Arabians, the very parent of their History"—A Manuscript, of which some copies occupy eight hundred, some a thousand pages, folio, or quarto—he has copiously and judiciously borrowed from the celebrated Persian work, entitled *Rouzet al Sefu*, or "Garden of Purity," composed by *Mirkhond*, and generally transcribed in seven or eight large volumes—from the *Kholauset al Akhbaur*, and the *Habib asseir* of the Historian *Khondemir*—records of considerable extent—from the *Tarikh Guzeideh*, or "Select Chronicle," by *Hamdallah Mastowfi of Cazoin*—and other rare and valuable annals.

From such voluminous manuscript materials, to peruse which, with the attention necessary for the performance of his work, was, in itself, a task of no ordinary magnitude, Major Price has collected a stock of the most entertaining and useful information respecting an occurrence that may be considered as among the most stupendous in the history of mankind. To the feebleness of their opponents, and especially of the enervated Persians, we may attribute in great measure the successes

of the Musulmans' arms, and the rapid propagation of their new religion.

Our author is of this opinion, and thus expresses it in the opening of his Work—"That there existed in the genius of Mahomedanism something calculated to inspire the most powerful energies and exertions, has been too widely and fearfully exemplified in the unparalleled success of its votaries to be made a question of; but without conceding too far to the opinions of some very distinguished modern authorities on the subject, there are in the experience of succeeding ages sufficient grounds for the belief, that its early and rapid advancement is to be ascribed in an equal degree to the degenerate spirit of its opposers, and to the already corrupted state of Christianity in the sixth and seventh centuries. If, indeed, the gospel of peace and benevolence, delivered in spotless purity by a mild Redeemer, for the welfare and happiness of mankind, had even at that period through human folly and depravity suffered a deplorable perversion; if the minds of men were become already unhinged and embittered by acrimonious controversies, by impious, unavailing, and contradictory attempts to analyze those mysterious properties of the Divine Nature, so far beyond the scope of human faculties to comprehend; if the sole object of pure and rational devotion had been in a manner lost sight of, through the degrading substitution of image-worship, 'through the cloud of martyrs, saints, and angels interposed before the throne of Omnipotence;' it is almost impossible to avoid the inference, that, in the state of ignorance which then generally pervaded the mass of society, the world was sufficiently predisposed to embrace any change or innovation that might be recommended for its adoption, under the influence of superior talents and a plausible exterior of sanctity. The surprise will therefore cease that with endowments of no ordinary stamp, and with the united aid of fraud and violence, the self-commissioned and aspiring legislator of the Arabs should have succeeded in engrafting on the minds of his uninformed but ardent countrymen, together with the sublime and eternal truth that there is only one God, an acquiescence at least, if not a belief, in the unconnected rhapsodies of the Korân; and in the fiction necessary, perhaps, to the establishment of his doctrines, and not less to the views of ambition, that he was the apostle of God.

"It would be foreign to the design of these pages to delineate the numerous artifices devised by the Arabian prophet to acquire that unbounded ascendancy which he is known to have established over the minds of his followers: to lay the foundation of that tremendous system of enthusiasm, which triumphed for a time over the sacred banners of the cross; which scared the Roman eagle from the towers of the city of Constantine; and which, had it not been seasonably arrested on the banks of the Loire, just one hundred years after the death of its author, by that providence which directed the battle-axe of Charles Martel, would, to borrow for once the glowing language of the eloquent Gibbon, peradventure long since have reared the emerald standard of the race of Fatima on the pinnacles of St. Paul's Cathedral." p. 2.

The History before us commences with the eighth year of the *Hid-*

gera, or of Mohammed's exile from his native city Mecca, which corresponds to the year 629 of the Christian æra, when hostilities occurred between that Arabian adventurer and the troops of Heraclius, Emperor of the east. In the first volume, which contains above six hundred pages, we are conducted to the middle of the eighth century, or to the year of Mohammed's æra 132, through the reigns of Abubekre, Omar, Othman and Ali—the *Kholafa rashedein*, orthodox or legitimate Khalifs, as those first successors of the prophet are denominated—from them the reins of empire were transferred to Hassan, Mauweiah, (first Khalif of the Ommeyah dynasty) Yezzeid, Mauweiah II., Merwaun, Abdulmelek, Walid, Suliman, Mutausem Billah, Yezzeid II., Hashaum, Walid II., Yezzeid III., Ibrahim, and Merwaun II., with whose flight into Egypt and death the first Volume concludes.

From this we shall extract some passages relative to that execrable tyrant, Hejauje, the son of Yussuf, who died (probably of the morbus pediculosus) at the age of fifty four, in the year 714. or of the Hijera 95. Having informed us that this monster had by his arbitrary mandates alone caused the death of at least *one hundred and twenty thousand* persons, “there were after all,” adds the historian, “found in the different prisons of his government, when providence thought fit to relieve mankind from his oppressions, no less than thirty thousand men and twenty thousand women; many of these confined in that species of prison invented by himself, without roof, in which, alternately exposed to the scorching rays of the sun, and the vicissitudes of cold, heat, and rain, the unhappy victims were left to suffer under every variety of pain and wretchedness. To the execration in which he was universally held by the subjects of his authority, Hejauje was not entirely a stranger. One day while passing through a piece of ground in the neighbourhood of Medeinah, he observed a man employed in the culture of the soil; with whom entering into conversation, he asked him, among other questions, what sort of a man he considered Hejauje to be; the peasant, ignorant of the person to whom he was addressing himself, very bluntly replied, that he was a profligate and flagitious miscreant; ‘knowest thou who I am?’ said Hejauje—‘perhaps not,’ replied the peasant—‘I am Hejauje,’ exclaimed the tyrant—‘and I,’ added the peasant, with considerable presence of mind, ‘knowest thou who I am?’ ‘no,’ said Hejauje—‘I am,’ proceeded the other, ‘one of the clients of the unfortunate house of *Zobair*; among my other afflictions subject to a derangement of intellects for three days in the year; to my misfortune, that on which we have met is one of those days!’—Smiling at the promptitude of the reply, Hejauje quitted him without further notice. On his death-bed he also appears to have been haunted with a similar curiosity on this subject; and he employed one of his confidential servants to collect from the conversation of the people their opinion of his character: he had the consolation to learn that if there was a finger's breadth in Hell it would be reserved for Hejauje.” p. 481.

The Second Volume of this Chronological Retrospect extends to above seven hundred pages, and comprehends the reigns of all the

Mohammedan Sovereigns, from Abûl Abbas al Seffauh (who assumed the government Anno Hijeræ 132, A. D. 750.) to Sultan Ahmed Jullâeir, who died in the year of Christ 1409, or of the Hijera 812. In this volume the history of Haroun Arræshid is peculiarly interesting, and his cruel destruction of the Barmecide family is well related: with the Khalif's consent, indeed in consequence of his spontaneous offer, that monarch's beautiful sister, the accomplished Abbasah, became the bride of Jaafer Barmeki—but on the hard conditions of living together as if they had never been united in marriage; that these conditions were not scrupulously observed, the birth of a son sufficiently proved, and by order of the unrelenting Khalif, Mesrour, his favorite eunuch, reluctantly decapitated the unfortunate Jaafer, and his race, of most ancient and illustrious origin, was extirpated (with one exception) by the slaughter of its various members, even of those in a state of infancy and of extreme old age.. “To conclude,” says Major Price, “this sketch of the splendid career and miserable catastrophe of a family so celebrated, perhaps we may be permitted to introduce without an apology the following observation derived from another source. Among the extraordinary occurrences which it has fallen to my lot to transcribe, says the author of the work to which we refer, that which I am about to mention is perhaps not the least singular or deserving our consideration—on some occasion or other, a certain historian relates that he had an opportunity of consulting a register or memorandum of Harûn-rashid's expenditure; in this, under a single date, he found recorded an article of that monarch's munificence to Jaafer the son of Yaheya, that patron of excellence alone; which in gold and silver, in rich apparel and carpeting, spices and perfumes, amounted to the value of thirty millions of dirhems (at the lowest calculation 687,500 pounds). This may enable us to form some conception of the extent of Harûn's liberality to this distinguished family, while they enjoyed the sunshine of his favor. Alas! continues the same historian, in the very next page, I could not but remark, that the comparatively trifling sum of fourteen dinaurs and half a daunkah (about 6*l.* 7*s.* 6*d.*) sufficed to provide the bitumen and combustibles necessary to consume the bones of the same Jaafer, so long and ignominiously suspended to a gibbet at Baghdad.” p. 76.

After a perusal of these voluminous annals, it is painful to reflect how very few amongst the numerous Sovereigns, whose actions they record, have merited the title of good men; or, rather, how very few have not deserved to be stigmatized with the epithet of bad. They seem in general to have considered the world as made solely for their use, or for the purpose of administering to their sensual gratifications; not that they were made for the people, but the people for them; of many the conduct appears to have been dictated alternately by caprice, cruelty, and suspicion. We accidentally open Major Price's second volume at page 153, from which we shall extract the following anecdotes of Mutewukkel, who was assassinated by the contrivance, or, at least, with the consent, of his son Muntusser in the year 861, or of the Mahomedan æra 247.—“For the remaining four or five years of the reign of Mutewukkel we are constrained to reconcile ourselves to the

recital of some of those instances of folly and depravity, which will serve to place the character of this prince in a more conspicuous point of view ; one of the amusements in which he chose to indulge himself, was to give a magnificent entertainment, and in the moment of their brightest conviviality to turn a lion loose among his astonished guests ; another, was to introduce a snake into the sleeve of some unfortunate courtier, upon whom, when bitten, it was his practice to amuse himself by making experiments with antidotes ; another notable jest, in which he very frequently delighted to sport with the apprehensions of his court, was to cast broken jars, full of scorpions, into the midst of a crowded assembly to their infinite horror and annoyance. His destruction, however, was more immediately accelerated by the dispossessing of Seyf, the Turkish or Tartar chief, of the lands which he held in Jubaul or Persian Irak, and the territory of Isfahaun, in order to bestow them upon his favorite minister ; and perhaps not less by his vexatious treatment of the son whom he had expressly nominated as immediate successor to his throne and dignity ; whose name he would occasionally condescend to make a *pun* of, observing that, instead of *Muntusser*, his title should have been *Muntuzzer* ; as anxiously looking forward to the period of his father's death. On other occasions, after drenching away his intellects with intoxicating liquors, he would cause the same son to be plied, without intermission, with repeated draughts of the disgusting and impure overflowings of debauch—by these accumulated insults, *Muntusser* was at last impelled to the unnatural and nefarious resolution of forming a conspiracy among the Turkish slaves, against the life of his father." p. 153.

From the same volume we learn that Sultan Mahmūd of Gheznein being desirous of entertaining at his court one of the renowned sons of Seljūk was gratified by a visit from Israëil, whom he received in the most honorable and flattering manner. " On this occasion, placing the illustrious stranger on the throne beside himself, Mahmūd is said, in the course of conference, to have demanded, in the event that an emergency might arise, in which he should require it, what number of cavalry they were able to send to his assistance. Israëil, who had a couple of arrows in the quiver suspended to his shoulder, laid one of them before the monarch and told him, that if he transmitted that arrow to the residence of his tribe, his orders would be attended by one hundred thousand horse. The Sultan again demanded, what, if more were required ? this, replied the son of Seljūk, placing the second arrow in the hands of Mahmūd, will bring fifty thousand more to thy support. And the Sultan demanding a third time what, if still more were necessary to assure his safety, the Seljukian laid the quiver before him, and assured him that if he sent that article of his equipment into Turkestaun, little less than two hundred thousand horse would speed to his assistance. Upon this, becoming suddenly jealous of the multitudinous force of the Seljukians, in the very midst of the festivities with which he had hitherto entertained him, he condemned his unoffending guest to imprisonment in the fortress of Kalinjaur, where he continued to the day of his death." p. 346.

Our limits will not allow more copious extracts from these interest-

ing Volumes—but we cannot close them without noticing (what will probably surprise many of our readers) that the boundless and indiscriminating liberality of Key Khatoun (about the year 1294 of our æra) gave origin to the institution of *Tchão-Khaunah*, banking-houses, or *Stamp-houses*, where, on oblong pieces of paper, were impressed certain characters (Khataian or Chinese) containing the Musulman confession of faith, “there is no God but God, and Mohammed is the messenger, or prophet, of God.” The royal titles bestowed upon the Persian monarchs by the Kâans of Katai or Tartary, and within a circle, the sum, (from one half to ten dirhems, or from two pence three farthings to four shillings and seven pence) for which each *note* was to be considered as an equivalent, and received by all the liege subjects of Key Khatoun, under pain of the severest punishment denounced against them, their wives and children. It appears, however, (see vol. II. p. 598.) that the general circulation of this paper money could not be enforced by any threats, so loudly did the people clamor against it, and the Monarch found it necessary to rescind the decree by which it had been issued.

In illustration of his Chronological Retrospect, Major Price has prefixed to the second volume an excellent map of Asia, executed by Neele, with considerable neatness; on a scale sufficiently large to place before the reader at one view all the principal scenes of action to which reference is made in the work. A third and final volume may, we understand, be soon expected; and on its appearance we shall resume our remarks on the whole work, of which the parts, hitherto published, have afforded us so much gratification.

Meanwhile from a dedication addressed to the Court of Directors of the East India Company, we are induced to hope that Major Price's double claim to the favor of that respectable, wealthy, and powerful body, has not been, or will not be, forgotten; he now appears before them in his literary character as a meritorious author—they have long known that as a soldier he has honorably fought and bled, in their service, and in his Country's cause.

Serenissimo Arausie et Nassavie Principi,

GULIELMO FREDERICO,

Totius Belgii legitimo Domino, Cet. Cet. Cet.

THE following Patriotic Effusion was sent to us soon after the emancipation of Holland, by Professor Nodell, of Rotterdam. We cannot refuse it a place in our Journal, although the occasion

of the verses is almost forgotten, in the multiplicity of splendid events which have since occurred. They will perhaps be the more valuable, as they are the last, in which it was permitted him by an all-wise Providence to indulge. The Professor is no more! That his latter moments, however, were cheered by the surrounding scenes of joy and exultation, the following lines will manifest. We have the satisfaction of having in our possession what MS. Criticisms he left behind him, which we shall not fail to insert in the Journal.

Jam patrios fines invisit et arva Batavûm,
 Unde fuit sæde gens tua pulsa prius,
 Arva, latrocinii longum populata, diuque
 Francigenûm ah! diro præda parata gregi!
 Heu! meminisse piget, nimium at meminisse necesse est,
 Quis fuerit diris gens pia pressa malis.
 Libertatis amor Belgarum in stirpe vigeat,
 Et patriæ tota mente reposita salus!
 Legibus et justis, justo et moderamine tutos
 Ducebat privo sub lare quisque dies.
 Nec sævum norat pallens metuisse tyrannum,
 Collave servili subdere lenta jugo.
 Lumina Castalidum, Phœbique, et templa Minervæ,
 Adsiduus juvenum concelebrabat honor.
 Mercatura sagax, nullo retinente capistro,
 Portabat varias totius orbis opes;
 Castaque religio, non ulli obnoxia vincolo,
 Artibus et turpi fraude doloque carens,
 Nec minus a dira sejuncta superstitione,
 Divinum ornabat numen amore pio.
 Aureaque hic vere degebant secula cives,
 Qualia Saturno rege fuere prius.
 Felices populi, sua si bona nosse, suaque
 Tranquilli scissent conditione frui!
 At levis ambitio, dominandi et sæva cupido
 (His aurum vitiiis semina prima dedit)
 Et livor patriæ patres incessere cœpit,
 Spargere et occulta tetra aconita manu.
 Et miremur adhuc, cœlum oppugnasse gigantes,
 Dictaque in æternum probra fuisse Jovem?
 Hinc peregrina cohors, occiso rege triumphans,
 Et dudum quodvis ausa patrare nefas,
 Seditione potens, et nulli parcere sueta,
 Sed nata arbitrio vivere ubique suo,

Francigenum genus, in nostras arcessitur oras,
 Et mox servili cuncta timore replet.
 Legi nullus honor, nulla est reverentia juris,
 Omnia victoris sola libido regit.
 Et sese et natos, vitamque ipsumque pudorem
 Cedere militibus sola reperta salus.
 Ipsa etenim miseris sua sunt suspiria fraudi,
 Et missæ lacrymæ criminis instar habent.
 Tantis mersa malis gens, tantis cincta periclis,
 Unde habuit diræ conditionis opem?
 Nempe Deus, cœlo tandem miseratus ab alto,
 Ipse suis Belgis portus et ara fuit.
 Turba satellitii, Gallorum addicta tyranno,
 Nescio quo subito victa timore fugit.
 Auxilio nobis socius, certæque saluti,
 Missus ab extremo littore miles adest.
 Ipsaque Arausiadum soboles, tutela perennis
 Quæ Batavis, dono numinis, ecce, venit.
 Salve, Heros Gulielme! Deus, Deus ipse quietem
 Te jubet, et genti reddere jura tuæ.
 Te duce Libertas, nulli violanda tyranno,
 Perpetuum sospes perstat in æde sua.
 Te duce, longinquas tendens Mercator in oras,
 Divitias et opes, tutaque lucra petat.
 Prisca Academiis redeat bona fama, Lyceisque,
 Et Musæ et Phœbus thurea dona ferant.
 Æternum nostris malesuada calumnia terris
 Exulet, et levitas, quæ scelus omne parit.
 Veraque religio, nullo fucata colore,
 Civibus instillet juraque fasque piis.
 Et sua simplicitas reddatur, ut ante, Batavo,
 Antiqua et teneat pectora cuncta fides!
 Denique, Francigenum pulsus ubicunque manipulis,
 Invisat nostras pax diuturna lares.
 Famaque Arausiadum nullo non crescat in ævo,
 Quam canat æternum noster, ametque nepos!

In Erasmiano Roterodami A. D. XXVI. Dec. A. R.

P. F. S. CIOIOCCCXIII.

MANUSCRIPTS CLASSICAL, BIBLICAL,
AND BIBLICO-ORIENTAL.—No. IV.

* * *We have made arrangements for collecting an account of ALL Manuscripts on the foregoing departments of Literature, which at present exist in the various PUBLIC LIBRARIES in GREAT BRITAIN. We shall continue them in each Number till finished, when an INDEX shall be given of the whole. We shall then collect an account of the Manuscripts in the ROYAL and IMPERIAL LIBRARIES on the Continent. All communications from our Friends will be of assistance to our undertaking.*

BRITISH MUSEUM. No. IV.
BIBLIOTHECA MS. HARLEIANA.

Codices Manuscripti Classici Græci.

ÆLIANUS.

86. Βιβλίον τέταρτον ἐκ τοῦ Αἰλιανοῦ περὶ ζώων ιδιότητος.
Sec. XIV. [No. 6295.]
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ÆSCHINES.

87. *Epistolæ tres.* Sec. XIV. [No. 5610.]
88. *Epistolæ 224.* Sec. XV. [No. 5635.]
89. *Oratio ὑπὲρ τῆς παραπρεσβείας.* [No. 6322.]

Obs. The age of this MS. is uncertain. But from its possessing characteristics of the 13th century, it may be assigned probably to that period.

ÆSOPUS.

90. *Æsopica fabulæ 150.* Sec. XV. [No. 5543]

Obs. These fables are arranged alphabetically, and are different from those which are usually published under that title. A short life of Æsop is subjoined to them.

91. *Fabulæ Æsopicae* 30 cum fragmento 31mi ordine insolito. [No. 5744.]

Obs. These fables appear to have been written by some more recent copyist, and the arrangement of them corresponds more closely with that which prevails in our present editions. They are 22 in number, the last of which is the same as the 31st in the preceding.

ANTIPATRIS.

92. *Epigrammata in Orpheum et Pindarum.* Sec. XV. [No. 5635.]

93. Στίχοι ἥρω-ἐλεγεῖοι εἰς Ὀρφέα. [No. 1752.]

Obs. Codex quo hæc describuntur non antiquitate sed idiomate et raritate valde præstat. Totus est Græcus et scripta inibi exhibita sunt inter Classica enumeranda. Illius ἀντίγραφον, durante Paganismo, descriptum erat ut mihi videtur consideratione vocum ἀγαθῇ τύχῃ summis plurimis paginis exaratarum a quo ritu Christianorum Religio semper abhorruit. In illo reperitur Inscriptio rarissima in laudem Antonini imperatoris et Papinii Philosophi, insculpta ut videtur Imperii sui anno primo. Sequuntur diversorum versiculi et epigrammata, agmenque claudunt Pindari opera pleaque cum versibus ad illum spectantibus. Inter has leguntur,

Εἰς τὴν αὐτοῦ Πινδάρου ἐκόντι Ἀντιπάτρου ἥρω-ἐλεγεῖοι,

et iterum,

Τοῦ Ἀντιπάτρου ἔτι εἰς αὐτόν.

APOLLODORUS.

94. *Bibliotheca.* Sec. (forsan) XVI. [No. 5732.]

Obs. Codex Chartaceus summa elegantia descriptus continet paginas 121 sine divisione librorum.

95. *Poliorcetica cum variis lectionibus a Johan. Meursio collectis.* [No. 6309.]

Obs. Forte manu Johannis Meursii scriptus. De his ita scribit in primo folio. "Descripti e codice Andreæ Schotti et altero Academiae nostræ Lugduno-Batavinæ; in quo utroque quæ optima essent in Textum recepi, annotata ad oram libri differentia lectionis; itaque litera S. adscripta, Schotti codicem designat, L. Lugduno-Batavin. ubi vero nulla litera est adscripta, ea nostra est emendatio."

APOLLONIUS.

96. *Epistola.* Sec. XV. [No. 5635.]

ARISTIDES.

- 97.—1. *Sermones de Dionysio.*—2. *Sermones de Hercule.* Sec. XV. [No. 5547.]

ARISTOPHANES.

98. *Plutus*. Sec. XVI. [No. 1675.]

Obs. Perpetuis fere commentariis atque glossematis interlinearibus D. Burcheti Professoris ut videtur illustratus.

99.—1. *Plutus a versu* 266.—2. *Nubes cum glossis interlinearibus et marginalibus*. Sec. XIV. [No. 5725.]

Obs. Præmittitur Hypothesis hujus Comediæ et subnectitur Hypothesis Ranarum.

100.—1. *Plutus*.—2. *Nebulæ cum glossis interlinearibus*.—3. *Ranæ*. [No. 6307.]

Obs. Manu antiquiore et scholiis nonnullis.

101.—1. *Plutus*.

Obs. The first 234 verses are wanting in this MS. of the Play.

102.—2. *Nubes*.—3. *Ranæ*.

Obs. Huic passim adsunt argumenta et scholia in marginibus; et glossæ inter lineas plerumque rubrica scriptæ.

Sec. XV. [No. 5664.]

103. *Fragmentum Nubium a versu*,

Ω μέγα σεμναὶ νεφέλαι,

et versuum sequentium 53 *usque ad*

Σω. φέρε, ποῖαι γὰρ τίνες. Sec. XV. [No. 5629.]

ARISTOTELES.

104. *Collectanea nonnulla ex Categoriis* περὶ ἐρμηνείας. [No. 191.]

105. *Flores de elegendis et fugiendis, excerpta de tertio Topico- rum*. [No. 267.]

106. *Epistola ad Alexandrum Macedonem de Conservatione Sanitatis*. —[No. 978.]

107. *Fragmentum Problematum*. [No. 218.]

108.—1. *Epistola ad Peticionem Alexandri missa*.—2. *Secreta secretorum sive de regimine principis ad Alexandrum Magnum Libris X*. [No. 399.]

109. *Liber de secretis secretorum sive de regimine Principum ad Alexandrum Regem*. [No. 1008.]

Obs. The above MSS. of Aristotle form parts of volumes which contain various tracts on Divinity, Astronomy, &c. written by several hands, and at different times. Their ages therefore cannot be assigned with accuracy.

110. *Dialectica*. [No. 1677.]

Notand. Codex [3022.] inter alia continet "animalium quorundam breves descriptiones cum expositionibus asceticis." Hæ rubrica Aristoteli sed perperam tribuuntur.

- 111.—1. *Prædicamentorum Liber.*—2. *De Interpretatione Liber.*—3. *Sex principiorum Liber.*—4. *Priorum Analyticorum Liber.*—5. *Posteriorum Libri duo.*—6. *Elenchorum Libri duo.*—7. *Topicorum Libri octo.*—8. *De Anima Libri tres.* *Sec. XIV.* [No. 3272.]

Obs. Manu Volpert. de Wolmarkhusen fuere scripta A. D. 1303.

112. *Ethicorum Nichomachorum libri decem.* *Sec. XV.* [No. 3396.]

Obs. Ad finem est Arbor Virtutum et Vitiorum secundum Aristotelem, egregie picta; ornata in angulis folii, insignibus Regiis Franciæ et Delphinatus et duobus aliis.

- 113.—1. *Physicorum libri octo.*—2. *De cælo et mundo libri tres.*—3. *De generatione liber.*—4. *De meteoris libri quatuor.*—5. *De Anima libri tres.*—6. *De Memoria et Reminiscentia liber.*—7. *De Morte et Vita liber.*—8. *De Spiritu et Anima liber.*—9. *De Somno et Vigilia liber.*—10. *De Sensu et Sensato liber.*—11. *De Plantis liber.* *Sec. XIV.* [No. 3487.]

Obs. These are written in the Gothic Character in two columns with numerous marginal notes.

114. *Ad Alexandrum Epistola.* *Sec. XIV.* [No. 3703.]

115. *Analyticorum posteriorum libri.* *Sec. XV.* [No. 5536.]

116. 1. *Categoricæ.*—2. *De Interpretatione.*—3. *Analytica Priora libri duo.*—4. *Analytica Posteriora libri duo.*—5. *Topicorum libri octo.*—6. *Περὶ σοφιστικῶν ἐλέγχων libri duo.*—7. *Categoriarum Pars posterior.*

Obs. Alia manu et recentiore scripta.

- 117.—8. *Libri de Interpretatione Fragmentum.* *Sec. XV.* [No. 5599.]

Obs. In initio prioris libri "Coll. Agen. Societ. Jesu Catal. Inscript." Ad finem, Τελος βυλίμιος ὁ δάδος.

- 118.—1. *Physiognomica.*—2. *De Mundo.* *Sec. XV.* [No. 5635.]

Obs. Ad finem Hujus Libelli inveniuntur hi versus qui alibi non extant.

Ζεὺς πρῶτος γένετο· Ζεὺς ὕπατος ἀρχιβασιλεὺς.
 Ζεὺς κτλκλ. Ζεὺς μέσσα (Sic.) Διὸς δ' ἐκ πάντα τέτυκται.
 Ζεὺς πρῶτος γένετο· Ζεὺς ἀρχιβασιλεὺς ἀσπερέντος.
 Ζεὺς ἀρχὴν γένετο· Ζεὺς ἀρχιβασιλεὺς ἐπλετο νόμῳ.
 Ζεὺς πρῶτος γένετο· Ζεὺς ἀρχιβασιλεὺς πρὸς ὅλην.
 Ζεὺς πόντος βασιλεὺς, Ζεὺς ἥλιος ἡδὲ σελήνη.
 Ζεὺς βασιλεὺς· Ζεὺς ἀρχὴς ἀπάντων ἀρχιβασιλεὺς.
 πάντες γὰρ κρύφας, αὐτὸς φάος ἀπολυγῆδες.
 ἐξ ἑρῆς κρατὶς ἀνιγνῆτο μέγαρα βέων.

- 119.—1. Φυσικά προβλήματα, κατ' εἶδος συναγωγῆς ὅσα ἰατρικά.—
 2. Ὅσα ἐκ τοῦ κεῖσθαι, καὶ ἐχηματῆσθαι συμβαίνει. *Lib. V.*
 —3. *Erotemata cum Apocrisibus ad rem Physiologicam.*—
 4. *Et Medicam spectantia.*—5. Περὶ ψύχης. *Sec. XV.*
 [No. 6295.]

120. Ῥητορικὴ πρὸς Ἀλέξανδρον. *Sec. (forsan) XIII.* [No. 6322.]

121. *Politicorum Liber primus.* *Sec. (forsan) XV.* [No. 6874.]

Obs. Fere integer cum duobus foliis ex alia quadam Parte.

ARTEMIDORUS.

122. *Oneirocritica.* *Sec. XV.* [No. 5597.]

Obs. Folia habet 31, Capita 84. Inseritur post folium undecimum fragmentum Psalterii veteris.

CALLINICHUS.

123. *Epistolæ sex.* *Sec. XIV.* [No. 5610.]

CHION.

124. *Epistolæ.* *Sec. XV.* [No. 5635.]

DEMETRIUS MOSCHIS.

125. *Oratio ὅπως δεῖ προσεμμένειν ταῖς τῶν λόγων.* *Sec. XIV.*
 [No. 5724.]

DEMOSTHENES.

126.—1. *Oratio Olynth.* 1.—2. *Oratio Olynth.* 11.—3. *Oratio Olynth.* 111.—4. *Oratio Philippica* 1.—5. *Oratio De Pace.*—6. *Oratio Philippica* 11.—7. *Oratio Philippica* 111.—8. *Oratio Philippica* 11v.—9. *Oratio ad Philippi Epistolam.*—10. *Oratio De Haloneso.*—11. *Oratio De rebus Chersonesitanis.*—12. *Oratio Contra Androtionem.*—13. *Contra Midiam.*—14. *Oratio Contra Aristocratem.*—15. *Oratio de Corona.*—16. *Oratio Περὶ παραπρεσβείας.*—17. *Oratio Contra Timocratem.* *Sec. XV.* [No. 5670.]

Obs. Liber Chartaceus eleganter quidem scriptus, et bonæ indolis.

127.—8. *Olynthiaca prima cum argumento.*—9. *Olynthiaca secunda.*—10. *Olynthiaca tertia.*—11. *Philippica prima.*—12. *De Pace cum argumento Libanii.*—13. *Philippica* 11. *cum arg. Lib.*—14. *De Haloneso cum arg. Lib.*—15. *De Rebus Chersonesi cum arg. Lib.* *Sec. XIV.* [No. 5724.]

128. *Oratio Olynthiaca* 1. *cum scholiis textui interpositis.*

————— *secunda cum arg. et scholiis.*

Obs. Oratio imperfecta est ad finem, hiatumque habet ad fol. 81.

Sec. XV. [No. 5728.]

129. *Oratio de Corona.* *Sec. XVI. [No. 6311.]*

130.—1. 'Ολυνθιάκων α.—2. 'Ολυνθιάκων β'.—3. 'Ολυνθιάκων γ'.
—4. 'Ολυνθιάκων κατὰ Φίλιππον α.—5. 'Ολυνθιάκων περὶ
εἰρήνης.

Obs. Ad Folium 25 Librarii patet error. Finis Philippicæ primæ et hujusce Orationis initium absurde repetuntur. Sublato hoc folio, oratio, nullâ quidem lacunâ, rectè procedit.

6. κατὰ Φιλίππου β.—7. περὶ Ἀλονήσου.—8. περὶ Χερρόνησου.
—9. κατὰ Φιλίππου γ.—10. κατὰ Φιλίππου δ.—11. πρὸς τὴν
Φιλίππου ἐπιστολήν.—12. κατ' Αἰσχίνου περὶ παραπρεσβείας.—
14. περὶ τοῦ Στεφάνου. *Sec. (forsan) XIII. [No. 6322.]*

Obs. Eleganter quidem scriptus, antiquus et bonæ indolis.

[To be continued.]

CONCERNING EGYPTIAN IDOLS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I SEE, at page 265 of your sixteenth number, that Mr. S. of Norwich has been pleased to direct another of his diatribes against me. He says that I *often* arrive at *novelties* by the help of etymology and an ingenious imagination, but which he presumes cannot be supported by sufficient evidence, or even by probability. Mr. S. might have paused before he made this sweeping accusation. This gentleman, who writes so much concerning the antiquities of Egypt, told your readers, (No. VIII. p. 470.) that the "Royal Shepherds" of Egypt never existed any where except in my Essays. It must then be a *novelty* for him, if he should ever turn to the pages of Josephus, who, in his book against Apion, cites a passage from the Egyptian historian Manetho, whence it appears that these "Royal Shepherds" were masters of Egypt for more than 500 years! This same gentleman, Mr. S., who has favored your readers with so many lectures on the Coptic language, affirmed in the same Number, that my statement

concerning OΥ in OΥPO was unsupported by any authority whatever. It will then be a *novelty* to this Coptic scholar, when he consults his Coptic grammar, and finds that my remarks are fully authorised by Woide (Gramm. Ægypt. p. 17.) It must be also another *novelty* for him to learn, that Jablonski (De Rempha) holds precisely the same opinion. *Re, vel Ro potius, quam vocales, apud Ægyptios præcipue, mirum in modum inter se permutantur, regem significat. Tametsi enim in nostris Cop-torum libris, OΥPO, et cum articulo generis masculini ΠΙΟΥPO, vel, quod idem est ΦΟΥPO ad designandum regem constanter occurrat, mihi tamen dubium non est, quin primum vocabulum fuerit PH, vel PO, quod postmodum ut innumera alia, cum articulo indefinito OΥ in unam vocem coa-luit.* (Jablonsk. De Remph.) After these examples of rash accusation on the part of Mr. S., I leave it to others to judge, whether, or not, it be very becoming in him, to charge me with often obtruding *novelties* upon your readers, unsupported by sufficient evidence, or even by probability. Before I finish this letter, I trust, I shall meet him with more authorities than he may be aware of.

But, Sir, your correspondent has little right, I think, to complain of me for producing *novelties* by the aid of etymology and imagination. He himself has made some powerful claims to this sort of distinction. Witness his *new* and surprising etymology of No-Amon in the fifth Number of your Journal. Not satisfied with the ingenious conjectures of Åkerblad, he has discovered that 𐤎, No, lies hidden in the Coptic word “*Pi-n’ou-te*—which signifies God!” I shall take the liberty of making some remarks on this etymology, as singularly proposed, as it has been tenaciously maintained, by your correspondent.

It is not very easy positively to determine what was the particular city of Egypt, which the Prophets have called Amon-No, and No-Amon. (Jer. xlv. 25. Ezek. xxx. 14. Nah. iii. 8. The LXX. express the name by Diospolis in one place, and by Amon in another. Amon was the Egyptian Jupiter, and consequently Diospolis, the city of Jupiter, was called the city of Amon by the Egyptians. There were three cities in Egypt, which were particularly known to the Greeks by the name of Diospolis. One of these was Thebes; the second was the Diospolis *parva* of Ptolemy; and the third, noticed by Strabo, was in the Mendesian Nome in the lower Egypt. Jerom in his Latin translation, and Jonathan in his Chaldaic version, have rendered No-Amon “the multitude of Alexandria.” The Syriac translator (at Nahum iii. 8.) has “Javan of the Amonites.” Diodati renders, “No, *pieno di populi*,” &c.

Among the moderns the general opinion has been, that by Amon-No, the Prophets understood Thebes, called occasionally by the Greeks Diospolis. Some writers, however, have denied, from the description given by Nahum, that by No-Amon, he meant Thebes. *No-Amon—whose rampart was the sea, and her wall was from the sea.* Thebes was, at least, one hundred miles distant from the Red sea, and four hundred miles distant from the Mediterranean sea.

Some have, therefore, supposed, that by Diospolis the Greek interpreters understood the city of that name, which is mentioned by Strabo (L. 17.) and Suidas, (in Demet. Phaler.) as being situated near Mendes, and the lake and marshes of Mœris. To this supposition, however, it has been justly objected, that this Diospolis was a place of no repute; that it could not be well compared with Ninevah; and that Nahum could scarcely have said of it, *Ethiopia and Egypt were her strength, and it was infinite.*

It is evident, that Jerom and Jonathan had no suspicion, that Amon-No had any thing to do with Jupiter, or Amon. But how came they to render No by Alexandria? It must be allowed that Alexandria answered very well both as to position, and as to grandeur, with the description which Nahum gives of No-Amon; but it happens unluckily, that Alexandria was not built until two or three centuries after the death of the Prophet. It is true, that Racotis stood on the site of Alexandria, and the Arabian writers ascribe it to a very ancient origin (Kircher Œd. Ægypt. Vol. 1.) but Strabo (L. 17.) tells us, that this Racotis was a mere village. It were idle then to imagine, that Nahum spoke of the village of Racotis; or that he compared Ninevah with Alexandria, which last city was not yet in existence.

There can be no doubt, I think, that מִנְיָן, Amon, in the text was no other than Amon, or Ammon, the Egyptian Jupiter. The difficulty then chiefly relates to the word נֹ, No. Now what does Mr. S. tell us? He says (C. J. No. V. p. 113.) that the commentators do not explain what is the meaning of No, and why it is joined to Amon. “The first explication,” he continues, “which I have seen attempted, is by a learned Swede at Paris, Mr. Akerblad.” Here is a specimen, indeed, of the extent of your correspondent’s researches in this department of literature! Why, Sir, I know not how many authors have attempted to explain the meaning of No in No-Amon. I shall select the opinions of two or three for the information of Mr. S., to whom, it appears, the following citations must be entire novelties. “Videtur מִנְיָן,” says Le Clerc, “vox fuisse Ægyptia, qui idem significat ut מִנְיָן habitaculum, nam quæ No-Amon, habitatio Amonis, in Scriptura, ea et Diospolis et Thebæ Græcis dicitur.” The

subsequent passage may be found in the dissertations of the learned Vitranga. "Vestigium evidentissimum dialecti Hebrææ a Chami posteris in Ægyptum illatæ, et in ea aliquandiu conservatæ habemus in nomine prisco, quo appellatæ sunt Thebæ Ægyptæ נא-אמון No-Amon apud Jeremiam et Nahumum. Est enim vera vocis interpretatio urbs Hammonis. Nempe נא debebat plene scribi נוא, et נוא eadem vox est quæ נרה, mutatis inter gutturalibus נ et ה, quod frequens est usus. Est autem נרה locus Hebræis habitationi aut commorationi commodus—locus habitationis." p. 74. Jablonski thus expresses himself in his treatise *De Rempha*—"נא vero (Noh) Ægyptiorum sermone sortem et possessionem designat—Erit igitur נא-אמון (No-Amon) Jovis possessio, vel Jovis urbs." Such are the explanations, which three men of high reputation in the literary world have given of No in No-Amon; and then comes the antiquary of Norwich to tell us, that the commentators do not explain the meaning of No, nor why it is joined to Amon; and that the "*first* explication" which he has seen of it, is, by a learned Swede at Paris!

But let us listen to the explanation of Mr. Akerblad, who is unquestionably a man of learning and talents. Among the titles, with which Ptolemy Epiphanes is decorated in the Greek part of the Rosetta inscription, occurs the following one—*Εἶκων ζῶσα τοῦ Διὸς*—*the living image of Jupiter*. The name, however, which in Greek denotes Jupiter, is expressed in the Egyptian by a word which consists of a single letter, and this letter is O, or Ou. Mr. Akerblad was at first much embarrassed by this word O, or Ou, which answered to Διὸς. At length it occurred to him that *Ho*, or *Hou*, is the Coptic name by which Diospolis *parva* is still known; and it was probably called *Ti baki ni Hou*, which according to the orthography of the inscription would be written No, that is, *Ni O*, or *N'o*, viz. of O, *ni* being an article implying the genitive case. It is clear then, that *Ti baki N'O* or *No'u*, would answer precisely to Diospolis—the city of Jupiter. Now we come to the point. "Those," says Mr. Akerblad, "who attach themselves to etymological inquiries, may possibly discover the name as above in the Amon-No of the Prophets."

Mr. Akerblad speaks with modesty of his conjecture. I hesitate not to say, that, as far as I can pretend to judge, it appears to be founded on truth; and that though his be very far from the "*first* explication," which has been given of No in No-Amon, yet it is, in my humble opinion, the justest and best-founded. I can see no reason for supposing, that No in No-Amon can be the Hebrew word נרה, *noh*, *habitatio*. Jablonski says, and I admit his authority to be great, that *noh* is also an Egyptian word, which signifies *possessio*. I have in vain sought for such a word; but my ignorance of its existence is not enough. I found my

objection on other grounds; Ezekiel's language would lead us to suppose, that No-Amon was often called simply No. *I will execute judgment in No—No shall be rent asunder.* In the same manner the Copts do not always say *ti baki Ni Hou*, but simply *Hou*, when they speak of *Diospolis parva*.¹ But we know from the Rosetta inscription that *O*, or *Ou*, was one of the Egyptian names of Jupiter; and we likewise know from the ancients, that the Egyptians called their cities by the names of their Gods, without adding "city," as the Greeks themselves were accustomed to do. Thus they said Mendes, Canobus, Buto, &c. without adding, except rarely, *baki*, or *nome*. The district, for instance, which ranked second in the Delta, was generally called *Phthanuthi*, that is, *Deus Deorum*, without prefixing *pitabir*, *præfectura*. No then was a sufficient name for the city of Jupiter. The sign *N* may be prefixed to any case—*anchora*, *regio*, &c. (See Gramm. Ægypt. p. 25.) It would seem then that *Amon* was only joined to *No*, in order to make the meaning clearer—*Amon* being a more common name for Jupiter in Egypt than *O*, or *Ou*, or *Hou*, by which appellation, however, it is clear that this God was called both from the Rosetta stone, and from *Hou* being the Coptic name of *Diospolis parva*.²

I stated in one of my Essays in the *Herculanensia* (Essays written when I had little leisure for such occupations) that the Greek dramatic writers, in citing the exclamations of the Bacchants, often introduced the names of Gods, not known, indeed, in Greece, but such as were familiar to the Egyptians and Asiatics. By holding this language I drew upon myself the reproofs of various critics; and was ridiculed for it by one of your Norwich correspondents in an early number of your Journal. "The author of the *Herculanensia*," said he, "from deifying heroes proceeds to deify exclamations; and renders $\Sigma\epsilon\beta\omicron\mu\epsilon\nu\ \omega$, (Bacch. Eurip.) not *O! we worship, but we worship O.*" I am, perhaps, very obstinate; but I think now, as I did before, that my explanation is correct. The Greeks copied their religious ceremonies from the Egyptians and the Asiatics. The invocations of the Bacchants then probably came from the same sources; and that the name of *O* or *Ou*, or *Hou*, or *Houa*, &c. was frequently given to their supreme God by the Orientalists is what, in illustration of my present subject, I shall shortly endeavour to prove.

¹ See Pococke.

² Tautologies of the same kind occur elsewhere in the writings of the sacred penmen. Thus "Pharaoh King of Egypt" occurs, which is equivalent to *rex rex*; but the Hebrew word for King was of course inserted for those who might not be aware of the meaning of Pharaoh.

If we consult the Arabic lexicons, or look into the Koran, for any word resembling *Ou*, or *Oua*, or *O*, or *ho*, or *hu*, which may be a divine appellation, we shall, as far as my knowledge goes, be disappointed. There is, however, no doubt that the ancient Arabians designated their supreme deity *Hou*, or *Hu*, or *Oua*. We learn from Cedrenus, that the Arabians employed the following invocation, 'Αλλᾶ, 'Αλλᾶ, κούβαρ οὐὰ 'Αλλᾶ. Without attending to his explanation of *Oὐὰ*, we may safely reject the emendation of Kircher, who puts these words into Arabic thus *الله وكبر الله*—*Allah, Allah, va kubar Allah*. *Kubar* is properly replaced for *Koubar*; but *va* the conjunction is unhappily supplied for *οὐὰ*. According to Kircher the translation would be, *God, God, and great God!* but it is evident that *Oὐὰ* was intended as a divine appellation. Kircher supports his reading by the explanation of Constantine Porphyrogennetus; but this Greek's authority is not better than his own. D'Herbelot tells a very silly story about the origin of the word *Hou* as a divine appellation among the Arabians. It is, however, true, as he says, that they write this mystical word, probably without affixing any certain sense to it, on their decrees and official papers. But there can be no doubt that the ancient Arabians designated their *Summum numen* by the name of *Hou*, or *Hu*. The 2nd verse of Psalm 99 is thus rendered in our English version—*The Lord is great in Sion, &c.* Now the Arabian translator has here put the word *هو*, *Hu*, for *Lord*; and this, as far as I know, is quite without parallel in the whole Arabic translation of the Old Testament. Still it shows, that *hu*, which D'Herbelot tells us is pronounced *hou*, must have been an ancient Arabic appellation of the God of the Arabians. It is known to every scholar, that *Hues*, or *Huas*, was a *cognomen* of Attis among the Phrygians, and of Dionysus among the Greeks. Now *Hu*, if we may judge from the account just given, was equivalent to *Lord*; and *Hues*, or *Huas*, is apparently *שׁוֹנֵה*, which would thus signify *Lord of fire*. This, however, is mere conjecture; while it can scarcely be doubted, that the mystic word *hu* came into the composition of *Huas*. Every person acquainted with mythology will readily acknowledge, that the Moon was adored by the Egyptians. But that luminary was worshipped, both as male and female. Need I speak of the God *Lunus*? But the Egyptians called from remote antiquity, as they still call the Moon, by the name of *Joh*, which is masculine.—In the Saidic dialect of Egypt, they named the moon *oh*, or *ooh*. The Egyptians employed the *Tetragrammaton* in their religious ceremonies. They expressed it by symbols in their festivals called *Κωμασται*, which were celebrated in honor of Serapis, or perhaps, rather of Chem, or Chemmis, one of the Egyptian names for Pan. Berossus, by the way, identifies Chem

with Ham, the son of Noah. According to Clemens, (Strom. 5.) the Egyptian *tetragrammaton* ought to have consisted of the letters *IAOT*; but I imagine that this mystical word has always been improperly written by the Greeks, as for example, in the verses attributed to the Clarian Oracle by Macrobius; and yet more remarkably in that passage of Diodorus, (L. 1.) where he writes *Iaw* for יהוה. The want of the letter *H* must have embarrassed the Greeks, when they wished to write *Jehovah*, and this may be the reason why the LXX. have avoided it; unless, indeed, they adopted the Jewish notion concerning it. In the Athenian festivals called *oschophoria*, the votaries were accustomed, according to Plutarch (in *Thes.*), to exclaim *Eleleu, Iou, Iou*; words evidently copied from הללו יה (Ps. cxv. 1), and which comprehend אל אלהים and יהוה, and applied to Dionysus, or the sun. One of the names of Bacchus was *Εὐάλιος*. (Macrob. p. 203.) Could this name have come from אלהייה? It is stated by Lucian, in the ludicrous account which he gives of the conquest of India by Bacchus, that this God was called by the name which the Bacchants used in their exclamations. These exclamations were *Euan, Euoe, &c.* Bacchus was considered (Eurip. *Bacch.*) as inferior to none of the Gods. From these few remarks, it will probably appear, that *O*, or *Ou*, in the Rosetta inscription, might well express the *summum numen* of the Egyptians, whether we name the God, Ammon, or Osiris, for these were only different symbols of the Sun, like Jupiter and Bacchus.

With the explanation, therefore, of *No* in *No-Amon*, as given or rather hinted at, by Mr. Akerblad, I am sufficiently satisfied. Not so your correspondent Mr. S. This Gentleman undertakes to show, that *O*, or *Ou*, was the original word for God in Egyptian, and that *noute* or *nout*, signifying God, when deprived of what he calls the particles *n'* and *te*, gives us the ancient word in its proper form. After what I have said it will not be doubted, that I hold *O*, or *Ou*, to have been anciently a divine appellation; but I see not a shadow of reason for thinking, that *Nout, Deus*, has not always stood, nearly at least, in its present form in the Egyptian language. This word, *Nout*, enters into the composition of the names of several nomes and cities. e.g. *Phtanouti*, i. e. *Deus Deorum—Tphemnouti*. i. e. *Cælum Deorum, &c.* Ptolemy mentions the first, which he calls *Φθένουτον* (for I have not found *Nεουτ*, as Mr. S. has it No. IX.; though this may be my fault). Mr. S. observes, that Herodotus is the only author who mentions Anytis; and that this name stripped of its Greek form is the same with *Nout*. Herodotus also mentions the Sebennitic mouth of the Nile, and *Nout* also comes into the composition of this name. This word *Nout* is, therefore, to be traced back nearly in its present form for more than two thousand years. Upon what authority then does Mr. S. propose to decompose this

word? "Woide quotes from Kircher," says he, "that the Egyptian name for *Temanutha* in Egypt is *Chem-Noute*." (Mr. S. misquotes Woide—The name is *Semanutha*.) "But *Chem-noute* means *Pan the God*." He adds—"If then *Chem-noo-te* means *Pan the God*, why should not *Amon-Noo* mean *Amon the God*." He observes further on, that "when the initial and final particles *ni* and *te* are dropped in the word *n'oo-te*, *God*, the Coptic vocabularies seem to decide, that the original word itself was nothing more than *Oo* to mean *God*, either in ancient Egyptian, or in modern Coptic." And it is thus, truly, that we are to decompose *Noute*, to get at the original word *Oo*! I would observe, that *Oo*, or *Ou*, or *Hou*, if it had a general signification, and was not the designation of some particular deity, seems, in the Arabic at least, to signify *Dominus*, rather than *Deus*. Why should not the Egyptians have had two separate titles denoting their God, as well as other idolators, who called the Sun אל and בעל? It seems altogether improbable, that *noute* in *Chem-noute*, *Pan Deus*, was the same with *no* in *Amon-no*. We may suppose the sign *n'* to have coalesced with the original word; but by what rule can we drop the *te* or *t*, at the end of the word? Mr. S. calls *te* a particle here. If *te* can be separated from *noute*, it can be nothing else than the feminine article. Now it is true that this feminine article is often postfixed after feminine nouns. When a feminine substantive is derived from a masculine, however, the article is generally prefixed—Thus from *p'noute*, *Deus*, we have *t'noute*, *Dea*. But we have no question here with *t'noute*, *Dea*. I ask, by what analogy in the Coptic language, the feminine article can be imagined to have been affixed to the word in *noute*, or *nout*, *Deus*? Mr. S. talks of the Coptic vocabularies. In which of them did he find, that *te* was a *particle*, which might be dropped in *p'noute*, *Deus*? In which of them did he learn, that *te* or *t*, which, when affixed to a noun, never is, nor ever can be, any thing else than the feminine article, might coalesce with a masculine noun? I request of him to show me an example of this in the whole range of the language. Woide's rule is short and simple—**TE** *articulus fæmin. ut* **TER** *masculin.—Postponitur fæminis, ut* **ΠE** *masculinis.* (Lexic. p. 103.) In spite, therefore, of those vocabularies referred to by Mr. S., I can see no reason for thinking that *te*, or *t*, (accordingly as you write it in Saidic, or Coptic,) does not form an integral part of **HOYTE**, or **HOYΨ**. Upon the whole then, I must consider the proposed etymology of Mr. S. to be altogether *new* and surprising. Here we have a word, which, by his own account, has stood entire since the time of Herodotus, shivered to pieces by the pen of this innovating antiquary. By the efforts of the same assailant, the Coptic feminine article **TE** is degraded from the rank, which

it had hitherto held in the grammars and dictionaries, to the humble station of a particle. Nor is this all. This feminine, and formerly virgin article, after being disguised as a particle, has been compelled by Mr. S., contrary to all good morals, to cohabit with a noun of the masculine gender. So much for the first display of his Coptic erudition.

With respect to Amon-No, I shall not pretend to decide what city of Egypt was meant by it; but as far as my humble opinion goes, it was most probably Thebes, or Diospolis. The Diospolis of the Delta was a place of no celebrity; nor could it be compared with Ninevah. This notion is feebly supported by Mr. S., who says, that "when Ezechiel predicts desolation to No-Amon, he mentions along with it only such cities as bordered on Syria." (C. J. No. IX.) In the number of these cities this Gentleman reckons Pathros. Now it happens that Pathros was not a city, and did not border on Syria. Pathros was a district of the Thebais, if in fact the whole of the Thebais was not implied by it. (See Bochart. 275.) But to return to the subject—I think, that the word ים in Hebrew evidently does not signify *sea* in the limited sense in which we understand this word in English; but was applied to any great collection or body of water. Thus it was constantly applied to the lake Asphaltites. But it was also applied to great rivers, such as the Euphrates and the Nile. Thus in Jeremiah (li. 36.) God, in threatening Babylon, says, "I will dry up her sea;" but it is obvious that ימה "her sea," means the river Euphrates. At Isaiah C. 19. v. 5., I should likewise suppose that ים is there placed for the river Nile, and not for the Mediterranean sea. In Job xli. 31., it would also appear that ים means the water of the Nile. This will scarcely be questioned by those who think with Bochart, that the Leviathan was the crocodile. I would, therefore, in all these instances translate ים by "river." I may be told, that this is not literal; but it is the sense; and in our language, it is as improper to call a small lake a *sea*, as it is to call a great river by that name. The words ים ננרת would have been better rendered the lake, than the sea of Chinnereth. I would, therefore, render the verse in Nahum as follows—*Art thou better than No-Amon, that was situate between the streams, that had the waters round about it, whose rampart was the river, and her wall was from the river.* It is to be observed that a river joins the Nile at Thebes. By understanding the word ים as applied to the Nile, the difficulty concerning Amon-No will be removed. As the translation stands at present, all conjecture about this city is vain.

In the 6th No. of your Journal, Mr. S. has also produced a few *novelties*, of which I should never have taken public notice, if his continued attacks against me for these last three years had not at length goaded me on to examine his pretensions to give

me lessons in philology. He has talked, indeed, of truth being the object, and of its being very unpleasant to notice the faults of others. "Sweet smoke of rhetoric!" If noticing mistakes were unpleasant to him, was it necessary for him to occupy himself about mine? But this Gentleman, since he only writes for the sake of truth, will, no doubt, be delighted to find it, even if the truth should be that the mistakes are almost all his own. Let us examine some more of his discoveries in the Coptic language.

After having told us, (C. J. No. VI. p. 367.) that the Coptic word for the *Sun* is *re*, Mr. S. adds the following remark—"now to this word (*re*) is sometimes prefixed the article *pi*, *the*." Though your's, Sir, is a *Classical Journal*; yet it may possibly have such readers, as would be extremely delighted to be informed, that in Greek, the article *ὁ* sometimes goes before *ἥλιος*, and that in French *le* is frequently the forerunner of *soleil*—nay that even in English *the* comes occasionally before *Sun*; and this class of readers must be highly satisfied with the sagacious remark of Mr. S. But he goes on, "and the vowel being omitted, it becomes *pre*." Hitherto, whether, or not, all be very profound; all is unquestionably very true. Our critic continues, "But at other times the article *te*," (what? the particle is allowed to be the article here) "*the* is subjoined, and then it becomes *rete*. Vid. Woide's lexicon p. 83. lin. antepenult. and p. 190. lin. ult. and penult." Here we have the references made with great parade; and I confess, I sought with no small curiosity for the pages in question. If our critic were accurate, I was aware, then the feminine article might coalesce with a masculine noun; and of such an anomaly, in the narrow range of my reading, I had never heard in any language. Now let the reader turn, if he care about the matter, to Woide's lexicon. At p. 83. he will find—"PH, Φ et ΠΙ, ἥλιος, *sol*." At p. 190. he will find the same word in the Saidic dialect,—"*PH, Π, sol. ΠPH. Passim*." In the next line, which is the last of the page, he will see—"PHTЄ pro PHΨ. *Passim*." Now, most unfortunately for Mr. S. this word PHTЄ, has absolutely nothing at all to do with PH, *sol*. PHTЄ is thus written in the Saidic dialect for the word which is written PHΨ in the Coptic; and this word is thus explained by Woide p. 84.—"*PHΨ, ΠΙ, modus, ratio rei, idea, species*. Dan. i. 13, 15." What then becomes of the Gentleman's *rete, sol*? I fancy he will be puzzled to tell us.

But the most curious exhibition which Mr. S. has made of his etymological talents is likewise to be found in your sixth No., in which he has been pleased to give the world a *new* etymology of *Zaphnath Paaneah*. These words had been explained by me,

and by most others, as signifying the *interpreter*, or *revealer of secret things*. In order, however, quite to overthrow my opinion, that these words bore any affinity to the Hebrew, my critic has attempted to render them into their original Egyptian. In the Coptic Pentateuch, the name is written *Psonthom-Phanek*, or *Psonthoom-Phaneek*; but this is copied from the Septuagint, and is apparently a mere corruption of the original *Zaphnath-Paaneah*. Be this as it may, however, the Norwich etymologist turns the name into some Coptic of his own making, thus—ϕ'οντ-ουν-ϕ'νηχι—*Ph'ont-oun-ph'nechi*, which he renders with equal felicity—*sacerdos aperiens ventres!* Now, Sir, as long as I understood *Zaphnath-Paaneah* to mean the *Revealer of secret things*, I thought that the name was aptly enough bestowed by Pharaoh on Joseph, who had interpreted his dreams for him; but why the king of Egypt should have hailed the Hebrew stranger—the *Priest opening the bellies*, is not quite so obvious. Mr. S. tells us, that the diviners and augurs of antiquity were accustomed to inspect the entrails of animals. Undoubtedly they were so; but though Joseph were a diviner, there is no evidence, as far as I know, of his having inspected the entrails of animals, in order to interpret the dreams of Pharaoh. It is difficult to say what titles may be considered as honorable among different nations; but “*a Priest opening bellies*” is one which, I believe, an English butcher would indignantly disclaim. I suppose, however, that this singular title appears to Mr. S. to have been given with perfect propriety to Joseph, since he does not scruple entirely to set aside the words used by Moses, in order to replace them by his own; for *phont-oun-phnechi* bears no resemblance at all to *Zaphnath-paaneah*, and very little even to *psonthom-phanek*. Indeed, Sir, Mr. S. must forgive me if I say, that he has spoken rather irreverently of the Hebrew historian——“I do not concern myself,” says this gentleman, “whether *Paaneah* end with *heth* or *he*,” (this is brave in an etymologist,) “nor do I suppose that the Hebrew imitator,” (i. e. Moses) “of the Egyptian word made any scruple to forsake his grammar or dictionary, if he could but by any means imitate in Hebrew the Egyptian word *Phaaneech*, in sound at least, in case he was not able to do it completely, at the same time, in sense likewise. *It is the case with all punsters*, and the attempt of deducing the word in a strict manner from a Hebrew root is like analysing a pun.” (C. J. No. VI.) For the first time I have seen Moses ranked among *punsters*, and this is certainly a novelty; but when Mr. S. talks of grammars and dictionaries, I wish he had consulted his own, before he gave us his strange Coptic *Ph'ont-oun-Ph'nechi*, and told us that it signifies *sacerdos aperiens ventres*. *P'hont* is the Coptic word for *sacerdos*, and the gentleman's ϕοντ may pass; but by what authority does he translate ουν

aperiens? He says that *ouwen*, *aperire*, is written *ouen* and *ouv* in the Saidic dialect. Now this is not accurate—it may be written in Coptic characters ΟΥΕΗ, and ΟῩΗ, but the little line above supplies the place of Ε, and cannot be omitted. *Linea hac vicem sustinet vocalis Ε*, says Woide, and therefore Mr. S. should have so written the word. Unluckily, however, this Saidic ΟῩΗ should be translated *apertus*, and not *aperiens*. (Woide's Lexicon, p. 189.) We next come to a *novelty* indeed—" *βεχι* means *venties* in Coptic," says Mr. S., "and if the article *πι* be prefixed and aspirated, it becomes *φ'νχι* the bellies," &c. I should be glad to know, by what process the word, which is *βεχι*, (or rather *ΗΕΧΙ*, as it is written in Coptic,) in the singular, exchanges ε for η in the plural. But there are two little objections which I have to state to this *φ'νχι*, which, I am afraid, must prove fatal to the whole of this "etymologic novelty." *First*, if the article *πι* could be prefixed to *βεχι*, this word would be in the nominative singular, not in the accusative plural, and would signify *the belly*, and not *the bellies*. *Secondly*, *βεχι* happens, *most unluckily*, to be a *feminine* noun, and cannot possibly be prefixed by *πι* the *masculine* article. Alas! then for *Ph'out-oun-ph'nechi*, the *Priest opening the bellies*, the name which Moses ought to have written for *Zaphnath-Paaneah*!

It is time now, and probably Mr. S. will think it full time, that I commence my answer to his papers against me in your 16th No. The first of these relates to my statement concerning the Moabite idol, Baal Peor, in your 14th No.—the second to my Essay on the *Shield of Achilles*, in your 12th No. It is only to the former of these, that my limits will allow me to reply at present. The subject is not, perhaps, the most delicate; but in the discussions of antiquaries and etymologists, such questions are sometimes unavoidable. I shall, however, endeavour to employ, as often as I can, *the veil*, as Mr. Gibbon calls it, of a learned language. In doing so, I hope to be excused, if I should sometimes even appear pedantic.

I have said then, it seems, that the Moabite Peor was the same as Priapus; and that this Peor was the same with Horus, whom the Egyptians called *Or*; and, with the definite article *Pi-Or*. I have to regret, that I have mislaid the 14th No. of the Class. Jour. in which my statement was contained, nor in the retired place where I am, can I immediately obtain another copy. I conclude, however, that I must have allowed, that the original name of the Egyptian *Or* was the same as the Hebrew אור *Lux, Sol.* This word was widely extended among the Oriental nations. I may have said, however, what I certainly think, that considered by them as the idolatrous symbol of the God of generation, the Hebrew

writers, who might have heard him called *Pi-Or* by the Egyptians, and after their example by the Moabites, instead of writing his name פִּאֹר, wrote it פִּעֹר, or as we have it פִּעֹר—thus connecting the name of the idol with words in their own language (such as עֵרָה, עָרָה, מֵעַר, &c.) indicative of the representations and worship of this deity. To this purpose, I think, to the best of my recollection, my statement went. Mr. S. undertakes to point out *some* of the many objections, which, in his opinion, may be made to it.

In order that I may fully meet these formidable objections, I shall state them as they occur, and subjoin my answers.

1. *Objection.* In the first place, neither Philo Judæus in ancient times, nor any of the modern learned Jews, have ever had any suspicion of such an origin to this Deity, (*Peor*), or that the Moabites had any connexion with the Egyptians. (*Class. Jour.* No. XVI. p. 265.)

Answer. Philo Judæus names *Baal Peor* but once in all his writings, and of what he there says I shall speak presently. The modern learned Jews have said quite enough to show, that the idolatry of the Egyptians had extended to all their neighbours.

2. *Objection.* The name (of *Peor*) also, they all derive from the Hebrew language, not the Egyptian, and consider its sense as being in some degree significant, &c. (p. 266.)

Answer. There is not a single derivation of the name of *Peor* given by any Jewish writer, either ancient or modern, which is not absolutely absurd. Philo Judæus thus explains it in Greek—ἀνωτέρω στόμα δέσματος. He then clearly brought it from the Hebrew—פִּי עֹר. Now, with the leave of Philo, and of Mr. S. too, I call this *downtight nonsense*. Jerom, following the same ridiculous etymology, writes as follows—“Denique interpretatur Beelphegor idolum tentiginis habens in ore, id est, in summitate pellem, ut turpitudinem membri virilis ostenderet.” (*ad Hos.* c. ix.) The explanation of Sol. Jarchi is equally absurd, and more offensive. Maimonides seems to show a glimpse of more reason, for, I think, he brings the name simply from פִּעַר, *aperuit*—the story which he tells is as silly, though not quite so indelicate, as Jarchi’s. The author of the *Onomasticon*, following this last etymology, says that *Peor* signifies *hiatus*! I shall dismiss these idle etymologies then, as being, to use the words of Plautus, *Gerræ germanæ atque linæ liræ*.

3. *Objection.* Why then should we be inclined to *conjecture*, that, instead of a native, it (the name of *Peor*) had a foreign origin, without any other evidence than merely some similitude between the name of *Peor* and a supposed *Pi-or*, as being the Egyptian mode of denoting the God *Horus*? It appears, indeed, by the inscription on the Rosetta stone, that they did write that

name *oor*, ($\Omega\rho$), but the article *pi* is never there prefixed to it; nor so far as I can discover by Woide's Lexicon, is an article ever prefixed to the proper name of any person in the modern Coptic language. (C. J. *ibid.*)

Answer. I conjecture, that the name of *Peor* was not altogether Hebrew, because by the help of that language alone I cannot come to any reasonable etymology of the word. The Egyptians certainly did write $\Omega\epsilon$, not $\Omega\epsilon\omicron\varsigma$. This Mr. S. might have known, without the help of the Rosetta inscription. In the old copies of Josephus, $\Omega\rho$, which is the true reading, may be found for $\Omega\epsilon\omicron\varsigma$. (*Jos. contr. Apion.*) Or, then, was undoubtedly the name of the God whom we call *Horus*. But, says Mr. S., "So far as I can discover by Woide's lexicon, the article is never prefixed to the proper name of any person in the modern Coptic language." It is to be regretted, that Mr. S. chooses to talk so much of this Coptic language, in the elements of which he shows himself to be deficient. While the Coptic continued in use in Egypt, nothing was more common than to prefix the articles, both masculine and feminine, to proper names; and for the sake of obliging Mr. S. with another *novelty*, I will inform him that there were persons, who assumed the name of *Pi-Or*, calling themselves after the very God in question. But now to convince your readers of the imperfect knowledge with which Mr. S. talks of the Coptic, when he argues, that the article is never prefixed to the proper names of persons, I shall lay before them the following authorities.

"Nomina propria sine articulo poni possunt, licet etiam articulum determinatum sæpius admittant." (*Gramm. Ægypt. p. 116.*) It appears, then, so far from being true that the article is *never* prefixed to proper names, that they are oftener found with it than without it. Let us now listen to Jablonski—"Quæ omnia nomina (nempe idolorum) gens illa (Coptica) servavit, etiam postquam Christi sacra, pulso idolorum cultu, ubique jam obtinebant. Nam et inter Monachos Ægyptios reperias PI-AMON, PI-OR," &c. (*Jablonsk. de Remph.*) Again—"Et in Palladii historia Lausiaca C. 87. commemorantur quædam de Abbate Pi-Or, ubi ad nomen Or, accessit tantum nota masculini generis Pi. Nempe quod sæpius jam monendum mihi fuit, solebant plerumque Ægyptii, Deorum suorum nomina, et gerere ipsi, et suis imponere, qui mos postea, etiam inter Christianos, non desiit." (*Panth. Ægypt. p. 203.*) Thus, Sir, *Pi-Or* is not a name *supposed* by me; and I am justified by the example of the Egyptians themselves in prefixing the definite article, *Pi*, before the name of *Or*, whom we call *Horus*. It is really very becoming in Mr. S. to accuse me of inventing all this. But it is plain, that his knowledge of the subject is not very profound.

4. *Objection.* Sir W. D. cites Suidas to show that the Egyp-

tian *Or* was the same with *Priapus*, and Jerom, to show that *Peor* and *Priapus* were the same; whence he infers, that *Or* and *Peor* were the same deities. But how does this account suit with the character of *Or*, or *Horus*? for he is not described by Plutarch, or any others, as an obscene deity like *Priapus*; but quite the contrary, as a noble-spirited, active son of *Osiris* and *Isis*, who revenged the death of his father by *Typhon*, whom he afterwards conquered, &c. Why then has Sir W. confounded him with *Pan* and *Priapus*? If he admit the accounts by Plutarch in other instances, why not in this? By acting otherwise he has connected together incoherent accounts, in order to give plausibility to his own etymology. It may be said, that *Suidas* set him the example; but if *Suidas* is contradicted by Plutarch, is the testimony of the former to be preferred? In the *Isiac* table, *Horus* is represented more than once as a deified youth, but without the least circumstance of obscenity. If then the rites of *Baal Peor* were obscene, how could they be obtained from the worship paid by the Egyptians to the youthful and pious hero *Horus*? (*Ibid.*)

Answer. Of the testimony of *Suidas*, who says that *Horus* was the *Priapus* of Egypt, I shall speak presently; but where, I would ask, is *Suidas* contradicted in this matter by Plutarch? This last writer says, indeed, that he was represented as holding the *veretrum* of *Typhon* in his hand, whereas, according to *Suidas*, he holds his own. But since he was represented with the symbol of generation in his hand, according to both authors, I do not see that the difference between them is of much importance. Mr. S. calls *Horus* “the noble-spirited son of *Osiris* and *Isis*”—“a youthful and pious hero.” These are pretty epithets; but how Mr. S. came to obtain this character of *Horus* from Plutarch I cannot conceive. This writer tells us, that *Horus* conquered *Typhon*, and delivered him bound to *Isis*, who set him free again. Upon this the pious hero, *Horus*, flew into a violent passion—gave his mother a drubbing—and pulled the crown (*βασιλεῖον*) from off her head in the scuffle. So much for the piety of the noble-spirited son of *Osiris* and *Isis*! “But,” says Mr. S. “in the *Isiac* table *Horus* is represented without the least circumstance of obscenity.” This is another proof of this gentleman’s unacquaintance with Egyptian antiquities. The *phallus* was a long stick with the αἰδοῖον made of leather at the top.—Φαλλὸς ξύλον ἐπίμηκες ἔχον ἐν τῷ ἀκρῷ σκύτινον αἰδοῖον ἐξητημένον. The votaries of *Osiris* likewise carried about an αἰδοῖον τριπλάσιον in the festivals called *Pamyliæ*. (See Plutarch *de Isid. et Osirid.*) Now La Croze, Jablonski, and other learned men, have proved, that the *crux ansata* was the symbol of the *membrum virile*. In the *Isiac* table (at the letters marked by Pignorius T. T.) the boy *Horus* is represented with a long stick, at the top of which is the triple *crux ansata*, the symbol of the αἰδοῖον τριπλάσιον.

"Suidas," says my critic, "affords the only evidence from which it may be argued, that Horus and Priapus were the same." I think the Isiac table gives some indication, that Horus was the type of the generating principle; and since Isis instituted the Phallophorian rights in honor of Osiris, what could their son do less than carry about the *triplasian phallus* in the *Pamyliæ*? But there is some collateral testimony. Osiris and Bacchus, every one knows, were the same. Theodoret (Therapeut. 3) tells us, that Priapus was the son of Bacchus and Venus. According to Clemens Alexandrinus, a boy was represented as the symbol of generation in one of the temples at Thebes, (Strom. 5.); and the boy Horus may have been the model, since we see him with the triplasian phallus, or its symbol, in the Isiac table. It was clearly to some such image, that Theodoret alludes in the following words—καὶ τὸ σμικρὸν ἐκείνο ζώδιον, τὸν Πρίαπον λέγω. In the collection of Caylus, there are two figures of boys, which remind me of what Herodotus says in Euterpe (c. 48.) But Horus was represented as a youth, as well as a child; and it is agreed, I conclude, that he was the same with Apollo and the Sun. Now Priapus was not always represented even by the Greeks as old and hideous. The graver mythologists of Greece considered him as the symbol of the generating principle, and identified him with *Phanes* and the Sun.

Κατὰ κόσμον

Λαμπρὸν ἄγων φάος ἀγνὸν, ἀφ' οὗ σε Φάνητα κικλήσκω
 "Ἦδε Πρίαπον ἀνακτα.

Here then, in this hymn of Orpheus, *Priapus* is not only represented as the sun, but receives the regal title, given so generally by the Orientalists to that luminary. Now this agrees well with the description of the image of Horus in Suidas.—ἐν τῇ δεξιᾷ σκήπτρον κατέχον. But I have also to observe, that Priapus is here identified with Apollo, for this God was called *Phanes*—item *Phaneta appellans*. (Macrob. Saturnal. 1. 1.). Mr. S. himself will not dispute that Horus and Apollo were the same. The reason, which Suidas gives for the attitude of Horus, agrees with what is said by Plutarch.

I am asked "if the rites of Baal Peor were obscene, how could they be obtained from the worship paid to the youthful and pious Horus?" This affords another proof, that Mr. S. has an imperfect knowledge of the subject concerning which he has written. The worship paid to Horus was connected with obscenity, as might be learned from Epiphanius—speaking of the votaries of Horus and Harpocrates, this Father says—"Illi solenni, certaque mensis die, vesanas et furiosas Hori ceremonias, ex instinctu dæmonis peragere coguntur. Tum enim cives universi, senes decrepiti, cum adolescentibus, et cum his sacerdotes Hori et Harpocratis, raso

toto capite, servilem, puerilem, et abominandam speciem circumferunt," &c.

5. *Objection.* One would have wished that an author of novelties had supported his opinions by some better testimony than the above sentence in Suidas, (*viz.* τὸ ἄγαλμα τοῦ Πριάπου τοῦ Ὁρου παρ' Αἰγυπτίοις κεκλημένου, &c.) where it seems very possible, that *Orus*, in the reading of some MS., may have been a mistake for *Osiris*.

Answer. I have never heard that the authority of Suidas was to be despised; nor shall I reject it on this occasion, because it displeases Mr. S. This gentleman tells us, that it is very possible, that *Orus* may have been a mistake here for *Osiris*. No, Sir, it is not very possible. Suidas says further on—τὸ δὲ ἄφιδρυμα αὐτοῦ ἐστὶ παιδίον, &c. The image then was that of a boy; and consequently Suidas meant to speak of the “youthful *Horus*,” and not of his father *Osiris*. This conjecture, therefore, is yet another proof, that Mr. S. hazards opinions without due examination.

6. *Objection.* The only act of indelicacy ascribed to *Horus* by Plutarch, was not the act of *Horus*, but the invention of some artist, to typify his having extinguished the former powers of *Typhon*.

Answer. If such a person as *Horus* ever existed, it is certainly not probable, that he walked about the streets in the situation mentioned by the biographer. Still less can we figure him as always in the attitude described by Suidas. But what has this to do with the matter? The “Deified” *Horus* was represented with the symbol already noticed; and it is to be presumed, that the artists represented him with the attributes ascribed to him by the priests and mythologists of Egypt.

7. *Objection.* It may be doubted whether Plutarch did not allude to the invention of some particular artist, when he described *Osiris* in a *Phallophorian* attitude—for no where else in Plutarch, Diodorus, Herodotus, the *Isiac* table, or in the Egyptian antiquities collected by Caylus, are any obscenities whatever attributed to *Osiris* himself; all the *Phallophorian* rites being introduced after his death by *Isis*. (*Ibid.*)

Answer. The Egyptians, under the names of *Osiris* and of *Horus*, only typified the Sun at different times and seasons. But the Sun was worshipped as the God presiding over generation; and *Osiris* and *Horus* were each considered as types of the generating principle. That *Osiris* and *Bacchus* were the same, is attested by Herodotus, Diodorus, &c.; and *Bacchus* is identified with the Sun, and is represented as the symbol of that power in nature, by various ancient authors. The following verses prove that *Bacchus* was the same with the Sun:

Ἡλῖος ὃν Διόνυσον ἐπὶ κλησὶν καλέουσιν.

And again, Εἷς Ζεὺς, εἷς Ἀδης, εἷς Ἡλῖος, εἷς Διόνυσος.

Macrobius tells us, that Osiris is the Sun in the lower hemisphere. But Bacchus and Osiris being the same, the latter must be identified with the principle of generation; and though, according to some authors already cited, Priapus was the son of Bacchus, yet other authors, (as Athenæus, l. 1. and the Scholiast of Aristophanes in *Acharnens.*) make Bacchus and Priapus the same. Osiris was characterised by all the gaiety of the planter of the vine.

*Non tibi sunt tristes curæ, nec luctus Osiris,
Sed chorus, et cantus, sed levis, aptus amor.* Tibullus.

In the festivals instituted in honor of Osiris, there were the ἀναφισμὸς, the ζήτησις, and the εὑρεσις. The interment, or hiding; the search, and the finding. The words of Ovid will recur to the reader—

———*Nunquamque satis quæritus Osiris.*

But, perhaps, what was really sought for and found may be gathered from Tertullian—"Sequitur silentii officium; attente custoditur quod tarde invenitur. Ceterum tota in adytis divinitas, tot suspiria Epoptarum, totum signaculum linguæ, simulachrum membri virilis revelatur." What is the figure in the Isiac table, which Mr. S. would have to represent Osiris? I shall only observe, at present, that most of the principal figures there have the *crux ansata* in their hands, and this was a symbol of the *phallus*. Mr. S. asserts, that in the collection of Caylus, there are no obscenities whatever attributed to Osiris. What then are the representations of this God at vol. 3. pl. 2—at vol. 6. pl. 1. pl. 2. and pl. 15? All of these figures are stated by M. de Caylus to be representations of Osiris; and every one of them is in a state of *Priapism*! Are we then to be gravely told by the Norwich antiquary, that in the collection of Caylus there are no obscenities whatever attributed to Osiris? It is evident, that Mr. S. has not consulted Caylus. This is the critic, however, who takes it upon him to accuse me of producing novelties without sufficient evidence. I am ready enough to admit, that, like other people, I may fall into mistakes, and be guilty of errors and inadvertencies; but a man, who reproves me, sometimes in a harsh, sometimes in a sarcastic, and always in an inimical tone, should, at least, be not deficient in common accuracy himself.

8. *Objection.* The author of Psalm 106, ascribes no obscenities to the worship of Baal Peor. *The Israelites joined themselves unto Baal Peor; and ate of the sacrifices of the dead.* v. 28. It may then be questioned, whether, or not, Peor were an obscene Deity. (*Ibid.*)

* Meursius has shown that this passage should be referred to the Dionysian rather than the Eleusinian festivals.

Answer. If we can trust at all to the voice of tradition, or even, I should think, to the internal evidence arising from the history related by Moses, there can be little doubt that *Peor* was an obscene deity. This is equally confirmed by the most learned Rabbins, and by the Christian Fathers—by Maimonides and Jarchi—by Origen, Isidorus, and Jerom. The derivation of the name which they give is absurd; but it does not thence follow, that the tradition concerning the idol must be false. The voice of tradition is here decidedly against Selden, whose opinion Mr. S. chooses to follow. But this gentleman quotes the 106th Psalm—*and ate the sacrifices of the dead*—וִיאָכְלוּ זִבְחֵי מֵתִים. The translation does not give the real sense. The meaning of the verse is this—*The Israelites joined themselves unto Baal Peor; and ate the sacrifices of the Muthim, i. e. of the Infernal Gods.* *Muth* was the name which the Phœnicians, as we learn from Sancho-niatho, (*apud Eusebium*) gave to Pluto and death. It was a general practice among the idolators to present meat and drink to their Gods, and especially to the infernal Gods; and this was in every sense a sacrifice, since there was a victim immolated and offered up as food to the idol. Isaiah alludes to this practice, c. 65. v. 11.—*But ye are they that forsake Jehovah, that forget my holy mountain, that set in order a table for God, and that fill mixed wine for Meni.* The same Prophet says, (c. 28. v. 15.)—*Because ye have said—חֲזַק וְעַם-שָׂאוֹל עָשִׂינוּ חֻזָּה* now these words literally mean—*We have cut asunder food for Muth (Pluto) and with Shaol (Hades) have we made a compact.* The verb *כרת* signifies “to cut off, asunder, &c.”—*ברית* is originally the same with *בריה* and *ברות*, *cibus*; (Buxt. p. 88.) and how these words came to signify *the striking a league, or making a covenant*, is well explained in “the Key to the Hebrew Bible.” The expression is taken, says the author, from the ancient custom, in making of covenants, which was to cut some beast or fowl asunder, importing thus much, so let him be cut in pieces, who shall violate this covenant. But there can be no question, that the idolators offered food to their Gods; and that the people afterwards ate it. This practice probably had its origin in Egypt. “Est autem,” says Jerom, “in cunctis urbibus, et maxime in Ægypto et Alexandria, idolatriæ vetus consuetudo, ut ultimo die anni, et mensis eorum qui extremus est, ponant mensam refertam varii generis epulis et poculum mulso mixtum, vel præteriti anni vel futuri fertilitatem auspicantes.” But these suppers, or sacrifices, of which the people afterwards partook, were generally offered to an infernal Deity. Hear the Scholiast of Aristophanes—*Κατὰ δὲ νοῦμενίαν οἱ πλούσιοι δεῖπνον ἐσπέρας ὡς θυσίαν τῇ Ἐκάτῃ προσάγοντες ἐπὶ τοῖς τριόδοις ἐτίθουν. Οἱ δὲ πένητες ἤρχοντο πεινῶντες, καὶ ἥσθιον αὐτὰ, καὶ ἔλεγον ὅτι Ἐκάτῃ ἔφαγεν αὐτὰ. (in Plut.) i. e.*

At the new moon the rich placed a supper where three ways met, as if offering a sacrifice to Hecate; but the hungry poor came and devoured it, and then said that it had been eaten by Hecate. Plutarch (*Sympos.* l. vii.) alludes to the same thing; and I hold that the author of Psalm 106 spoke of the same practice, when he said the Israelites ate of the sacrifices of the *Muthim*, or infernal Gods. These were the *Cabeiri*, viz. *Ceres*, *Proserpine*, (or *Hecate*), *Pluto*, and *Mercury*. But that the Psalmist spoke of the sacrifices of these Gods, is, I think, clear from the Gemara. Those are objected to, who offer sacrifices to the names of mountains, rivers, desarts, the sun, the moon, the stars, the great Prince Michael, and the little serpent—*הרי אלו זבחי מתימ*—*Lo! these are the sacrifices of the Muthim*—that is to say, these sacrifices resemble those offered to the infernal Gods. I shall presently have to show, how much the rites of Peor were connected with those of Hecate.

When Mr. S. contends, that no obscenity was connected with the worship of Peor, he seems to forget the words of Hosea, (c. ix. 10.) *But they went to Baal Peor, and separated themselves unto that shame.* Why, if our version be right, is Peor denominated *that shame*? Does not this imply that there was something *shameful* about this idol? But the truth is, that the version should have been, “and separated themselves to *Best* or *Besht*,” (the name of an idol connected with what is shameful.) The Hebrew words are *לבושת*. We shall find that this *besht* (or *boshet*, if so you like to write it, for our business is only with the elements of the word,) was equivalent to *pudenda*. This word has a variety of applications, all partaking of the natural import of the root, and agreeably to the degree of shame intended to be described. This appears to be orderly expressed by the orthographical arrangement, for we find that *לבושת* is used by the sacred writers to mean the most obscene acts of the ancient pagan rites. Jer. xi. 13. *According to the number of thy cities were thy Gods, O Judah, even according to the number of the streets of Jerusalem ye have set up altars לבשת to that shameful thing.* Mic. i. 11. *עריה לבשת naked shame.* From Micah turn to Jeremiah (xi. 13.) and you will find “that the shameful thing,” is expressed by the same word—“And according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, (simply to *Best* or *Besht*, in the original,) even altars to burn unto Baal.” Now this word, derived immediately from the Hebrew *בוש*, *bosh*, *pudifieri*, seems connected with the Egyptian *besb*, nudus, and *bosh*, nuditas; and I am inclined to think, that the idol in question was the same with that Egyptian Goddess, whom the Greeks called *Bubastis*. I observe, that where the LXX. render *Phi-beset*, (Ezek. xxx. 17.) *Βούβαστες*, the Arabian translator writes *بوسط*.

Basta. According to Herodotus, *Bubastis* was the same with *Diana*, and the sister of *Horus*, whom he calls *Apollo*. There is little enough resemblance between *Horus* and *Apollo*, or between *Bubastis* and *Diana*, except that the two first were symbols of the *Sun*, and the two last of the *Moon*. *Bubastis*, however, being the same with *Diana*, was the same with *Hecate*. Every school-boy can repeat,

Tergeminamque Hecaten, tria virginis ora Dianæ;

and the Scholiast of *Aristophanes* says, that in the *trivia* they anciently worshipped the *Moon*, which they likewise called *Diana* and *Hecate*. Now that the worship of *Or* and *Bubastis*, otherwise called *Pi-Or* and *Bast*, should have gone together, seems very probable, since the mythologists made them brother and sister. In the rites of *Hecate*, or *Proserpine*, and even of *Isis* or *Ceres*, we shall find abundance of connexion with those performed in honor of *Peor*. *Isis*, or *Ceres*, and *Bubastis* and *Hecate*, or *Proserpine*, were of the number of the *Muthim*, or infernal Deities; and as *Proserpine* was the daughter of *Ceres*, *Bubastis* was the daughter of *Isis*. It is known to every one, that the *Eleusinian mysteries*, instituted in honor of *Ceres* and *Proserpine*, were brought from *Egypt*, and the indecencies practiced in them have been justly censured by *Clemens*, *Arnobius*, and other writers. The *Thesmophoria*, likewise of *Egyptian* origin, and celebrated in honor of the same Goddess, were not less indecent. It appears from *Athenæus* (l. 14.) and from *Theodoret*, (*Therapeut.* 3.) that representations of the *μύριον γυναικείον* were there exhibited, and carried about by the votaries.

I shall, perhaps, be told, that *Herodotus* has called *Bubastis* *Diana*—that *Diana* was a virgin, and that therefore it is impossible to suppose the *Basht* of Scripture to have been the same with *Bubastis*. But according to *Herodotus* the festivals of this *Bubastis* were celebrated with great indecency; and *denudation* was one of the ceremonies. I shall also probably be reminded of the *sanctaque Bubastis* of *Ovid*. Had there been a *Devil's Advocate* at *Rome* in those days, as there has been one in modern times, I think, *Bubastis* would not have been canonised. Besides a female sainted by *Ovid* may be a little suspected; and I cannot regard her quite in the same light as an *Italian Abbess* may see *Santa Ursula*, and her eleven thousand virgins. *Αἰδοῖον*, in *Greek*, comes from *αἰδοῖος*, *venerabilis*. *Veretrum*, in *Latin*, is equivalent to *pars verenda*. *Ovid's* epithet then may have borne a very different meaning from that, which some, I see, have thought it conveyed. In all events the *Artemis*, or *Diana*, of *Greece* and *Rome*, was altogether unlike to the *Diana* of the *Orientalists*. The *Diana* of *Ephesus*, for example, bore no other resemblance to the *Artemis* of *Greece*, than that both were symbols of the *Moon*. The

Ephesian Goddess, swaddled down from the hips to the heels, encumbered with her multitudinous breasts, and with a castle on her head, can in no way remind us of the sportive Goddess of the chase, who climbed the heights of Satmos, to steal an interview with the shepherd Endymion.

I mean not, however, to insist, that the idol *Besht*, (or *Boshet*,) was the same with *Bubastis*. It is true, that this last is evidently a compound name, and that the first syllable is to be separated from the rest of the word. But it is enough for my purpose to call this *Besht*, with Buxtorf, *Pudendum idolum*. Upon the authority of Buxtorf, therefore, I translate the words of Hosea, "But they went to Baal Peor, and separated themselves unto *Basht*," (i. e. *a shameful idol*.) The worship of this shameful idol was consequently connected with the worship of Peor; and after this, the Norwich antiquary may continue to fight, if he please, under the banners of Selden, for the chaste adoration of the God of Moab.

That human sacrifices, however, were offered to this idol, is an unfounded supposition. The votaries of Peor were, indeed, also the worshippers of the *Muthim*, or infernal Gods, whose rites were celebrated with circumstances of great obscenity, in caverns, and even in sepulchres; nor is it to be denied, that they were sometimes accompanied by human sacrifices. There is no inconsistency in supposing the votaries of the idols, Peor and *Basht*, to have also joined in eating the sacrifices of the *Muthim*. One abomination might well follow another. Observe the words of Isaiah—"A people—that sacrificeth in *gardens*—which remain among the *graves*, and lodge in the *monuments*, which eat *swine's flesh*, &c. Here is an evident allusion to the joint worship of Peor and *Muthim*. Priapus, who was the same with Peor, according to Jerom, was *the God of Gardens*. The votaries of the infernal Gods chose to eat the sacrifices of the *Muthim* in the cemeteries. These sacrifices were swine's flesh, and other forbidden things. Now Ceres, according to the Scholiast of Apollonius, (l. 1.) was the first of the *Cabiri*, the great Gods who were also the *Muthim*; and swine were peculiarly sacrificed to Ceres, whom Vossius properly designates *Luna infera*.

Prima Ceres avidæ gavisa est sanguine porcæ.

Ovid.

But to Peor himself, if we can trust at all to the learned Rabbins, and to some of their most ancient books, no human sacrifices were offered. In the *Siphri*, it is asserted that *denudation*, if I may be allowed the word, was the worship rendered to this idol. מיכן אמרו המפר עצמו לבעל פער הרי זו עבודה. Maimonides speaks to the same purpose; and that denudation was the ceremony performed in honor of Peor, may be inferred from the same custom prevailing among the votaries of Priapus. (see Flavius

Blondus, l. 2.) Pan, if we may believe Ovid, instructed his followers to observe the same practice.

Ipse Deus nudus, nudos jubet esse ministros.

9. *Objection.* It appears (see *Numer.* xxv. 3.) that the idol was worshipped in a mountain called *Peor*, or *Phegor*, from which mountain, therefore, might be derived the name of the idol itself, and not from *Orus*, and from such a distant and unknown country as Egypt. No XVI. p. 268.

Answer. The names of places in Palestine, and its vicinity, were called sometimes from persons and from idols, but never, I think, did these receive their appellations from the places. *Nebo* was the name of a mountain near *Peor*; but it was so called from *Nebo*, the Syrian Mercury: and here I may remark it as strange, that neither Selden nor Beyer has mentioned that Mercury was so named in the Syriac tongue. (See Castelli.) *Judæa* was named from the tribe of Judah; and *Moab* itself was called from the grandson of Lot. Mr. S. implies a doubt, more than once in his paper, whether the name were *Peor* or *Phegor*. But he should have known, that *Phegor* is nothing else than a corruption for *Peor*. The Greeks expressed the Hebrew *ain* by their own *gamma*, and the consequence has been, that they have written the names wrong, in which the *ain* occurs; for though this letter sometimes takes a nasal sound *gnain*, it can never be pronounced hard like the Greek *gamma*. *Peor*, therefore, never was, and never could be, called *Phegor* by the Orientalists. The same gentleman seems also to argue, that Moabite names were not likely to come from Egypt. I have said before, that places were named from idols and persons, and not idols and persons from places, at least in Syria and its neighbourhood. There was a city called *Adam* (See Cellar. Geogr. l. 3.) on the banks of the Jordan. When Mr. S. has persuaded me, that our first parent, Adam, was named from this city, I will believe that Gods and men had had their names from mountains and cities. In the mean time I will observe, that it appears to me as very possible, that the names of several places in Moab were called after the Gods of Egypt. What, if Mount *Nebo* were called after the Syrian Mercury, also named *Nebo*; and what if this be a corruption for *Anub*, the Egyptian Mercury? What, if *Aroer* were called after *Arueris*, or *Aruer*, one of the denominations of *Horus*? But I must not provoke Mr. S. with my *ifs*—he has already shown how much they displease him—he does not seem to think with Touchstone, that “there is much virtue in *if*.” I would, however, ask him on what ground he could say, that the name of *Peor* was not likely to be derived “from *Orus*, and such a distant and unknown country as Egypt?” Why, Sir, *Ar* of Moab might be about as far from Memphis in Egypt, as Newcastle is from London!

10. *Objection.* I perceive no other evidence to support this etymology, (*viz.* that the Peor of the Moabites was the *Or*, or *Pi-Or* of the Egyptians,) except that Chemosh was another name for an idol in Moab, (Numb. 21.) but whether the same or not as Peor does not appear from Scripture. If a different one, no evidence can be drawn from it; but the writer here again takes it upon him to *suppose*, that this was the same Deity, and that the name and worship were borrowed from Egypt. This in like manner he *supposes* to have been an obscene worship; yet nothing to that purport is intimated in Scripture; but rather that it consisted in human sacrifices. Consult Jer. c. 48., particularly v. 35., where, from “Gods” being in the plural, one may suspect, that Peor and Chemosh were not the same. But however this may be, there is no indication of obscene worship to Chemosh; therefore, if he were the same as Peor, not to the latter likewise, (pp. 268 & 269.)

Answer. So then I have taken it upon me to *suppose*, that Peor and Chemosh were the same deity! By what right does Mr. S. assume, that I merely *suppose* this? Does it follow, that every statement which I make must be a mere *supposition* of my own, because he has never heard the statement before? That Peor and Chemosh were the same deity is no supposition originating with me, if indeed I have really said more than that both typified the generating principle.—“In Nabo erat Chamos idolum consecratum, quod alio nomine appellatur Beel-Phegor.” (*Hieron. in Jes.* 15. 2.)—“Certe haud alium Nebo a Chamos et Belo Phegorio jure forsan putes.” (*Selden, De Diis Syris.*)—“Hoc numen (Chamos) idem ac Baal-Phegor; quomodo ad Solem reducatur, satis exposuimus.” (*Foss. De Orig. et progress. Idolat.* 1. 2.)—With these great authorities in existence Mr. S. tells your readers, that *I have taken upon me to suppose*, that Peor and Chemosh were the same. I have mentioned before, that *Nebo* was the Syrian name for Mercury; and I have now only to add, that if Chemosh and Nebo were the same, then I would distinguish between this God and Peor as I would between Anub and Or. Anub, or Mercury, among the Egyptians was, as well as Osiris and Or, a type of that principle; and this son of Osiris, like his father and brother, was represented as Priapus. (See Caylus.) But I hold, that Chemmis or Chemosh—Pi-Or or Peor—and Anub, or Nebo, (Syriace ܢܒܐ) were all symbols of *Sol Generator*. I do not remember that I carried my conjectures further than this; not having your 14th Number, however, I cannot speak positively to the point. But as symbols of *Sol Generator*, these Gods, as to this, become identified with Priapus.

The 48th chapter of Jeremiah proves nothing, either for, or against, the identity of Peor and Chemosh. It makes no allusion

to obscene rites ; but is that a proof, that the Moabite idolators were without them? It is not disputed by me, at least, that the Moabites were polytheists.

I think that *Chemosh*, or *Chamos*, was the same with the Egyptian *Chemmis*, which was one of the names of Pan, since the city *Chemmis* was rendered Panopolis by the Greeks, (Diodor. Sicul. p. xvi.) But Pan was there represented in the same manner as Priapus, as Stephanus tells us in no ambiguous language—Jerom, a person of more authority than Mr. S. says that *Chamos* was the same with Peor and Priapus. The likeness of the names, and of the characters, therefore induce me to suppose, that *Chemmis* and *Chemosh*, if they were not the same, were very near relations. The name כְּמוֹשׁ, *Chemosh*, cannot be Hebrew; the *vau* is nothing; and כְּמֹשׁ would make a combination of letters, that never came together as a significant word in this dialect. The name, therefore, must be foreign; and why should not the Moabites, who were gross idolators, have received among them the Gods of Egypt, which were received in countries much more remote—at Tsidon, in Phrygia, and even in Greece. Thammuz was an Egyptian name, and a king of Egypt was so called according to Philastrius. Plato (*in Phæd.*) tells us, that there was a king of Egypt called *Thamos*, whom the Greeks named Ammon. Moloch was a God common to the Egyptians, (Kirch. 331.) and to the Ammonites. Hear Dictericus, “Non inventa est natio sub sole, quæ tam immaniter insanierit, præ Ægyptiaca gente, quæve magis fascinarit ac quasi provocarit æstu et æstro superstitionis vicinos populos, qui maxime ab iis idolatrica sacra abstulerint;” and then I ask, why their near neighbours, the Moabites, are to be fancied exempt from the infection?

As I have endeavoured in your No. 14. to identify the Peor of the Moabites with the *Or* or *Pi-Or* of the Egyptians, and both with the *Chemosh* of the former, and *Chemmis* or Pan of the latter, as the symbol of the generating principle, it may not be improper to mention, that, according to Herodotus, (l. 2.) a temple was dedicated, in the island of *Chemmis*, to Orus. It was probably then in this same temple, that stood the image described by Stephanus. He says, that the name of the God was Pan. *Ægyptiace*, therefore, *Chem* or *Chemmis*. Now I have to remark, that Plutarch has the following words: Ὀρεον εἰώθασιν καίμιν προαγορεύειν. *Or*, consequently, or *Pi-Or*, was also named *Kaimis*. This nearly approaches *Chemmis*, and is not extremely unlike to *Chemosh*, or *Chamos*.

Mr. S. concludes his diatribe with the following refined raillery :

“ If some similitude in two names in two different languages is thus to be deemed a sufficient foundation for deriving one from the other, without any connecting evidence to support it, what a mul-

titude of derivations may any one language derive from any one other? For example, *Tchar* in Coptic means *pellis, skin*, therefore in the language of Sir W. D. it is *very probable, and most certain*, that from this was derived *chair* in French, when it signifies *skin*, e. g. *elle a la chair blanche*, she has a white skin. Upon the whole, now that writers have exhausted almost all subjects fit for novels, it only remains, that some ingenious artists should from this similitude between names attempt a new species, by composing a diverting volume of etymological romances: at the same time by dexterously connecting together names and circumstances, which have no connexion of themselves, we may be able to attain to a new species of knowledge never discovered before, which is more creditable to rational creatures, than ingenuously to confess that we know nothing about the matter." p. 269.

With what propriety this *tirade* comes from Mr. S., you, Sir, and your readers, will by this time be enabled to judge. This gentleman set out with accusing me of speaking without sufficient evidence, and in the course of his progress he has stumbled at every step. Writing with the intention of pointing out my errors, he himself has fallen into mistake after mistake. I trust I have never made any pretensions to infallibility; but still I may justly complain of the accusations of Mr. S., who may truly say with Iago,

" As I confess, it is my nature's plague
To spy into abuses, and oft my jealousy
Shapes faults that are not."

I deny, Sir, that a similitude between two names has ever been deemed by me a sufficient foundation for deriving the one from the other, without any connecting evidence to support the derivation. I have shown, that Mr. S. could not have accurately examined the evidence that might be adduced in many instances, in which he has spoken in so decided a tone; and that he has proved himself not to be intimately acquainted with the best authors, who have treated on the subjects of dispute between us. Of the Coptic language it is plain, that he is far from being a complete master. After this, I can only advise him to throw aside the critic's rod; and to write such a diverting etymological romance, as his own ingenious imagination has suggested. The work will no doubt succeed—especially if he lay the scene in *Amon-nou-te*; illumine this place by the rays of *rete*; and call his hero by the name of *Ph'ont-oun-ph'nechi*.

W. DRUMMOND.

Logie Almond, April 6th, 1814.

CONJECTURA DE HESYCHIO MILESIO.

Ἡσύχιος Μιλήσιος. — ἔγραψεν Ὀνοματολόγον ἢ Πίνακα τῶν ἐν παιδείᾳ ὀνομαστῶν, οὗ ἐπιτομή ἐστὶ τοῦτο τὸ βιβλίον. — εἰς δὲ τὸν Πίνακα τῶν ἐν παιδείᾳ λαμβάντων, Ἑκκλησιαστικῶν διδασκάλων οὐδενὸς μνημεύει. ὥς ἐκ τούτου ὑπονοίαν παρέχειν μὴ εἶναι αὐτὸν Χριστιανόν, ἀλλὰ τῆς Ἑλληνικῆς ματαιοπονίας ἀναπλέων. SUIDAS, Tom. II. p. 82, ed. Kuster.

NOTUM est, libellum hoc titulo, Ἡσυχίου Μιλησίου, Ἰλλουστρίου, περὶ τῶν ἐν παιδείᾳ διαλαμβάντων σοφῶν, post alios edidisse Joannem Meursium, Lugd. Bat. 1613. Cujus libelli quum major pars e Diogene Laertio excerpta sit, conjicit Meursius, p. 110. legendum esse in Suida, ὀνομαστῶν, Διογένην τὸν Λαέρτιον μνησάμενος, οὗ ἐπιτομή, &c. Meursium ex re ipsa refutat Fabricius (*Bibl. Græc. T. VI. p. 242, ed. prim.*) ita Lexicographi verba accipiens, ut duo opera, τὸν Ὀνοματολόγον, et τὸν Πίνακα scripserit Hesychius, quorum brevior, qui hodie exstat, ὁ Ὀνοματολόγος, fuerit alterius Epitome. Sed, ne dicam legendum fuisse καὶ Πίνακα, non ἢ Πίνακα, ipsa verborum structura talem interpretationem plane respuit. Illud autem rectissime statuit Fabricius, Hesychium illum, quem nunc habemus, e majore opere esse desumptum; sed verius Excerpta, quam Epitomen vocasset¹. Cum enim virorum omni doctrinæ genere clarorum octoginta fere mentionem faciat libellus, ne unius quidem vitam persequitur, aut scripta recenset; quæ in primis est materies Πίνακος vel Ὀνοματολόγου, sive integri sive contracti. In philosophorum placitis tradendis, et clarorum virorum dictis moribusve notandis, tota versata est Excerptoris opera. Nihil autem omnino habet, quod non vel apud Diogenem Laertium vel apud Suidam invenias.

Quæ communia sunt Excerptori et Suidæ, semper³ apud Suidam

¹ Epitome nihil omittit quod ad historiam spectat, excursus duntaxat — rescacat. In Excerptis loca tantum selecta continentur. H. VALESIIUS, Præf. ad Excerpta ex Collectaneis Constantini Aug. Porphyrogenetæ.

² Leviter attinguntur Αἰσώπος. Νέστωρ. Σώφρων. Τυζαννικὸν. Φιλόστρατος. Χοίριος.

³ Debebam fortasse unum locum excipere, de Hypatia, T. III. p. 533. ubi longa ecloga, quam e Damascio sumtam esse probabiliter conjicit Kusterus, incipere videtur a verbis αὕτη διεσπάρθη. — In Ἐκλογῇ excerptum e Philostrato mediæ Vitæ intrusum est.

locum habent in Scriptorum Vitis, non in Historicis Fragmentis. Nempe, cum Suidæ Lexicon sit partim grammatici, partim historici argumenti, pars historica constat vel locis, e quovis fere scriptore ¹ ad verbum descriptis, vel Vitis, brevissime plerumque enarratis. Illi ad nomina in historia vel civili vel ecclesiastica illustria, hæ ad scriptores profanos, maximam partem pertinent. Atque Vitas omnes fere ex uno eodemque fonte ² derivatas esse, lexico scilicet sive onomastico quodam, nemo non conjiciat; adeo sunt inter se similes, adeo dissimiles historicis istis laciniis. Et quum Fragmentorum plerorumque sedes a Pearsono et Kustero sit indicata, ne unam quidem notavi profani scriptoris vitam, cujus auctor sit repertus. Solus ille libellus *περὶ τῶν ἐν παιδείᾳ διαλαμπάντων σοφῶν* multa habet quæ sparsa per Suidæ Biographica inveniuntur. Omnia vero apud Suidam vel totidem verbis, vel integrius exstant, et ita quidem, ut cum proximis optime cohæreant. Unde satis liquet, non Suidam ex isto libello sua duxisse, sed libellum contractum esse ex eo ipso Biographo, quem nobis servavit Suidas. Suida ipso si usus esset, nonnulla ex Historicis Fragmentis hausisset proculdubio; quum præsertim Fragmenta passim videas quæ ad claros scriptores spectent, et quæ cum Excerptoris consilio apprime quadrent³. Sed age, comparemus Diogenem Laertium.

Quadraginta minimum viros claros memorat Excerptor, quorum vita est apud Laertium; et Laertium passim exscribit, ubi omnino præterit vitam Suidas⁴; ubi in vita contexenda, ea omittit, quæ dat Excerptor⁵; imo ubi diversa, et ex alio auctore, narrat; sed hoc non nisi semel, in *Ἡράκλειτος*. Sed omnia fere quæ ex Laertio habet Excerptor ejusmodi sunt, ut apud Suidæ Biographum unquam fuisse non putem, quamvis ille a Diogene libenter mutuetur quæ faciunt ad operis institutum. Contra loca satis multa

¹ Vide Kusteri *Indicem* III. *Locorum Investigatorum*.

² Interdum, sed rarissime, duas ejusdem scriptoris vitas invenies; ut in *Δημόδους*, *Δημοσθένους*, *Διογένης*, *Αἰσχίνης* (ὁ ῥήτωρ). *Ἱππερίδης*. Addendus videtur *Ἀντιφάνης*, collata Eudocia, p. 61. Oratorum vitas habere potuit e lexico rhetorico, diverso ab Harpocrate, quod passim expilavit. Vide *Valekenarium* ad Theocrit. p. 297. B.

³ Vide Suidam in *Ἀναγὰλλης*, *Ἀναξαγόρας*, *Αἰσχίνης* ὁ τ. Α. *Ἐπίκουρος*, *Λίσιππος*, *Ἡράκλειτος*, *Τιμαῖος*, *Ἐμπεδοκλής*, *Ἐρμυγένης*, et alibi sæpe.

⁴ Vide *Ἀλεξίνος*, *Ἀρχύτας* (musicum), *Ἀνάξαρχος*, *Βίων*—*Βίων* (alterum), *Διόδωρος*, *Διογένης* ὁ Ἀπολλωνιάτης, *Θεόδωρος* (alterum), *Ἱππασος*, *Κράτης*, *Κράντιος*, *Λεύκιππος*, *Μενέδημος*. (Excerpta, nulla vita. *Ἀρκεσίλαος*, *Μέλισσος*, *Ξενοφάνης*.)

⁵ *Αἰσχίνης*, *Ἀντισθένης*, sed eadem fere habet ex Juliano) *Ἀρχύτας* (philos.), *Δημόκριτος*, *Εὐκλείδης*, *Ἐπίκουρος*, *Ἐμπεδοκλής*. (vide Hesych. Miles. p. 16. *Ἀριστωνος*, &c.) *Ζήνιον* Kit. *Ζήνων* *Ἐλεατ.* *Θεόδωρος* ὁ ἄδ. *Στάσιων*. *Χρυσίππος*. [N. B. Stellula indicat vitam contractam videri e Diogene Laertio.]

apud Excerptorem, non e Laertio, sed e Suidæ Biographo provenire ; tum ubi is Laertium contraxit¹, tum ubi aliunde profecit².

Aut igitur Suidæ Biographica ex vero et antiquo Hesychio Milesio desumta sunt, aut auctorem mentitur hodiernus Hesychius. Atque ob perpetuum mangonium quod in librorum titulis exercent compilatores Byzantini, prudentis critici esset dubitare, nisi litem dirimeret ipse Suidas. Quis enim jam non videt, lexicographi locum quem principio dedi sanissimum esse, et ibi servata esse ipsa Biographi verba, fatentis se nobis exhibere Hesychii Milesii *Πίνακα* sive *Ὀνοματολόγον*, in compendium redactum. Ita enim solet Suidas; auctorum suorum verbis adhærens, sensûs unice securus. In his ipsis Vitis, eadem chorda oberrare monuit Kusterus ad V. *Φιλήμων*. adde *Διόδωρος* x. α. κ. T. 1. p. 594. *Ἐπίνικος*, p. 822. *Φιλιππίδης* A. κ. T. III. p. 601.

Non autem ita intelligi velim, ut nihil omnino Hesychianis addiderit Biographus; ipsius certe Hesychii vitam inseruit, et forsán scriptoris unius et alterius qui post Hesychium vixerunt. Imo ex iis quæ de Ecclesiasticis doctoribus subdit, suspicor eum id potissimum curasse, ut ecclesiasticos scriptores profanis conjungeret.³

¹ Ἀριστοτέλης (vita integrior apud Menagium a Kustero laudatum.) Κλεάνθης. Ξενοκράτης. Φαίδων. Πλάτων. (Δημήτριος Φ. Ἀρίστιππος. Θεόφραστος, et Πύρρων e Diogene fluxerunt, sed forsán ipsum Diogenem, non Biographum, adiit Excerptor.)

Ceterum notandum est interdum ipso Diogene pleniorẽ esse Suidam. Vide Θεόφραστος. Πλάτων. (In Ἀριστοτέλης. Δημήτριος. Εὐκλείδης, plenius traditur philosophorum successio). Sed quum certum sit, Laertii codices interdum esse mutilos (vide VV. DD. ad ix. init. (Heraclit.) vii. 21. (Zenon.) i. 109. (Epimenid.) pene suspicor locum in Platonis vita, cap. 2. redintegrandum e Suida et Hesychio Milesio, τῷ πρώτῳ ἔτει τῆς ὀγδόης καὶ ἑκατοστῆς Ὀλυμπιάδος, βιούς ἔτος ἐν πρὸς τοῖς ὀγδοήκοντα, [οὔτε γάμον τινὰ οὐδ' ὀμιλίαν καθάπαξ σώματος εἰς πείραν δεξαμένος.] In Theophrasto (v. 40.) vide an supplendum, [καὶ κατὰ πόνον ὑπὸ τοῦ ἀεὶ γράφειν γενόμενος] ἐτελεύτα δὴ γηραιὸς, βιούς ἔτη πέντε καὶ ὀγδοήκοντα, σπειδύπερ [διὰ μαθητοῦ γάμου] ὀλίγον ἀνῆκε τῶν πόνων.

Contra ex Diogene iii. 6. emendandus Suidas in Πλάτων T. III. p. 124. ἐφιλοσόφησε παρὰ Σωκράτει, ἔχων [vel γεγονώς] ἔτη κ'. Vulgo παρὰ Σ. ἐπὶ ε'. κ'.

² Vide Δημήτριος. Ἰζών. et Φερεκύδης. Nescio an e Diogene sumserit Ἐπιμενίδης. Καρνεάδης.

Non autem necesse est ut statuamus, Biographum totum descripsisse Suidam; ut nec totum Photium descripsit. Suspicio eum catalogos operum sæpe truncasse vel omisisse. Vide Ἀριστοτέλης.

³ Totus fere articulus de Philone Judæo T. III. p. 613. sumtus est ex Græca versione Hieronymi de Scriptoribus Ecclesiasticis, ut partim monet Kusterus. (Confer Hesych. Mil. p. 40.)

ADVERSARIA LITERARIA.

No. II.

THE piety of our ancestors induced them, with a laudable zeal, to give every thing a religious cast. Hence, the parodies of Virgil, Ovid, Horace, Martial, &c. Among these we shall quote a specimen by Hoppius, who, in the year 1568, published at Brunswick, all the odes of Horace, transformed into Christian hymns.

L. III. Ode 25. In Bacchum :

Quo me, Bacche, rapis tui
Plenum ! quæ nemora, ant quos agor in specus,
Velox mente nova ! quibus
Antris egregii Cæsaris audiar,
Æternum meditans decus
Stellis inserere et concilio Jovis !

Ad Christum.

Quo me, Christe, feram mali
Plenum ! quæ nemora, ant quos fugiam in specus,
Pressus mole gravi ! quibus
Antris ob maculam criminis occular,
Æternam meditans facem
Infernam effugere et supplicium Stygis !

The elegant Werenfelsius has in the same manner adapted some of Martial's epigrams to religious subjects : thus, Martial, v. 43. :

Extra fortunam est quidquid donatur amicis ;
Quas dederis, solas semper habebis opes.

Donatur Christo quidquid donatur egenis :
Quasque illi dederis, semper habebis opes.

ALLITERATION.—We do not include, under this title, those affected combinations, of which we have instances in the ancients and moderns ; such as that of Ennius :

O Tite, tute, Tati, tibi tanta, Tyranne, tulisti.

Or that ludicrous poem called, *Pugna Porcorum* ; of which every word begins with *P* ; or those lines on Cardinal Wolsey :

Begot by butchers, but by bishops bred,
How high his honor holds his haughty head !

We understand those fortuitous or expressive recurrences of the same letter, of which the Roman and Greek writers have many striking examples : thus Virgil :

Sæva sedens super arma.

Casus Cassandra canebat.
 Longe sale saxa sonabant.
 Magno misceri murmure pontum
 Et sola in sicca secum spatiat^{ur} arena.

Thus Cicero :

Effugit, evasit, erupit.
 Penetrat in animos, eosque fingit, format, flectit.

And Horace :

Infans namque pudor prohibebat plura profari.

In Greek : without dwelling on that description of Apollodorus, the Athenian painter; *Μωμήσεται τις μάλλον ἢ μιμήσεται*, which ought to be considered as a Paronomasia, we may mention those of Homer :

*Ἐν πεδίῳ πεπόλιτο, πόλις μηρόπων ἀνθρώπων.
 Μηδὲ γέροντα κάκον κεκακώμενον.*

A line in the *Medea* of Euripides has often been quoted as an instance of the recurrence of the same letter.

Ἔσωσά σ', ὡς ἴσασιν Ἑλλήνων ὅσοι.

To that may be added, from the *Iphigenia in Tauris* :

Τὸ σῶμα σώσας, τοὺς λόγους σώσεις ἐμοί.

In the *Cedipus Tyrannus* of Sophocles, we find,

Ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας.

But the greatest repetition of the same letter is in a line of the same play :

Ὅσ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις.

In the *Nanine* of Voltaire the following verse was found :

Non, il n'est rien que Nanine n'honore.

The player, who repeated it, sounded every *n* so fully, that a general disapprobation was expressed by the audience. The Poet, therefore, altered the line thus :

Non, il n'est rien que sa vertu n'honore.

ENCLITICS are, by the best Latin writers, joined to the first word of a clause, unless the first word should be a monosyllabic preposition ; as—

Sub pedibusque videt nubes et sidera Daphnis. *Virg.*

Some few instances, however, may be found, in which this rule has not been observed. Thus in Ovid :

Ab semel in nostras quoniam nova puppis arenas
 Venerat, audaces attuleratque viros. *Medea Jasoni.*

Protinus exsiliunt, animum clamore fatentes,
 Virginibus cupidas injiciuntque manus. Fast.

In Tibullus :

Nec fore credebat Romam, cum mœstus ab alto
 Ilion, arduentes respiceretque Deos. L. II. El. v. 21.

Nondum cœruleas pinus contemserat undas,
 Effusum ventis præbueretque sinum. L. I. El. iii. 37.

Fictilia antiquus primum sibi fecit agrestis
 Pocula, de facili composuitque luto. L. I. El. i. 39.

In Propertius :

Quid faciam? obductis commitam mene tenebris?
 L. III. El. xvi. 5.

In Plautus: Rogato servus veneritne ad eum tuus.
 Pænul. A. I. Se. I. 53.

Qui illum Dî omnes perduint, qui primus commentus est
 Concionem, hac reque homines occupatos occupat!
 Menæchmi. A. III. S. I. 6.

A MS. in this passage reads *qui*. In Horace, we find one solitary instance :

Flebili sponsæ juvenem te raptum.¹

It would be difficult to find a similar licence in Virgil. Heyne departs from his usual accuracy of taste, when he points the following passages :

Credunt se vidisse Iovem, cum sæpe nigrantem
 Ægida concuteret, dextra nimbosque cieret.
 Æneid, VIII. 353.

"Mutavi," says he, "interpretationem, quam miror nemini moram fecisse. Quis, quæso, clipeum, si ægis pro clipeo est, *dextra* vibret?" The critic should recollect that *dextra*, in poetry, is frequently used for *manus*.

Tibullus, L. I. El. v. v. 28.

Ille Deo sciet agricolæ pro vitibus uvam,
 Pro segete spicas, pro grege ferre dapem.

Pro quoque fructus genere ejusdem generis fructum ponit; quidni ergo foetum gregis pro grege? Levi mutatione lego *capram*. Si per *agricolam deum* intelligas Faunum, huic capram mactari solitam docet Ovid Fast. ii. 361. hædum Horat. L. I. Od. iv. v. 11.

J. H. H.

¹ The reading of another passage in this poet will be easily determined by the position of the Enclitic. Some editions read urgent impavidi te Salaminus Tencerque et Sthenelus. This would imply that Teucer and Sthenelus were both Salaminians. Horace could not make such a mistake: he therefore wrote te Salaminus Teucer, te Sthenelus.

Virgil. Æneid. I. 539.

Punica regna vides, Tyrios, et Agenoris urbem,
Sed fines Libyci, genus intractabile bello.

Nonnulli codices habent *sed finis Libye*; Bigotianus, *sunt fines Libyci*. Trappe legit *sed fines Libycos*. Burmanni, pro vulgata stantis, explicatio satis est tolerabilis; subintelligi nempe *sunt*, et voculam *sed* inservire ut urbem distinguat a regione, in qua Tyrii posuerant coloniam, regionem autem, nota figura, pro ipsis incolis poni. Nescio tamen an non simplicius scripserit Virgilius:

Punica regna vides, Tyrios, et Agenoris urbem;
ADFINES Libyci, genus intractabile ferro. J. H. H.

It has appeared to me a singular circumstance that in the earlier and more modern editions of the present authorised version of the Scriptures, there should be found such a difference of rendering of Job iv. 6. In the earlier edition, the passage is, "Is not this thy fear, thy confidence, *the uprightness of thy ways, and thy hope?*" In modern editions, the latter part of the text stands thus: "*thy hope, and the uprightness of thy ways.*" The question is not, which of the renderings is best, or most agreeable to the original, but how it has happened that there should be such a difference: when, and by what authority was it made? If one alteration may be allowed in the *authorised* version, why not more? An answer to these questions from any of your learned correspondents would be acceptable.

GALFRIDIUS.

Among many curious matters contained in the works of the ingenious Sir Thomas Brown, the author of *Pseudoxia Epidemica*, or Enquiries into very many Received Tenents, and commonly Presumed Truths," and other works, I have met with the following sentence: "Some finde Hebrew, Arabic, Greek, and Latine, characters in plants. In a common one among us we seem to reade *Aiaia, Fiviu, Lilil.*" Garden of Cyrus, p. 57. edit. 1658, 4to,

If any of your learned readers will have the goodness to inform us to what plant the ingenious Doctor refers, and what characters may be read upon it, as expressed in the above italics, it will confer an obligation on the proposer of this query, and may be acceptable to other readers.

*Dic quibus in terris inscripti nomina rerum
Nascantur flores.* GALFRIDIUS.

Excusatio ad G. STEVENS, quod non ad vicum Hamstead cum eo invitatus ambulaverim.

O Georgi, lux alma tui, spes optima secli,
'Tecumne possim currere?

Rura suburbano degens, interque columnas
 Ignava frangis tempora :
 Inter agros, montisque sororia culmina, vatum
 Lætos perambulas choros.
 Ocior es rheda volitante, equitemque pedester
 Gressu citato præteris ;
 Ad decus et famam properes cum passibus æquis,
 Tecumque possim currere. S. W.

IMOGENA.

Decepti ut novit crudelia jussa mariti,
 His quæta est sortem casta Imogena modis :
 " Sic nostrum, conjux malefide, rependis amorem ?"
 Quem toto absentem pectore mœsta sequor ;
 Præ quo tot quondam spes irrita cessit amantùm,
 Et monita ipsius nil valere patris.
 Dissimulas mutatum animum : nunc fingis iniquus,
 Quam tu læsisti, me temerasse fidem.
 Quin pœnam exposcis ; quin et tibi pectora sæva
 Placari nequeunt jam nisi morte mea.
 Nec mortem trepida aversor : mortem illa recuset,
 Quæ vere admissum sit luitura scelus.
 Me mea solatur virtus ; nil tristius ipse
 Noveris, insontis quam meminisse mei.

The following tribute paid by Madame de Staël to the English Universities, demands a place in an English Classical Journal.

" Les Universités Anglaises ont singulièrement contribué à répandre parmi les Anglais cette connaissance des langues et de la littérature ancienne, qui donne aux orateurs et aux hommes d'état en Angleterre une instruction si libérale et si brillante. Il est du bon goût de savoir autre chose que les affaires, quand on les sait bien : et d'ailleurs l'éloquence des nations libres se rattache à l'histoire des Grecs et des Romains, comme à celle d'anciens compatriotes."

In French derivation, the Latin *o* is frequently changed into *u* or *ui* :—*Cuit*, anciently *cuict*, from *coctus*.—*Hui*, abbreviated from *hodie*.—*Huile*, from *oleum*.—*Huis*, anc. abbrev. from *ostium*.—*Huit*, anc. *huict*, from *octo*.—*Huitre*, anc. *huistre*, from *Ostrea*.—*Hume*, anc. from *homo*.—*Muid*, from *modius*.—*Nuire*, from *nocere*.—*Nuit*, anc. *nuict*, from *nocte*.—*Puis*, from *possum*.—*Tuis*, anc. from *totus*. &c.

Regnard, a French poet of the seventeenth century, travelled over

¹ See Class. Journ. No. XVI. p. 385.

a great part of the world. Arrived on the shore of the Icy Sea, he engraved these lines on a rock :

Gallia nos genuit, vidit nos Africa, Gangem
Hausimus ; Europamque oculis lustravimus omnem :
Casibus et variis acti terraque marique,
Hic tandem stetimus, nobis ubi defuit orbis.

“ The French have not, in the set speeches of their theatrical heroes, succeeded in *évitant les longueurs*.” This expression is English, in *avoiding tediousness*. A writer intimately acquainted with the French language would have said in *éviter les longueurs*.

The author of this observation admires the principles and the style of the publication, which contains this passage, and offers it as a friendly suggestion.

Epitaph on Henry IV. of France, by PASSERAT.

Heroem luget Pietas, Mars fulmen, Apollo
Præsidium, regem Gallia, Terra decus.

Marshall Villars was named Hector ; hence the following line under his picture :

Hic novus Hector adest, contra quem nullus Achilles.

In GROTIUM.

Hic situs est toto fama notissimus orbe,
Grotius, ingenio clarus et eloquio.
Exuvix illustres parva conduntur in urna,
Ingenii lumen condere nil poterit.

The following Inscription, which was thrown into the grave of Annibal Caracci, gives a just idea of the transcendant genius of that great artist :

Quod poteras hominum vivos effingere vultus,
Annibal, heu ! cito mors invida te rapuit.
Finxisses utinam te, mors decepta sepulcro
Crederet effigiem, vivus et ipse fores.

Ad SOMNUM.

Somme, curarum requies, veneno
Efficax dulci reparare vires,
Quas dies sensim minuit, laborum
Anxia nutrix.

Cur meo, cur, ah ! procul e cubili
Avolas versis, fugitive, pennis,

Integras damnans vigilare moestum,
Te sine, noctes?

Luna ter, cœlo revoluta, clarum
Extulit cornu, tua dum per umbras
Dona nequicquam videt inquietis
Poscere votis.

En tibi presso silet ore lucis
Nuncius, strati silueré venti,
Ipse fons dormit, placide refusus
Margine lymphis.

Si venis tum me referente grates,
Audies vitæ pater atque custos,
Pallida nec jam metuas vocari
Mortis imago.

LIVY and HORACE.

Χάρις βασιῶσιν ὁπαδῆϊ.

There is so strong a resemblance between certain passages in Pacuvius Calavius's speech to his son on the subject of his dispatching Hannibal, (Liv. Hist. Lib. xxiii.) and the opening of the fifth Epode of Horace, that there seems to be little doubt that he that wrote first saw the production of the other. As this similarity appears to have escaped the notice of all the commentators, at least all whom I have had it in my power to consult, it may be worth the while to draw the comparison at full length; which I shall do by first quoting the beginning of the Epode, and then so much of the speech as shall be necessary; taking care to distinguish by the Italic character such parts in it as are to the purpose.

HOR. *Epod. V.*

At O! deorum quicquid in cœlo regit
Terras et humanum genus!
Quid iste fert tumultus? et quid omnium
Vultus in unum me truces?
Per liberos te - - - - -

Oratio Pacuvii Calavii filium a facinore dehortantis.

Per ego te, fili, quæcunque jura liberos jungunt parentibus, precor quæsoque, ne ante oculos patris facere et pati omnia infanda velis. Paucae horæ sunt, intrâ quas jurantes per quicquid Deorum est, dextræ dextrâs jungentes, fidem obstrinximus, ut sacratas fide manus, digressi à colloquio extemplò in eum armaremus? Surgis ab hospitali mensâ, ad quam tertius Campanorum adhibitus ab Hannibale es, ut eam ipsam mensam cruentares hospitis sanguine? Hannibalem pater filio meo potui placare, filium Hannibali non

possum? Sed sit nihil sancti, non fides, non religio, non pietas : audeantur infanda, si non perniciem nobis cum scelere afferunt. Unus aggressurus es Hannibalem? *quid illa turba tot liberorum servorumque? quid in unum intenti omnium oculi?* quid tot dextræ? torpescentne in amentia illa?

It is needless to observe that in some parts the resemblance consists in like combinations of words, rather than in their being similarly applied. The expression *quicquid Deorum* tends strongly to do away the old reading of *quisquis Deorum*, in the ode; which, notwithstanding, is supported by the authority of several MSS. and early impressions. After all, there is one process of reasoning, which I am aware of, by which it might be made to appear that the imitation was casual. AMPHIBOLOGUS.

The beautiful and accomplished Henrietta de Coligny was painted sitting on a car moving on the clouds. The following inscription was placed under the picture:

Quæ Dea sublimi rapitur per inania cultu?
 An Juno? an Pallas? num Venus ipsa venit?
 Si genus inspicias, Juno; si scripta, Minerva;
 Si spectes oculos, Mater amoris erit.

Lord Shaftesbury, it is said, assisted Locke in his treatise on Toleration. The proof is, that after the death of the former, the outline of that work was found in his handwriting.

—palmaque nobilis

Terrarum dominos evehit ad Deos. HOR. l. I. o. 1.

Hiant constructioni medetur Bentleius: palmaque nobilis terrarum dominos *evehere* ad Deos. Eleganter Græce. An Latine? Corrupta lectio sic restituenda videtur: palmaque nobilis, terrarum dominos *quæ vehit* ad Deos. In codice MS. fuerit: Q *vehit*; unde exsculptum *evehit*. —D.

Effinxit quondam, blandum meditata laborem,
 Basia lascivâ Cypria Diva manu.
 Ambrosiæ succos occultâ temperat arte,
 Fragransque infuso nectare tingit opus.
 Sufficit et partem mellis, quod subdolos olim
 Non impune favis surripuisset amor.
 Decussos violæ foliis admiscet odores,
 Et spolia æstivis plurima rapta rosis.
 Addit et illecebras, et mille et mille lepores,
 Et quot Acidalius gaudia cestus habet.
 Ex his composuit Dea basia; et omnia libans
 Invenias nitidæ sparsa per ora Chloes.

The Poet Pellegrin with some difficulty obtained a livelihood from his clerical and his poetical exertions. In the morning he said mass to obtain a dinner : in the afternoon he wrote for the stage to earn his supper—Hence the following neat character of him :

Le matin catholique, et le soir idolâtre,
Il dîna de l'autel, et soupa du théâtre.

In looking over Klinius's Subterranean Travels, which present occasionally curious analogies with those of our own Gulliver, I could not help being struck with two or three passages, which the *magnus mirandusque exul* of Elba would, perhaps, read with interest.

"*A Clementiâ et popularitate ad severitatem delabitur. Tandem, cum animadverteret rempublicam stare nequire nisi sub moderatore illustri prosapia orto, et cujus natales populo venerationem imprimere solent, seipsum sponte abdicans, insignia principatus transtulit in principem, cui jure nativitatis debebantur. Ita cum antiquâ domo regnatrice pax rediit; et procellæ istæ, quibus diu vexata fuerat respublica, detumuerunt.*" p. 84. ed. 1741.

In another part of the volume, a tyrannical chieftain says, "Requiescere non possem, antequam optimum principem è medio sustulissem. Hinc in carcerem conjectus, a judicibus quorum maximam partem corruperam, capite damnatus fuit. Executio tamen clam in custodiâ, ne turbis ansam daret, facta est."

Who is not reminded of the Duc d' Enghien, and the Bois de Vincennes ?

I omit commenting upon the smaller passages. "*Cura imperii, me absente, commissa fuit imperatrici, jam uterum ferenti;*" p. 331. and the principem (filium sc.) *successorem mihi designare gestiens, comitia indixi, Quamitas unâ cum devictarum gentium præcipuis ad solennem pueri inaugurationem invitans.*" p. 350. prototypifying the Dutch, Rhenish, and Italian deputations ; with his reflections on his fall :—" *Vix exemplum tanti casûs occurrit, nisi fortè in Nabuchodonosore qui è maximo terræ monarchâ in feram sylvis inerrantem transformatus fuit. Eadem ego fortunæ ludibria expertus sum : extorquentur mihi paucis horæ momentis duo magna imperia cum viginti ferè Regnis, quorum solæ umbræ ac vanæ imagines supererant—comites me nuper tenebant gloria, spes, salus, victoria ; jam verò cura, miseriæ, ægritudo, lacrymæ, lamentatio. Denique quasi solstitialis herba paulisper fui : repenti exorsus sum, repenti occidi.* I cannot, it seems, go on with the *Dolor, indignatio, sollicitudo, ira, desperatio tot in animo fluctus ciebant, ut modo*

——crudum per costas exigere ensem, &c.

F. R. S.

Syllabus of Horace's Metres.

In the greatest part of the different editions which Horace has undergone, we are presented with a filthy ode on a filthy subject, written, it should seem, by some ancient scholar for the purpose of representing at a glance every distinct metre which that poet has used. I know not whether to abominate the author's taste more, for his predilection for the subject, or his choice of the method of answering the end. Of the ode, as a composition, the less is said the better. Suffice it to say, that this *Writer-in-all-kinds-of-verse* and Dr. Bentley appear, so far as this matter is concerned, to have acquitted themselves very differently indeed. In the one, the method of answering the intended purpose is as unmeaning and irrational, as in the other it is sensible and proper. The instances in point given by Bentley are (with the exception of one) taken from Archilochus, Alcæus and Sappho,—the very authors and contrivers of the metres after which Horace's Odes are respectively modelled. I subjoin the list.

METRA HORATIANA
ARCHILOCHI, ALCÆI et SAPPHUS
Versibus expressa.

Πότνια θυμόν. Sapp.

Ἀχρυμένη σκυτάλη. Arch.

Νῦν δ' ἀβροῶς ἐρόεσσαν. Alc.

Οἴνου δ' ἐξέπιον κᾶδον. Alc.

Φαινόμενον κακὸν οἰκᾶδ' ἄγεσθαι. Arch.

Ἔσπερε πάντα φέρων, ὅσα φαίνολις ἐσκέδασ' αὐῶς. Sapp.

Ἐκ με λάσας ἀλγέων. Alc.

Τίς σᾶς παρήειρε φρένας; Arch.

Λαῖφος δὲ πᾶν ἄδηλον ἤδη. Alc.

Χαίροισα νύμφα, χαιρέτω δ' ὁ γάμβρος. Sapp.

Τῷδ' ἄρ' ἀλώπηξ κερδαλὴ συνήντετο. Arch.

Ἄνδρες γὰρ πόλιος πύργος ἀρήϊος. Alc.

Ποικιλόφρον ἄθᾶνατ' Ἀφροδίτα. Sapp.

Τὸ μὲν γὰρ ἔνθεν κῦμα κυλίνδεται. Alc.

Ναῖ φορήμεθα συν μελαίνα. Alc.

Μηδὲν ἄλλο φυτεύσης πρότερον δένδρεον ἀμπέλω. Alc.

Οὐκ ἔτος ᾧ γυναῖκες. Aristop.

Δεῦτε νῦν ἀβραὶ Χάριτες καλλίκομοί τε Μοῖσαι. Sapp.

¹ I do not recollect the occurrence of these words in Aristophanes. Probably Dr. Bentley placed them together so as to answer the purpose required, having in his eye Ecclesiast. 245. Οὐκ ἔτος ἄρ', ᾧ μὲν, ἦστα δεινὴ καὶ σοφὴ· καὶ σε στρατηγὸν αἱ γυναῖκες αὐτάθην αἰρούμεθ'. If so, the accentuation of ἔτος must be changed. It is evident that he has taken a liberty, something like this, with the last quotation but one; as the one following is merely the same transposed.

Ἐμὲ δαίλαν, ἔμὲ πασαῖν κακατάτων [πεδέχοισαν]. Alc.

Τοῖος γὰρ φιλόητος ἔσῃς ὑπὸ καρδίην ἐλυσθής. Arch.

Ἀλλά μ' ὁ λυσιμελής, ὡς ταῖς, δαμνεται πόθος. Arch.

ὦ ταῖς δαμνεται πόθος ἀλλά μ' ὁ λυσιμελής.

V. L.

On the Metre of HORACE, Book iii. Ode 12.

I once ventured to propose, as having something new in it at least, a metrical arrangement of an Ode of Horace, the twelfth of the third book. This was to consider the whole ode as made up of four stanzas, drawn up after this form :

Miserarum est, nec amori dare ludum,
Neque dulci mala vino lavere ; aut ex-
animari metuentes patruæ ver-
bera linguæ.

I had, at the time, some doubts on the subject, and soon became persuaded that this method of appointing the metre could not stand. The break at the close of no less than three out of four of the third lines in each stanza was, by itself, sufficient to condemn it. What, at first sight, gave a semblance of reasonableness to the form in which I drew the ode up, was the circumstance of my being deceived (but in company with many others) as to the quantity of the final E in the word *Bellerophonte*. I had taught myself to understand that the Greek Βελλεροφόντης, when Latinized, became *Bellerophon*,—always. This, however, Bentley shows not to have been the case ; although it were to be wished that the testimony of authority more respectable and decisive could have been appealed to in the present case. The writers cited by him are Seneca (the philosopher) and the fabulist Hyginus. Both these have the form *Bellerophontes*. Proceeding to determine the quantity of the questionable syllable, “ Jam autem (says he) notissimum est Græca ejusmodi nomina ablativos E longo sæpe producere ; ut Juvenalis xiii. 98. *si non eget Anticyrâ nec Archigene : quid enim.*” The arrangement, as it stands in Gesner, is evidently wrong ; as appears from the following passage quoted by Dr. Bentley from Hephæstion : Ἀπειρος μὲν ὧν τις φήσειεν ἂν αὐτὸ ἐξ ὁμοίων εἶναι, ἐξ Ἰωνικῆς ἀπ’ ἐλάσσονος συζυγίας καταμετρούμενον ἡμεῖς δὲ, ἐπεὶ ΚΑΤΑ ΔΕΚΑ ὁρώμεν αὐτὸ συζυγίας γεγραμμένον, κατὰ σχέσιν αὐτὸ γεγράφθαι φαμέν. Your readers may measure out the three remaining stanzas of which the ode is composed, and in the exact arrangement as prescribed by Dr. Bentley, by taking the first as a pattern, which I here give from the face of Bentley’s edition.

Miserarum est, nec amori dare ludum, neque dulci
Mala vino lavere ; aut exanimari metuentes
Patruæ verbera linguæ.

It were to be wished, Mr. Editor, that, on a future occasion, you would favor your readers with a reprint of all that Bentley has said on the subject. It may be considered as a separate dissertation; as it furnishes us with a view of every thing that is known of this species of metre.—Any person, possessed of ability and leisure for such an undertaking, would do well to furnish your Journal with a judicious extract of every thing in Bentley's notes on Horace that comes under the denomination of *general matter*.

S. S.

ARISTÆNETUS emendatus, EURIPIDES illustratus; *duco de viro, nubo de muliere*.

Aristænet. Epist. p. 82. edit. Pauw. τοσοῦτον φίλος, ὅσον ἐρᾷ τις ἐναντίον.] Rectus erit senarius, si scripseris; φίλος τοσοῦτον, ὅσον ἐρᾷ τις ἐναντίον. Propertius, *Quantum oculis, animo tam procul ibit amor*. τηλοῦ φίλοι ναίοντες οὐκ εἰσὶν φίλοι. Pro ἐρᾷ legendum ἐρᾷ quis non videt? MERCER.—Sine dubio legendum ἐρᾷ: Versu senario non indigemus. PAUW.—Immo potius lege τόσσον τοι φίλος, ὅσσον ἐρᾷ τις ἐναντίον, ut sit pars hexametri.

Euripid. Phœniss. 227. edit. Porson. Ἰσα δ' ἀγάλμασι χρυσοτεύκτοις.] Confer Hecub. 564. μαστούς τ' ἔδειξε, στέρνα θ', ὡς ἀγάλματος Κάλλιστα. Chæren. Tragic. apud Athenæum. κόμαι δὲ κηροχρῶτες, ὡς ἀγάλματος. Long. Pastoral. p. 50. edit. Moll. καὶ αὐτῷ αἱ τρεῖς ἐφίστανται νύμφαι, μεγάλαι γυναῖκες καὶ καλαὶ, ἡμίγυμνοι καὶ ἀνυπόδετοι, τὰς κόμας λελυμέναι, καὶ τοῖς ἀγάλμασιν ὅμοιαι.

In tironum gratiam citanda sunt duo apud Martialem Epigrammata, e quibus quasi ex intuitu discant verbum *duco* (ubi de nuptiis agitur) de viro, de muliere verò *nubo* propriè usurpari.

Nubere vis Prisco, non miror, Paulla: sapisti.

Ducere te nonvult Priscus; et ille sapit.

Epigr. ix. 6.

Nubere Paulla cupit nobis, ego ducere Paullam

Nolo: anus est; vellem, si magis esset anus.

Epigr. x. 8.

Nubere uxori idem est quod Anglicè dicunt To be a hen-pecked husband; ut patet ex ejusdem auctoris Epigr. viii. 12.

Uxorem quare locupletem ducere nolim,

Quæritis? uxori nubere nolo meæ.

N. A.

*Are they, or are they not—*by PROFESSOR PORSON?

Somewhat more than thirty years ago was printed a volume bearing the following title: "Two Dissertations. 1. On the Grecian Mythology. II. An Examination of Sir Isaac Newton's Objections to the Chronology of the Olympiads. By the late Samuel Musgrave, M. D. F. R. S."—There are some of your readers who will, probably, learn something new, if they will take the trouble to read the five following couplets, which are written in a fair hand on the reverse of the title-page of a copy belonging to the library of Trinity College in Cambridge; nor will they, perhaps, err widely from the mark, if they consider them as the production of the late Professor Porson.

ME Collegio Trinitatis
 Claræ Universitatis
 Hujus Cantabrigiensis,
 Emtum propriis impensis,
 Dono dedit unus Socius,
 Lest Oxonians should reproach us
 With neglecting their good Musgrave,
 Whose sad fate makes all of us grieve.
 N. B. these tracts have great merit,
 And were publish'd by T. Tyrwhitt.—S. S.

Is Suidas's 'Οράτιος Q. Horatius Flaccus?

I take this opportunity of submitting to the consideration of the curious the following passage from Suidas, to be met with under the word 'Οράτιος. 'Οράτιος ὄνομα κύριον. 'Ο δὲ 'Οράτιος λελωβημένος ἦν τὰ σκέλη, 'Υπατείας τε οὐκ ἔτυχεν, οὔτε ἐν πολέμῳ οὔτε ἐν εἰρήνῃ, διὰ τὴν ἀχρηστίαν τῶν ποδῶν.—If this, as there is reason to believe, be spoken of Quintus Horatius Flaccus, it is something odd that so material a circumstance as this should be wholly passed over in silence in all the lives which are usually prefixed to his works.—S. S.

Ancient Arabic Manuscripts.

During the residence of the British embassy at Ispahan, in the autumn of 1811, many of the gentlemen attached to it procured as curiosities, odd leaves and various fragments of the Koran, written in the ancient Arabic character, denominated *Koofi* or *Cufic*. It happened that about this time Captain Lockett,¹ a member of

¹ In a former Number of this Journal, the intended Works of Captain Lockett on *Arabic Grammar* and the *Ruins of Babylon* have been noticed.

the College of Calcutta, arrived at Ispahan, and being employed in collecting Oriental manuscripts, inspected a large parcel of the Cufic writings offered to him for sale, and was fortunate enough to discover among them two large volumes, each containing select chapters of the Koran, finely written on parchment, and blazoned with gold, one volume bearing the signature of *Ali*, the son-in-law of Mohammed, the other of *Hosein*, the son of Ali, both personages venerated in general by the Persians nearly as much as the prophet Mohammed himself. Captain Lockett, reserving for himself the volume ascribed to Ali, with great liberality transferred the MS. written by the hand of Hosein to Sir William Ouseley, then engaged in collecting rare and ancient writings in the Eastern languages.

This precious relic Sir William has brought to England, along with many other volumes and fragments in the Cufic character, which may perhaps be considered as among the finest specimens of old Arabic writing now in European collections. The substance on which they are transcribed evinces a considerable degree of antiquity; for, during the last eight or nine centuries, paper, throughout the East, has almost totally superseded vellum or parchment. Sir William Ouseley's Cufic coins amount to nearly three hundred, among which several of the gold and silver are in the highest state of preservation. He procured besides, in Persia, some most valuable manuscripts in the *Zend* and *Pahlavi*, or ancient dialects of the Fire-worshippers, with medals and gems of their early sovereigns.

P.S.—Whether the Cufic manuscripts of the Koran above mentioned have been actually transcribed by the hand of Ali or of Hosein, or whether those venerable names have been put merely to enhance their value, it is certain that the Mussulmans (at least of India) set an immense value on writings attributed to those celebrated personages; and some years ago, a copy of the Koran, said to be written by Ali or Hosein, (I cannot recollect exactly which) was estimated by many persons in Lucknow at above three thousand pounds of our money. Through what hands it has since passed I am not able to ascertain; but it is said to have been lately in possession of the worthy Mr. Mannesty, formerly the English resident at Bassora.

B. C.

The XVIth Number of the Portuguese Investigator in England, for October, 1812, p. 595, contains a review of "A Narrative of the Campaigns of the Loyal Lusitanian Legion, under Brigadier-General Sir Robert Wilson." The following is a striking passage in that review, concerning the very great affinity of the Portuguese to the Latin language, and a translation of which may not be unacceptable in this place.

"It appears to be a particular discovery¹ of the author, that a great number of Portuguese words are derived from the different dialects of the South of France, because the Royal House of Portugal is of a French origin. The author was ignorant of this sentence of our divine Camoens:²

Vu na lingua, na qual quando imagina,
Com pouca corrupçã crê que he Latina.

He must surely be ignorant that the resemblance of the Portuguese to the Latin is so considerable, that whole periods, speeches, and pages, may be written in Portuguese, and read indifferently either in that language or as Latin.

The following is an example of it in verse, and which evidently proves the very great analogy and resemblance which the two languages bear to each other. It is a hymn to Saint Ursula and the Eleven Thousand Virgins.

Canto tuas palmas, famosos canto triumphos,
Ursula, divinos, martyr, concede favores.
Subjectas, sacra nympha, feros animosa tyrannos.
Tu Phoenix vivendo ardes, ardendo triumphas.
Illustres generosa choros das, Ursula, bellas,
Das rosa bella rosas, fortes das sancta columnas.
Æternos vivas annos, O regia planta!
Devotos cantando hymnos, vos invoco sanctas;
Tam puras nymphas amo; O candida turba,
Per vos innumeros de Christo spero favores.

We shall just cursorily observe, that it would have been much to be wished that our ancestors had been particularly careful, not only in borrowing all the words they wanted from the Latin lan-

¹ The ingenious investigator speaks rather too positively. The Portuguese article in the genitive *do* is no other than the French *du*, or rather the Greek τοῦ, Dor. τῷ, and in Roman characters *tu*. Thus,

Lus. *a molhier do soldado.*
Gal. *la femme du soldat.*
Græ. ἡ γυνὴ τοῦ στρατιώτου.
Dorice. ἡ γυνὴ τῷ στρατιώτῃ.
Rom. Lit. ἡ γυνὴ *tu* στρατιώτου.

The *t* and *d* are well known to have a great resemblance to each other; thus in English those participles which are preceded by either letter, as *wanted*, *ended*, are the *only* ones which do not admit of elision. It is singular, and perhaps unaccountable, that the Greek article should be used in Portuguese, as *o* soffrimento, *a* ἰπόμενα, *a* morte, *o* θάνατος.

² This quotation from Camoens is taken from some lines about Venus, the patroness of the Lusian heroes, not far from the beginning of the first canto, and the literal meaning is as follows. She traces their resemblance to the Romans—"or in the language, when she reflects on which, she thinks, that allowing for a small corruption, it is Latin."

guage, but in giving them also a termination more analogous to that of Latin words, or at least one having a more agreeable sound. Of this sort, for instance, are all our words ending in *am* or *aō*, which are really disgusting to a nice ear, and which, as well as several other terminations, are very difficult to foreigners, who find, and justly too, more sweetness and harmony in Spanish and Italian. We may therefore assume it as an unquestionable principle, that there is none among the living languages which has so great an analogy to the Latin as the Portuguese; and that it would be desirable that the Latin terminations should be preserved as much as possible. Hence we would not hesitate to use *contentos* rather than *contento*; because the former is more Latin, and sounds better. We have not, however, any disinclination to adopt here and there a word from the living languages, when it expresses the thing meant with greater propriety and energy than the term which corresponds to it in Portuguese."

In obitum HENRICI RICHARDS, Coætanei mei, V.C.E.C.R.

Νῦν δὲ μὴ ἀκλειῶς ἄρπυιαι ἀντρείλαντο·
 *Οἷχεται αἴστος, ἄπυστος, ἱμοὶ δ' ὀδύνας τε γόους τε
 Κάλλιπεν· O. A 241.

Care Henrice, negant ultra te vivere Fata,
 Non iterum frueris laude per ora virum.
 Lustra tibi quamvis plusquam duodena Sorores
 Annuerunt, nobis tu cadis ante diem.
 Sed tua laudatur probitas, et candida virtus,
 Pectoribus nostris nec tuus alget honor.
 Nam modo dum licuit magno tibi munere fungi,
 Et summam alterius quam bene ferre vicem!
 Tum tibi et imperio licuit regere Oxonienses,
 Præsidiumque domûs Exoniensis eras,
 Viventi hinc decus, et post mortem fama superstes;
 Hoc est vivere bis posse, semelque mori.
 Jamque, Henrice, vale, plorans Academia luget
 Rectorem, amissum luget et Exonia.
 Sed te cunctarum Oxoniæ capita alta domorum
 Ad tumulum stipant, consequiturque dolor.

S. W.

οὐδέ τι πω ἴδμεν ξυνήϊα κείμενα πολλά. Iliad I. v. 124.

There is, I apprehend, in this line an error, which no editor of Homer seems to have noticed. There can be little doubt that *ξυνήϊα* is a compound word, and that the first part is the preposition *ξύν* or *σύν*. Now it can be shown, from numerous examples, that *ξύν*, neither in its simple nor compound state, is a long syllable, ex-

cept when it forms the first of a foot. In this place it forms the second, and cannot therefore be long. How then are we to scan the line, because in its present situation it is a trochæus, and not a spondæus? Here would have been an excellent opportunity for descending upon the utility of the digamma; but unfortunately its abettors never thought of this passage, otherwise we should have had it inserted, notwithstanding the vile cacophony it would have produced! It appears to me that the true reading must be ξεινήϊα, *hospitalia*. The word ξυνήϊα occurs only in this place and in book 23. l. 809: in both places violating the metre. In the latter there can scarcely be a doubt of ξεινήϊα being the true reading, as the meaning of the passage is thereby rendered obvious, and the metre corrected. A few observations on line 809. b. 23. will, it is hoped, place this in a clear point of view.—Achilles proposed to the Grecian chiefs, that two of them should contend in single combat for a long spear, a shield, and a helmet, the arms of Sarpedon won by Patroclus.

Ὅππότερός κ' ἐφθῇσιν ὀρεξάμενος χροῖα καλὸν,
Ψαύσῃ δ' ἐνδίνων, διὰ τ' ἔντεα, καὶ μέλαν αἷμα,
Τῷ μὲν ἐγὼ δώσω τόδ' ἐφάσσανον ἀργυρόηλον,
Καλὸν, Θρηάκιον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων,
Τεύχεα δ' ἀμφοτέροισι ξυνήϊα ταῦτα φέρεσθων.

Who first shall through his armour reach the skin
Of his antagonist, and shall draw his blood,
Be his this argent-studded Thracian blade,
My spoil from bold Asteropæus won.
These other arms shall be their common meed.

COWPER.

Upon the last line Heyne makes the following remark: “Quomodo arma Sarpedonis supra memorata, 798-9. ἔγχος, ἄσπις, et τρυφάλεια recte inter duo possint dividi, aut communiter haberi, non intelligo.” If we substitute ξεινήϊα for ξυνήϊα, the whole becomes intelligible. “I give to the conqueror this handsome, silver-hilted sword:—the armour of Sarpedon let each take as a present.” Homer does not inform us what part of the armour each was to get; but it must have been divided according to the value of each article. From various passages both in the *Iliad* and *Odyssey*, it appears to have been a very common practice to bestow gifts upon strangers, but particularly upon friends, when mutual visits were paid, in token of remembrance. From the generality of the practice, it may be presumed that the friends of those chiefs, employed in the war against Troy, would not be unmindful of them, but would supply the occasional wants under which they labored, especially as they were obliged, from what we learn both from Homer and Thucydides, to send out detachments, to plunder the neigh-

bouring country for subsistence. Hence we find that Euneus, a friend of Agamemnon and Menelaus, sent to those chiefs a large quantity of wine from Lemnos, b. 7. l. 467. Perhaps also the confederate chiefs were accustomed to make presents to each other of some part of the spoil which they had taken. See b. 9. l. 663. To presents, either of the one description or the other, Achilles seems to allude as being exhausted, and therefore no compensation of this description could be given to Agamemnon in lieu of Chryseis. "We know not," says he, "of any quantity of presents or gifts stored up among the different chiefs: *besides*, the plunder we took from the cities we sacked has been already divided among the army." Whoever has attended to the common use of the particles μέν and δέ by the Greek writers, will easily perceive, particularly after the disjunctive conjunction ἀλλά, that τὰ μέν cannot refer to κείμενα πολλὰ in the preceding line, but indicates some other distinct source, wholly unconnected with that already pointed out.

G. D.

REMARKS

ON A WORK ENTITLED

"Observations on the Topography of the Plain of Troy,"

BY MAJOR JAMES RENNELL, F.R.S. &c. &c. &c.

Proving how that work fails in correcting the maps already published of that country, and tending to show that Bounarbashi is on the site of the Homeric Troy, because it is not the spot where Demetrius, of Skepsis, sought in vain the distinguishing characteristics of that city.

IN recurring once more to the subject of the site of Troy, and the position of its rivers, it may seem necessary to assign the motives which have induced us again to submit to the public such information as we have been enabled to collect, not only from the many arguments which have appeared for and against the Hill of Bounarbashi, as the position of the Pergama, but from the documents which have been furnished to us by an actual survey of the country. We are well aware that an apology is necessary, when the opinion of all Europe, excepting indeed that of a very small party in our own country, has long been established on the subject; and as no one of the sceptics had ever ventured to claim the discovery of any two sources, which uniting, formed a river below a hill, exhibiting the vestiges of an ancient city, but had contented themselves with a simple protest against Bounarbashi without affording us any information which might direct us to the desired spot, it seemed unnecessary to re-iterate the testimonies in

favor of the position first assigned by Le Chevalier and Morritt. At the present moment, however, the circumstances are different; for a publication has appeared from the pen of a gentleman whose skill in geographical inquiries, and whose acuteness in availing himself of every hint which can serve to put him in possession of the characteristic features of a country, are so deservedly celebrated, that his opinion might have shaken the faith of some, who had not leisure to examine into the evidences on each side of the question. We must profess ourselves strenuous supporters of the system, as it is called, of Le Chevalier, till it can be made to appear, upon very good authority, that some other situation is absolutely discovered, better adapted to the position of Troy than the hill of Bounarbashi; some eminence, with vestiges of antiquity, below which a river rises from two heads, one reputed warmer than the other, forming a marsh in a plain, and afterwards uniting with a second stream flowing into the Hellespont. We shall hail the spot with the most enthusiastic veneration, and be the first to welcome the happy traveller, whose good fortune or talents shall have given him so well founded a claim to immortality.

In the mean time, however, it will be sufficient to express our surprise, that after reading with great care the *Observations on the Topography of the Plain of Troy, &c.* by Major James Rennell, F. R. S. &c. &c. &c. and after turning over each leaf, with the certainty that the next would present us with the important documents relating to a newly found Ilium with its ruins, and the sources which supplied its inhabitants, one hotter than the Geyser, and the other colder than the Cydnus, not one single syllable occurs of any such discovery, while we can scarcely console ourselves under this disappointment, by the verification of the existence of the bed of a water-course in a hollow not half a mile in width, which is said to have some water in it after rain, and was known to Professor Carlyle by the name of Shimar. We believe that such water-courses are found in every hollow without exception, and that they usually terminate like the Shimar, when it reaches the plain, in nothing. We wish to be understood, that where we differ from Professor Carlyle, or any other writer, in the course of our inquiries, we have no intention of making any personal attack, and merely confine our observations to his system, or his method of stating his arguments. In order to avoid prolixity as much as possible, and citations from the *Iliad* on a subject on which every thing that can be said, has been said before, with the single exception of the Shimar, we beg to refer our readers to the work in question, as it is our intention to state our reasons for dissenting from the opinions it maintains in the order observed by its author, at the same time professing for him personally that regard which his amiable qualities inspire, and that veneration for his geographical acquirements, which his acknowledged talents command. In venturing, however, to maintain our conviction on this subject, in opposition to the sentiments of a gentleman whom we acknowledge with pleasure to be the first geographer of his day, we do so on what we conceive to be sufficient authority, namely, an actual inspection and careful examination of the country.

Our author seems to have devoted Le Chevalier, for he has left Morritt, without any comment, though certainly a party concerned, to public shame, asserting that his topography is erroneous; and Gell is spared, notwithstanding his unqualified assent to the same system, because he placed Atchekui, as he observed it, in a plain instead of upon the mountain. When, however, we compare the map of Le Chevalier with that of Professor Carlyle, on whose authority and whose map the whole of the present work rests, we cannot but say that the original map, by the former, is infinitely more like the face of the country than that wilfully misrepresented sketch of the professor's, which is too bad to have been made on the spot. We have authority to affirm, that Le Chevalier did use a theodolite in the construction of his map, an advantage which we need not observe was denied to Carlyle's, and though Le Chevalier has committed a fault in advancing his hills into the plain so as to place Atchekui on the range of high land, yet the professor has been guilty of the very same error, and the Kallicolone or Atchekui of this corrector of erroneous topography, is mounted on the self-same ridge, contrary to his own confession, and notorious fact.

In page viii. of the preface, our author expresses his wish to establish the consistency of the story of the poem: we shall reserve our remarks on this head till we come to the conclusion of this memoir, when a short comparison of the results of the two systems of Le Chevalier and our author shall be given, and it will be seen at one view which of them bears the strongest affinity to the scene described by the poet of the *Iliad*.

In page ix. is an avowed declaration of ignorance of the Greek language, from which all the knowledge worth having on the plain of Troy must be derived. We do not insist upon the absolute necessity of it, if the passages bearing upon the subject be literally translated by another person, but as the qualifications for discussion have been touched upon by the author, it is but fair to state, first, that without some knowledge of the language, no one has the least chance of learning even what is universally admitted to be interpolation, while these interpolations are often, if not always, the very passages which bewilder and mislead. In a translation all goes on equally and smoothly, though in the original unusual inflexions and phrases betray the hand of some wanton grammarian. We do not deny that the translation of Cowper may be sufficiently accurate for all the purposes of poetry, it signifies but little in verse whether clouds overspread the moon, or the moon be hidden behind clouds, but in matters of science the difference would often be essential and fatal to the sense. With regard to the qualifications essential to the inquiry, that of having visited the spot is necessarily the first, and we know many who would not hear of the book before us, because the author had never seen the Troad. We are, however, certain that if all the travellers who had ever been in India had written their observations, and placed them in the hands of a geographer for the purpose of constructing a general map, no person could have treated the subject like Major Rennell: but we should prefer a particular description of Snowdon or Skiddaw from a person who

had visited them with the intent of examining their topography only for three hours, to all the dissertations in the world from a person who had not been on the spot. It does indeed require certain qualifications to examine a country, and it is astonishing how few possess the habit and inclination to measure and make observations on the spot. We find, however, that of those who have visited the Troad, the four who have been in the habit and practice of making maps, Kauffer, Mr. Hawkins, Gell, and Major Leake, have all agreed upon Bounarbashi as the site of Troy, not to mention Morritt, who made several geographical sketches. On the other hand we know many persons, of good general abilities, who have gone to Bounarbashi well prepared upon the question, who have seen neither springs, nor Acropolis, nor ruins, nor tumuli, nor Kallicolone, being too careless to search for them. Luckily those who are too idle to look about them, are too idle to write, or we should see the few, who took the pains to look and measure, driven out of the field by the number of those who went and saw nothing. We have read, in like manner, that there are few vestiges of antiquity in Bœotia, whereas we could easily point out the walls and towers of at least ten cities seen from one spot near the Cephissus, so that we apprehend a particular sort of attention to the country is required from those who would lead others aright in topographical researches. Those who examine the least will, however, always succeed, in a great measure, with the public. Who would believe that it should not have been known at Smyrna, where the older city was situated, when the ruins of its walls and towers yet exist in sight of the new, and many persons had inquired for it. Strabo and half an hour's search will always suffice to find it, if the traveller has been in the habit of seeing antiquities and applying the directions of the geographer.

We shall now notice the map of Professor Carlyle more particularly, on which performance the whole of the present work is confessedly reared, though we are ourselves aware that it is to the researches of Dr. Clarke that we are at least as much indebted for the notice of the Shimar or Kallifat water. In the first place, in No. V. we cannot help noticing the springs of the river Bounarbashi, which, lest they should appear to resemble the sources of Scamander, are made to occupy the space of half an hour, that is, one mile and a half, or a full third of the distance from Bounarbashi to the Archipelago. This, as we know them to be less than two hundred yards asunder, would make Bounarbashi six hundred yards from the nearest sea, a theory requiring no comment. The springs occupy also a greater space of ground than the length of the whole hill of Bounarbashi, and we can account in no other manner for such a misrepresentation, than by supposing a wish in the author to suppress the truth. The next error to be noticed, is the marsh, which is made to occupy the whole of the central portion of the plain lying on the left of the Mender; we are not at a loss to discover the motive of such a forgery, as the suppression of this portion of the plain is part of the professor's system, but we must refer our readers to the views in Gell's Topography, No. XXXVI. and many others, where this marsh is shown to be

well cultivated, and often spotted with bushes like the rest of the plain. We can assure our readers that, not to mention the gardens near the sources, there are several ploughed fields of very considerable extent, which must have been known to any one who had visited Bounarbashi, and that there is a road through the middle of this supposed marsh to Yenichehr, crossing the river of Bounarbashi in the way, by a ford and a bridge. What can we say to this corrector of the erroneous topography of Le Chevalier, when we find AtcheKui perched on the very same range of hills in the two maps, though this is acknowledged to be an insulated hill in a plain, and by Major Rennell himself pronounced the most certain of the land marks of the Troad. The professor, who is to rectify all the errors of former topographers, found no plain between AtcheKui and the range of hills of the Pagus Iliensium. His plain extends only to the distance of about twelve minutes from the ford of Mender, so that if we were to trust to his account there is little or no plain at all in this direction. We doubt whether this part of Carlyle's map was not positively copied from that of Le Chevalier, with the difference only that to suit a particular theory, the river Mender, in the professor's map, is suddenly turned up the slope toward Bounarbashi. We can assure our readers that the ford of the river Mender in the road from Bounarbashi to Kalifatli is at least as far distant as that in the road to AtcheKui, and consequently that this wonderful perversion of the river does not take place. M. Le Chevalier did not conceive any particular examination of the country round AtcheKui necessary to establish his main fact; but we have here a corrector of erroneous topography falling into the same error, with the addition of a perverted river, and an imaginary marsh, for the wet ground is in general confined to the immediate banks of the Bounarbashi, while the portion of the plain between that stream and the Mender, is little, if at all, more marshy than the other parts of the country. The professor saw no descent into a plain to the northward of AtcheKui, nor was aware that he had crossed a range of hills afterwards, before he arrived at the bed of the Shimar or Simores. Kauffer and Gell, however, both saw this range, and Major Rennell cannot get rid of it, while we must refer the reader for a proof of its existence to the panoramic view from the Tumulus of Antiochus, which we cite because it is often brought to add its testimony, whether properly or erroneously applied, to the professor's theory. But a reason may be discovered for the entire omission of any hills between AtcheKui and the Shimar on the professor's map. He was well aware that the Kallicolone was on the bank of the Simois, but the Kallicolone is fixed at the conical and insulated hill of AtcheKui, by the common consent of all travellers. Now as AtcheKui is not near the Shimar, but is separated from it; first, by a plain, and then by a range of hills as high as any of those which enclose the plain on the N. E. so it could not stand near the Shimar, nor the Shimar be the Simois, if AtcheKui were Kallicolone. We see here a sufficient reason for the omission of the range, if the object be that of supporting a theory, but we have as yet discovered no traces of that improvement in topography, which

was proposed by the imaginary accuracy and competency of the professor. The next falsification we must take notice of in the map of this "Corrector of erroneous Topography," is the position of the hills, &c. which terminate in his Maltepe, and the point of New Ilium above Koum Kui. The hills end toward the west, in a line drawn between the mouth of the Mender, at Koum Kale and Bounarbashi, that is, they ought to advance to a line traced through the centre of the plain on Carlyle's map. We refer the reader not only to Gell's and Kauffier's maps, which might be erroneous, but to the many views cited by Major Rennell from Gell's *Topography of Troy*, which are too consistent in this respect to be suspected of inaccuracy.

Vide Nos. 36, 37, &c.—We cannot but imagine that we have again discovered the motives which have led to such a distortion of the map of the country. That part of the plain of Troy on the east of the Mender was to be shown to be incomparably greater than the portion between the Mender and Bounarbashi, in order to accommodate it to the city of Troy and the battles of the *Iliad*.

We think the examples before us will be sufficient to convince the public that the corrections of the erroneous *Topography of the Troad*, by Professor Carlyle, are not such as promise to be of any material assistance to the discussion, and that either he has not scrupled to advance any position which served his theory, or was but ill qualified to throw new light on the subject. To circumscribe still more this part of the plain on the east of the Mender, we have an old bed of that river laid down by Kauffier, and admitted by Major Rennell, which must have formerly taken a full mile from its width, and at that period added it to the central portion. One of the great objections to the central plain as the theatre of the war, has been the want of sufficient extent between the Bounarbashi river and the Mender, but with all that can be done to make the courses of the Shimar and Mender suitable to the *Iliad*, the difficulty only increases, for the plain between them is still narrower, as may be seen in No. 2. of the maps, and the Greeks must have crossed not only the Bounarbashi but the Mender and the winter Shimar in their road to Troy: a strange circumstance, when we read nothing in Homer of any thing but the Scamander in the way.

Our author has said little on the subject of Le Chevalier's inaccuracy or want of investigation as to the topography of the hill where Gell places new Ilium. It is, however, in that quarter where the map of Le Chevalier is most deficient, probably because in illustrating Homer only, he thought the general position of the vale of Thymbra was sufficient. We shall now give the account of the Shimar which has been published by Dr. Clarke, whom we believe to have been among the first adherents to the system of Carlyle, if not the original source of it, and we give that gentleman's account of it, because we are certain he is incapable of a misrepresentation. He informs us, that the Kalifat Osmak, (the Shimar of Carlyle), is a small and almost stagnant river, and again he repeats that it can scarcely be said to flow. How such a small and almost stagnant river should be afterwards put in oppo-

sition to that of Bounarbashi, which perpetually sends forth a volume of water, like that at Holywell, we are at a loss to conceive. We nevertheless find in page xxi. of Major Rennell's work, a triumphant eulogium upon Carlyle's discovery of two rivers, where Le Chevalier describes only one. We could promise with safety to any future traveller the honor of discovering at least half a dozen such "small and almost stagnant rivers," which can "scarcely be said to flow," if he will take the trouble to examine the upper part of the plain behind AtcheKui.

We do not think it necessary to recapitulate the descriptions which the poet gives of the principal features of the Trojan landscape; they are sufficiently known; but we shall just hint, for the sake of general geography, in opposition to what is asserted in page 2. of the preliminary observations, that we have observed behind the Asiatic castle of the Dardanelles another plain, through which a rapid river does flow into the Hellespont, and we will further add, that this river is joined by another at a certain distance from the sea, while the point of a high hill between them appears as if it had once been the site of a fortress. We can prove this from good authority, and our own observations on the spot.

In page 2. we are informed that "the fourth river of the plain of Troy," the Bounarbashi, "appears not to have been mentioned by the ancients: this is, if we include Homer, assuming the Simmar as the Simois, before any of the arguments in favor of it are given. We shall be content if Homer mentions it, and we are inclined to believe that the reason why Troy was never found was, that none of those who sought for it ever visited that side of the plain. Demetrius, we know, did not, Strabo did not, and neither of them found Troy. Its sources did not lie in the way from New Ilium to Alexandrian Troas, which passed over a Roman bridge at its conflux with the Mender, and the marshes found on its banks in some places might have prevented any one from tracing the stream. We doubt whether any such sources are found in Greece or Asia Minor, in that part inhabited by Greeks, which have not been honored as deities. Homer says, Scamander had a priest, and consequently an altar. It is certainly astonishing that no mention is made of these sources in later times. We cannot, however, wonder that persons who could not find such fountains as would in any climate have been esteemed sacred, could not find the ruins of a city among the bushes on the hill above them. Nobody has yet ventured to assert positively that the Bounarbashi is not the *amnis navigabilis* of Pliny, but as our author has hinted at it, from ignorance of the real position of Nee, we shall explain the matter hereafter. As to the insinuation that appearances authorise only a belief that the stream once ran into the Mender, the author, who pretends to doubt so notorious a fact, must be wilfully negligent of the knowledge afforded him by documents already printed, for in Gell's *Topography of Troy*, which is usually cited for the facts in the book before us, plates 17, 18, and 19 all show the junction of the rivers in the clearest and most incontrovertible manner, in spite of the mound, which is made to

divert the stream toward the Archipelago. Had Major Rennell consulted those plates, he might have observed in one of them the representation of a long bridge over the remains of the river of Bounar-bashi, and it requires but little genius to discover that, where there is a bridge sixty feet in length, there must have been a river.¹ We are the more particular on this point, as we cannot suffer a fact, illustrated by three views, and to the truth of which we have ourselves borne testimony, to be insinuated away by a person who has not visited the spot, yet will not learn from those who have.

The same circumstance is stated in the following page, in the same treacherous manner.

In page 4, Le Chevalier is again accused of omitting a river and its valley, and filling up the extensive plain with a hilly tract. We have before shown that Carlyle has done the same, if not absolutely copied Le Chevalier's bills, and besides falsifying those he has introduced, has omitted an entire range, in order to place AtcheKui in the valley of the Shimar. Gell is also accused, (page 34) of being ignorant of the valley of Shimar, because he thought the brook so inconsiderable as not to be worth notice, toward its head; but we find this contradicted in the very next-page, where Gell's evidence on the subject is convenient.

We next come to the subject of Demetrius of Scepsis, who has, it seems, been treated with very little ceremony by Le Chevalier and others, who have ventured to hint that he was not, in the first place, always intelligible, a point which Major Rennell seems indeed himself inclined to concede to his antagonists; and in the second, he is accused of bewildering both his readers and himself to such a degree, that after writing thirty books on sixty lines of the Iliad, and spending his whole life in searching for the site of Troy, he left both them and himself only in the same state of ignorance in which he found them.² We are ready to grant what we really believe, that the Shimar is the Simois of Demetrius of Scepsis, New Ilium where Gell places it, and the Pagus Iliensium upon the hills between Ilium and the Kallicolone. It will remain, however, to be seen what hopes there are of finding Troy by pursuing this system of Demetrius, the result of which, to himself upon the spot, was not productive of the smallest satisfaction; for though he was shown the Erineos, in what he calls the Scamandrian plain, which we learn from the poet was positively close to the walls of Troy, he could find neither the site, the walls, the ruins, the

¹ The author might have read that Mr. J. L. Foster saw this stream one foot and a half deep, and fifteen in breadth, running rapidly to the Mender.

² It does not, however, follow, that because Demetrius could not find Troy the ruins did not exist. Strabo found no ruins of Mycenæ, yet Pausanias saw many, and Dr. Chandler, though employed on purpose, and passing in full view of them, and within a five minutes' walk of them, never discovered what many travellers have since visited and acknowledged to be that city and no other.

springs, nor any indication whatever of the city, nor does he even venture to state that he believes Troy to have been on the spot, saying very cautiously, "the village of the Ilieans where ancient Ilium or Troy is supposed to have stood;" yet this supposition was equally applied by the inhabitants of New Ilium to their own city, which was accordingly patronized by the Romans. Thus he was not himself convinced that Troy was at the Pagus, and still less so was Strabo, who follows him; for Strabo says he imagines Troy should be looked for somewhere near the Kallicolone, from which, after all, Bounarbashi is not very far distant. The result, therefore, of all the researches of Demetrius seems to be rather that Troy was not in the quarter examined by him, for he was able to convince neither himself nor Strabo, that he had found any place suited to the city. It is scarcely necessary to add, that a narrow ridge, dividing each of the plains, (the Simoisian and Scamandrian), from the other, as recorded by Demetrius, is sufficient to show, without further comment, that the plains of Demetrius were not the plains of Homer, if indeed any thing further than the entire failure of all his researches was necessary to convince us that he had conducted them from the beginning on an erroneous principle, which then led and yet leads to—nothing. It will be right to notice a remark by Major Rennell, on the account by Demetrius, in note l. p. 28. "Homer no where speaks of a Simoisian plain as distinct from the Scamandrian. It is Demetrius alone who distinguishes the plains." We cannot but repeat what we have just observed, that the Troy of Homer, and not the contradiction of him by Demetrius, is the object of our research.

One of the remarks of Heyne, which is introduced in page 5, by way of a corroboration of the system of Demetrius, is so decidedly of a contrary nature in its effect, that we must take notice of it. Heyne says, "the situation of Troy is assigned by Demetrius to what was in all probability its exact place;" but we find that to be only a vague expression of respect for Demetrius, as Heyne adds, "this author gives rise to a still greater embarrassment in regard to the river Scamander and its sources, which are thrown far back in the mountainous region behind Troy." Heyne therefore saw that the Mender was not the Scamander, which he knew from the poet to have its fountains near the Scæan gate of Troy; for Heyne, who understands Greek, finds nothing of "Adjuncts" to the Scamander. We will just remark, that our author is not content with knowing from the views already published, that there is yet a bridge over the confluent Bounarbashi and Mender, a little in front of New Ilium, of the age of Demetrius, but will search for another supposed confluence where none ever existed, and where the Mender never ran. This, perhaps, has little to do with the question, but we wish for documents founded on observation of the place, before we can consent to any whimsical perversion of the streams of the Troad. We must insist that a bridge of Roman workmanship, and coeval with Demetrius, must have been erected on the road between New Ilium and Alexandrian Troas, in the position called the tomb of Ilus in Gell's map, merely and solely for the purpose of crossing the

confluent Mender and Bounarbashi rivers at once, for it is something out of the direct line. Our author endeavours to establish a conflux of rivers and an ancient course for the Mender nearer to New Ilium in the time of Demetrius, although by so doing he must leave the Roman bridge, of which the well constructed piers yet remain to stride in useless grandeur across a ploughed field, for he has already insinuated away the Bounarbashi, which indeed would not have required so magnificent a work. We can only on this occasion recur to an observation we have before made, that bridges situated in plains are only erected over streams, and consequently that the Mender, in the time of Demetrius, ran where it does at present, at the confluence.

The whole of what is said in page 31, about the Scamander of Demetrius, proves it most certainly to have been the Mender, but as certainly not to have been that of Homer, and, as Mr. Heyne says, only "increases the embarrassment." Whoever follows Demetrius will assuredly not find the Troy of Homer, any more than he himself did.

In page 32, we find Sandys, Pocock, and Lady M. W. Montagu all cited as travellers who agree with the belief of Demetrius, but not one of these even pretends to have found any place which would agree with the Troy of Homer; and it is to be doubted whether the Thymbrius and its vale are not what they took for the Simois. The unpleasant task, of which Major Rennell complains, (page 33), that of repeating the complaint about the inaccuracies of Le Chevalier's map, "which precludes the possibility of judging aright," may be spared for the future, by referring the reader to our former observations, which prove that the corrector of the erroneous Topography of Le Chevalier has copied him, in filling up the plain round AtcheKui with hills, and falsified both the Mender and the hills of New Ilium and Maltepe, infinitely more than Le Chevalier has erred on the contrary; and that, positively and professedly with a view to the establishment of a system. We are convinced that Le Chevalier cares little about the size of the plain near AtcheKui, and would have placed it in his map, had he observed it, for he had no object in omitting it, as it would not have militated in any way against his position of Troy, had it been twenty times larger than the other. We cannot, however, suppose that the corrector of Le Chevalier omitted the whole range of the Pagus Iliensium merely through inadvertency, as he says he rode over the ground in forty minutes, and moreover we have shown the motive of such an omission to be the placing of AtcheKui or Kallicolone, on the banks of the Shimar, or Simois, which the insertion of the existing range of hills completely disproves. As we are now on the subject of the Kallicolone, we will hint that Major Rennell has not quite adhered to matter of fact, and to evidences produced by himself, in the position of his Kallicolone, which, with the same motive as Professor Carlyle, he wishes to approximate to the Shimar. We see why he is discontented with the position of AtcheKui in Gell's map, and wishes to place it further from Bounarbashi, but we must request those who wish for the truth, to take the compasses, and mea-

asuring forty minutes as the distance from Bounarbashi to the Mender, apply the same scale to the measure of twenty-five minutes as the distance from that river to AtcheKui. Whoever does this will find that AtcheKui is placed at twice its real distance from the Mender, as given by Carlyle himself, and with the motive of approximating it to the Shimar.—Vide No. I.

We shall now express our belief that the summer course of the Shimar does not exist in the manner shown in Nos. I. and II. for we think there is a slight swell of the ground proceeding from the hill of New Ilium, in the direction of the junction of the Mender and Bounarbashi, which throws every stream toward the marsh, near the Tumulus, called that of Antiochus. We must be understood to allow that there are the vestiges of the bed of a torrent near Kallifatli, through one of the deepest of which, about seventy yards long, and without water, in the middle of winter, the common road for carts passes, and which we little suspected we should have ever seen preferred to the Buonarbashi by an author who owns that the latter throws up perpetually a quantity of water equal to the spring at Holywell, with the appearance of vehemently boiling, while his Kalifat water was “a stagnant and scarcely flowing river,” in the very season when the rivers of the country most abound in water. As to the name of the Shimar or Simores, and that of Mender, we see little necessity for combatting the opinion that they are the corruptions of the names of Simois or Scamander, given by the inhabitants of New Ilium, and which false application of the names had prevented Demetrius, as well as Strabo, from finding the Troy of Homer; had the names been handed down from the time of Homer, there could have been no difficulty in finding Troy, as at all events, even according to Major Rennell, some “adjunct” to the Scamander must have arisen from two heads very near to the Scæan gate. But the country had been completely depopulated, so that nothing is hinted even about New Ilium till long after the age of Homer. We cannot, however, forget that the name of Mender is applied to three rivers in Asia of the same nature, which bring down earth, and have added to the plains through which they flow. The Mæander is now called the Boiuc Mender or great Mender, and the Cayster is called the Kutchuk or little Mender. Gell has given reasons for calling the confluent streams Mender, as the Bounarbashi was that which produced the greater supply of water during all the months when water is an article of scarcity in the east.

We must deny all that is said, (page 44) about the superior advantages which Demetrius possessed over modern travellers, for the investigation of the site of the Troy of Homer; on the contrary, we conceive the total or at least equal annihilation of New Ilium, the Pagus, and all the prejudices which misled Demetrius, and kept him in the dark, are circumstances considerably in favor of modern travellers, who go with Homer, and not the vanity of the Ilienses, as their guide.

As to the ignorance of Demetrius with respect to the springs and ruins of Bounarbashi, it may be first stated that they lie in no road from New Ilium, for we have said that a bridge points out the road to Alex-

andria and the road to Scepsis was on the other side of the river Mender, and deep in the glen from whence to the Pergama of Le Chevalier, there is a very steep and rocky ascent covered with wood, that no one could have observed the ruins from below, added to which we venture to point out a hill of considerable extent seemingly omitted except in Gell's map, which would conceal all the ground about Bournarbashi, from observation. We refer our readers to certain facts which we have before stated, showing how easily both ancient and modern travellers may have searched in vain for ruins within a very short distance of the spot where they have been afterwards found. The remark in page 45 and the singular discovery of a hill in a view, No. XXXIII. of Gell's Troy, on which to place the Pergama, might have its effect with those who think the two sources might yet be discovered, though Demetrius could not find them in the vicinity of the Pagus, but on examining the view, we find that this hill of the Pagus and Pergama, has been most unmercifully torn from its place among the roots of Ida, some miles behind AtcheKui, and placed in front of it, to serve for a foundation to this windy or aerial Troy. This fact we are able to state from authority, as it is not only plainly to be seen by consulting the view in question, but we have consulted the Draughtsman on the subject, whose unequivocal testimony we think sufficient to show what the support of a system will do. In page 45 the author confesses that Demetrius "does not absolutely venture to place" the site of Troy itself, which shows how his time had been misapplied on the wrong side of the plain.

What is said in pages 45 and 46 about the Kallicolone, has been answered before: it need only be added, that if Strabo says it was 5 stadia from the Simois, (p. 46.) we should rather suspect that Strabo who was not at all satisfied with the account of Demetrius, had taken the Mender for the Simois, for with all the twisting of the valley of the Shimar, AtcheKui can never be brought over the hills even within sight of it, whereas it is on the banks of the Mender.

It is necessary to remark, in opposition and direct contradiction to a note in page 46, that on taking the compasses and measuring five stadia from the river Mender toward AtcheKui, having first replaced AtcheKui in its true position according to the account of Carlyle himself, the base of the Kallicolone will be found to be distant from the Mender exactly the five stadia, assigned by Strabo from the Simois. Some of the views in Gell's Troy from the height above Bounarbashi, show how decidedly the hill of AtcheKui is near the Mender. Is this method of representing facts consistent with a desire to come at truth?

With regard to an assertion in page 47, that Homer chose Kallicolone at first sight for his Gods, because it particularly forces itself on the view from the lower part of the plain, we beg to assert that the fact is contrary, for though it is visible in Gell's view from the tumulus called that of Antiochus, we know by a second reference to the draughtsman, that neither Bounarbashi nor Kallicolone, nor even Kallifatli would have been particularized by an ordinary observer from that spot, and

that it required a great deal of patience in seizing favorable lights, and all the knowledge the author had previously acquired of the upper part of the plain, to make out a faithful geographical sketch of it, without which the view would have become that of any other plain, as is that of Le Chevalier and many others. There can be little doubt that such a view would be taken for a forgery, by any of our flying travellers, who would see no Kallicolone nor Bounarbashi, from the lower part of the plain. Half an hour's visit to the spot, would have convinced Major Rennell that Kallicolone does not force itself on the view from the lower part of the plain.

The next attack on Le Chevalier in page 47, accuses him of assigning to Troy and the Kallicolone different plains. Does a river running through a plain make necessarily two plains? do we call the plain near Miletus the two plains of the Mæander? or that of Ephesus the two plains of the Cayster, because these rivers intersect them?

But this is not at all necessary to the argument, as Homer has not in fact specified in which division of the plain the Kallicolone stood. The first part of the work concludes by a confession that there was a city or a fortress, or both, on the hill of Bounarbashi, but that Demetrius must have known it, and have been familiar with the springs. If so, we must ask, why neither he who enquired so much, nor Strabo who wrote a work on Geography, should not have favored us with some account of its site or name, for we maintain that whatever be its appellation, there are the vestiges of a large city, and its Acropolis, with the only fine perennial sources in the plain, forming altogether two heads and uniting in one river, flowing naturally into the Hellespont. We have before noticed how many intelligent people we have personally known, who have visited Bounarbashi yet seen nothing, and we have instanced many other places, where though there are great ruins, travellers have often been equally unfortunate; but with regard to Demetrius, it is evident that he only looked on the other side of the plain, being totally misled by the claims of the inhabitants of New Ilium and the Pagus.

We now have to notice the second section of this work, which begins with what is set forth as a novelty, and a discovery, which would seem overwhelming to any one who was not well acquainted with the subject, namely the proof that those called the hot and cold springs of Bounarbashi are really of the same temperature. We should be glad to know whence all this proof is obtained, if not from the works already published on the subject, and how this triumphant proof takes place except from the candid avowal of former travellers, all of whom are agreed upon the subject. Our author begins by making a statement of the topographical facts mentioned by Homer, telling us by way of getting rid of the two heads of the Scamander, that Homer avoids topographical details, as beneath the dignity of his poem. He has, indeed, followed this imaginary rule of the poet, for he has cautiously avoided the sources, in the list of marks by which the Homeric Troy should be known. Our readers may judge whether they are omitted with any motive or not. We have next a remark on Homer,

who mentions only two rivers instead of four in the plain. This we presume to account for, by affirming that the Thymbrius is only such a stream as is found in every valley, and the Shimar or Simores such a watercourse as must be found in the bottom of every hollow.

We hear in page 54, of a ridge of high land, intersecting the plain of Demetrius, which is not noticed by Homer, from whose account our author observes, truly, that we are left to conclude that the remainder of the space from the bank of one river to that of the other was an even plain.

Can there be a stronger proof that the plains of Demetrius are not that of Homer? We have inquired about the tumulus taken by Gell for that of Batieia or Myrinna, and we find that it does not exist. On consulting the author who gives his authority for placing it in his dissertation on the map, we find its situation was described to him in the most vague and unsatisfactory manner, and that it is absolutely some miles distant from the spot, where Dr. Clarke placed his Batieia when his ideas were arranged. It is the only instance where Gell has inserted, what he had not himself seen, and we have now his unqualified avowal, that he entirely mistook the information intended to have been communicated to him by Dr. Clarke, and that no such spot exists as that marked tumulus of Batieia or Myrinna in his map.

The sources of the river of Bounarbashi fall next under our observation, and we will answer to the question about the Virgin who bathed in the Scamander, that if decency was her object she would infinitely have preferred the Bounarbashi to the Mender, it being "comparatively deep" according to Franklin. It is 15 feet broad, and three deep, and eight miles in length, says that traveller. It bursts out with a stream like that at Holywell, says another author. But, as Franklin observes, however it may spread out in the marsh below, the size of the channel above must determine the volume of water. All confess it to be rapid at its source, so that we have at once a volume of water constantly and quickly supplied, at all seasons filling the space of 15 feet by three. This we copy from one of the enemies of the fame of this river, but we would ask, whether, that does not constitute a large stream in the East? whether it would not be an exact description of the Meles, which is infinitely more renowned than the wide torrent in the middle of the same plain of Bornova, and bearing to it the exact proportion of the Bounarbashi to the Mender? Have not the Muses, who have left the spreading torrent without a name, raised altars and temples to the Meles; and was not the Scamander honored in the same manner at Troy, according to Homer, while we hear nothing of the Priest of the Simois? Is not a never-failing stream always heaven-born? Finally, would it not be well to consider whether a full channel 15 feet by 3, rapidly and perpetually filled with limpid water, would not naturally be more celebrated, than an occasional torrent of muddy water, which was often very nearly if not quite dry, and sometimes so deep as to be absolutely impassable. We really are inclined to believe that if the entire produce of the Bounarbashi could be measured, it would at least equal the

water of the Mender in quantity, in the course of the year. This is an answer to what is said of the comparison of the two rivers. Major Rennell says the Bounarbashi is not deep seated, because it has marshy ground on its banks, but we must say it is deep within its banks, near the Gardens, and he cites Franklin, who calls it "deeply embowered." "The character of the Bounarbashi at large partakes more of the beautiful than the terrific," says our author. Nothing can be more fatal to his own arguments, for the words of Homer, speaking of the Scamander make it *καλὰ ῥέεθρα* and *ἐρατεινὰ ῥέεθρα*, pleasantly flowing, agreeable waters, and this not once, but throughout the work. *Iliad*, φ. 218. 361. 365. 352. Nobody who had seen these rivers would deny, that the Bounarbashi is deep, compared to the streams of the East, for it is generally infinitely more difficult to cross than the Mender: we even venture to doubt whether it could be, or ever is forded between the gardens and its new mouth. What shall we say to a person who observes, that a "tall elm was not required," as a bridge, "for a rivulet of 12 to 20 feet wide like the Bounarbashi," yet supposes the Mender was the stream intended, which is 200, 300 and 390 feet broad, consequently he supposes that Achilles pulled down a tree at least 200 feet long, for Homer says the stream was bridged across. If any tree ever crossed the Mender, it was when its stream was only three inches deep and did not require a bridge. The Scamander, instead of having such a magnificent bed as the Mender, complains that the number of bodies was such after the slaughter made by Achilles, that his streams could no longer reach the sea. We can imagine the narrow stream of the Bounarbashi to be raised by the crossing of a large army with horses and chariots, and by the heaps of slain, but no one will think the Mender could be liable to such a circumstance. We do maintain, therefore, that those who make the Scamander so great, have learned their lesson from an exaggerated translation. As to all the "adjunct streams," which Major Rennell insists upon, as the necessary characteristics of Scamander, the truth of the contrary will be evident to any one who will examine the poet. When Scamander calls upon Simois for aid, he exhorts it to call all its tributary torrents, and to bring down trees and stones, just as the Mender does, and the Shimar does not. φ. 312.

"Υδατος ἐκ πηγῶν πάντας δ' ὀρύσσον ἐναύλους."

How many "adjuncts" has this newly found Simois, which itself is stagnant in March, and which its most strenuous advocates will not pretend to have an origin more than 4 short miles above Eski Atche-Kui, notwithstanding the pains which Carlyle has taken to put the aqueduct a little higher up than his own journal warrants. We have in page 57 a confession that Homer never mentions the Simois in the way between the Grecian camp and Troy, but our author states that it nevertheless was there.

In *Iliad*, φ. 203. we read of fish in the Scamander, in the plain of Troy, and again 353, now all the travellers note the fish in the Bounarbashi, and none ever did or ever can see them in the Mender, in the plain of Troy, for among other reasons the water is muddy. It should

be noted that to see fish in the rivers of the East, is not so common a circumstance as it is in this country, but is somewhat remarkable.

To end the description of the different characters of the 2 rivers, we shall add, that the Scamander is called a great river, in opposition to a "mountain torrent which suddenly rises in the winter and sweeps away the herdsman." Our author lays great stress upon the flood of the Scamander when Achilles pursued the Trojans: we think, as we have before observed, that a narrow stream, and a narrow stream only, might have been raised by the passage of from 100 to 150,000 men. We have proved beyond doubt that these streams did unite near Roman Bridge, opposite and near to Ilium, and in the way from that city to Alexandria, in Troas; and if Dr. Clarke found the ruins of New Ilium projecting from the hill into the plain, the present junction and the bridge were at a very short distance from that city.

One cannot help admiring the apology for the scantiness and insignificance of the Shimar, which is, that in the winter only it swells and makes those magnificent courses, one up the slope of a hill, and one toward the sea, as shown by Carlyle, a season in which no traveller has visited the Troad. The first thing we find in Gell's Topography, is that he was at Bounarbashi in the depth of winter, at which time there was no water in the Shimar.

We next have occasion to notice a summary of all the arguments in favor of the non-discovery of Demetrius, which are the Tumulus, called in Gell's map that of Myrinna, which does not exist, and the width of the plain between Mender and Shimar, which we have proved to be falsified. As to the non-existence of a Tumulus in the Bounarbashi division of the plain, we are informed in a note that Gell saw one, and we see one in Kaufer's map, which might satisfy us if such a tumulus were absolutely necessary. But that portion of the ground seems hitherto to have escaped a particular investigation, and we should not be surprised if some traces of tumuli might yet be found in it, though the plough is often fatal to such structures in a plain.

In page 61, we have another dissertation on the two springs before the Scæan gate. The subject is treated unfairly in the outset, as the springs of Bounarbashi, whether 2 or 200, are not a series as Carlyle has represented them, but form collectively 2 remarkable heads to 2 brooks, which at a short distance unite. We ask these "correctors of the erroneous topography of Le Chevalier," whether they can find more than two rivulets? if not, we must still say that the Bounarbashi river has two heads and not more. To those who are believers in, and followers of Homer, the two heads of the Scamander near the Scæan gate must be held absolutely necessary to the site of Troy, and whoever relinquishes them will continue to wander with Demetrius, and with him remain in uncertainty. We agree with Major Rennell, that Homer does not intend to describe a hot spring, but one that was tepid. It is curious to see how the unbelievers in Bounarbashi disagree with one another in their modes of getting rid of them. Dr. Clarke, from whose active genius the revival of the theory of Demetrius seems to have arisen, has persuaded himself, that the whole story of the two sources hot

and cold of the Scamander, is a mere forgery of Pope. The same author, however, confesses that the springs of Bounarbashi "may be possibly" and "are probably" the ΔΟΙΑΙ ΠΗΓΑΙ of Homer. The impossibility of reconciling these arguments is a sufficient confutation of them. Strabo, Demetrius, Wood, Pope, and all who wished to find Troy, before the name of Bounarbashi was heard of, expected to find the two sources of Scamander. Whoever gets rid of the sources at the Scæan gate, gets rid at the same time of all certainty with respect to Troy, or rather, no Troy can be that of Homer, which has not two sources in a plain close to a hill, and on the left hand entering upon that plain from the hill. The name of the Scæan gate decides this beyond a doubt. It is useless to cite at length, a passage so well known, and so often quoted as that which describes the first spring as warm, Iliad X. 149. whence smoke arises "like that of a burning fire." We prefer citing the authority of those who are the advocates of Demetrius, and if some of these call the springs warm, and others cold, we really think a poet before the invention of Thermometers, may be excused in following the notions of the country which were in direct unison with those of the people of the present day. Dr. Clarke says, that over the source in question, there was a cloud of smoke, and that the water had the appearance of vehemently boiling. Dr. Clarke even owns the imposing appearance of the marbles, like those mentioned by Homer, and a solemnity observed by the inhabitants. He also confirms the fact that the inhabitants call one of the heads hot, and the other cold. Dr. Sibthorp mentions the same report from the Aga of Bounarbashi. Now is there, or is there not, a sufficient authority for the representation of the warm source given by Homer? Dr. Clarke also in his work mentions that on Gargarus, he found a "Hot Spring, exactly of the same temperature as those of Bounarbashi." In page 61 we find an account of the temperature of the Sources of Bounarbashi by the thermometer, the result of which is $63\frac{3}{4}$, though we could cite other authorities in addition to those of the travellers who make the heat 64, when the atmosphere was at 46. Our author takes much pains to prove, what there is no occasion to deny, that there is nothing uncommon in such a circumstance, because a Mr. Vulliamy, by digging 330 feet, found water which raised the thermometer to 56. Supposing this fact bore at all upon the subject, the whole dissertation would be only like proving, that the Great Geyser was not hot, because other springs at Baia, the warmth of which proceeded from the same cause, were not quite equal in temperature. We certainly do find the inhabitants of many countries calling by common consent, those springs warm, which are about the temperature of the water of Bounarbashi. The water of Matlock, in our own island, is not more than four degrees hotter, yet the resort of strangers to its warm baths is very considerable. We find from all these accounts that the warmth of the spring is perfectly established, but we really think that till the invention of thermometers, a reputed warm spring might have satisfied unprejudiced persons. We proceed to notice that head of the river reputed cold. Mr. Hawkins found the water equally cold in all, and Major Rennell

himself is contented that they shall be called cold. But Gell has accounted for the real difference in the temperature of the two sources. That reputed cold, arises from many holes in the rock into a pool, and acquires immediately the temperature of the air, whereas the other bursts out into a confined cistern, and retains its heat much longer. We should not have thought it necessary to repeat this fact, had it not been confirmed by Dr. Clarke's own observations, who confesses that the water became colder as he receded from the openings through which it rises.

Our author allows (page 68) that the appearance of the reputed warm spring, and the circumstances attending them both, are sufficient to persuade "ordinary people" that "one is warm whilst the other is cold." Now were the people of Troy who reported this notion, ordinary or not? did they see this smoke and this appearance of vehemently boiling as Dr. Clarke and Gell did, on one, and not on the other, and content themselves with such observation; or did they thrust thermometers into the holes of the rock and discover that underground they were of equal temperature? The question requires no answer, and we shall take our leave of the subject by noticing a confession of our author, that the position of Troy has a close connexion with that of the springs, to which we agree, as we consider them the only sure guides to the Troy of Homer. It will never answer to search for Troy on the distant tops of Ida, for that could not be Homer's Troy, if found near the springs of the Mender. We are accustomed to hear of earthquakes which cause sources to disappear, but we doubt whether any one of the well established fountains of antiquity cannot be found at the present day. We find Dirce at Thebes, the Castalian Spring at Delphi, the Lethe and Mnemosyne, warm and cold, at Lebadaia, the fountain of Orchomenos in Bœotia, of Arcadian Orchomenos, of Haliartus and a hundred others, just where they were found when those cities were built, and certain of surviving their very ruins. We have no doubt we should hear of the total disappearance of Callirrhoe or Enneacrunus at Athens, did we not inform those who have visited that city without seeing it, that the fountain still remains, and that its water is conveyed in pipes under ground towards the Piræus.

Before we quit the hill of Bounarbashi, it should be stated that Dr. Clarke is wrong in the observation, that the hill of Bounarbashi is not a continued ascent. The circumstance of its being so or not, is in fact of no consequence, but by a reference to the published map of the ground in Gell's Topography, it will be seen how easily a person might be misled by proceeding in a right line from the Aga's house at Bounarbashi (we mean the original Aga's house, for there are now two) to the tumuli on the summit of the hill. In the map the hollow will be observed which cuts deeply into the hill on the left of the ascent, but not through it. The ascent from the springs to the top is continued. As to the opinion that the citadel above Bounarbashi was only a retreat of pirates, we ask what pirates ever went so far from the sea for a retreat. With regard to the few ruins yet existing, we find that the ruins of Pagasæ and Iolcos in Thessaly are scarcely more distinguishable

than the ruins of Bounarbashi, because those cities were ruined at a period almost as remote, and their materials employed in the neighbouring towns. Did pirates construct the three tumuli and a very large artificial heap on the summit of the hill, and to what purpose? Did they take the pains, and had they the means, to excavate reservoirs for water in the solid rock, exactly like that at Ialcos, and other cities contemporary with Troy? What pirates build castles 850 yards long, by 250, which is Dr. Clarke's statement: our measurement is much more. The pirates of Roman times, lived in cities which were populous and had existed for ages. We can only point out in regard to these ruins on the hill of Bounarbashi, what has been observed before, namely, that those who will take the pains to look for the vestiges of a city, will find the traces of one, among the bushes on the summit, and Dr. Clarke himself believes there was an ancient city behind the Aga's house, so that between the two, there is tolerable evidence that Bounarbashi has been the site of a town, for to suppose the existence of two separate towns on the same hill within the distance of about one thousand yards, only for the purpose of contradicting the idea that Troy was at Bounarbashi, is really so contrary to all we know of other places that it will not easily gain credit.

Whether the tumulus of Hector were within the city or not, does not seem of great importance to the question, though the poet uses the word ἄστυ which is rather decisive to a Grecian. The three tumuli above Bounarbashi were, however, neither in the city nor out of it, but in an inclosed space or Isthmus, separated by a wall from the city to the North, and by another from the citadel to the South. Those who will not believe that these are the tumuli of the heroes of Troy, will be reduced to greater difficulty and still more extravagant theories to account for their existence. Whoever will carefully examine the ruins above Bounarbashi, will find a very considerable mass of materials on the Isthmus, and may observe that at both extremities they have fallen down the precipice. Large stones are not wanting, though they are few in number, having been appropriated to the building of other cities in the vicinity.

We must repeat, that if it be necessary to adhere to the idea that Hector ran thrice round the walls of Troy, he could as easily have encompassed the hill of Bounarbashi as any other, as there is a cart road entirely round it at this moment, of which, it seems, those who have not examined the place carefully, are ignorant.

In order to adapt the Shimar and Mender to the Simois and Scamander of Homer, we are informed (page 89) that for fear of being "too much in the style of a gazette," the poet gives the right and left as a permanent mode of distinction, and that the left of the Grecian wall and camp is always intended.

Hector is said to have fought "near the Scamander, and on the left of all the war." (Il. xi. v. 498.) Whichever be the real Scamander, this would apply equally to either of the rivers, supposing the armies to have been engaged in the central division of the plain, but when we are informed that Hector on the left knew not of the slaughter occasioned by

Ajax, who we know was stationed on the left of the ships, (Il. xiii. v. 676.) we are tempted to believe that the poet, in spite of the danger he is supposed to have felt of writing like a gazetteer, used right and left in the natural way, according to the army of which he spoke'. An observation that Homer was partial to the Greeks, and therefore made their right and left his standing law, by which he has induced his readers to partake his feelings in favor of those Greeks, is so far a mistake, that we never yet heard of any reader of Homer who did not decidedly espouse the cause of the Trojans. The whole dissertation (page 90.) applies equally to any of the rivers in question and therefore requires no comment. We conceive that the author while writing page 91, has, in the ardor of Shimarian enthusiasm, totally forgotten all he has quoted, and all he has learned of facts in the plain of Troy, as he observes that the Scamander flowed between the Grecian camp and Troy, whence he triumphantly proves an oversight in Le Chevalier, and that the river of Bounarbashi is not Scamander, because the course of it does not intervene between Troy and the camp. Must we be compelled to repeat, that our author, to serve a system, has wilfully misrepresented the fact? He himself cites "Gell's Topography," when it is convenient, but when it contains so many proofs, not only of the ancient, but modern junction of the Bounarbashi with the Mender, and the measurement of the present stream by Mr. Foster, with a bridge over the bed of the river, leading by the only direct road, from Yeni Chehr to Bounarbashi, along the centre of the central division of the plain, then the whole stock of information is suppressed. Views of the place are published, and of these our author cannot be ignorant. Whether Bounarbashi be, or be not the site of Troy, let facts at least be respected. A bridge 60 feet long, consisting of at least four arches, yet exists over the remaining water of the Bounarbashi river, notwithstanding the canal which turns into another direction the main body of the stream. The water is yet 15 feet wide, and flows rapidly into the Mender. The bridge is solely constructed for the purpose of carrying the road from Yeni Chehr and Koum Kalé to Bounarbashi, and is the only way of going with safety or convenience to Bounarbashi when the Mender is at all swollen. Let this be retained in the mind of the reader, as the denial of this simple fact, against all evidence of those who have visited the spot, is twice attempted in the work before us. If what we state were not correct, it would indeed be fatal to the claim of the Bounarbashi river to the name of Scamander. Pliny, is quoted in page 93, to prove precisely what happens to the Bounarbashi river and Mender. "The joint waters of the Xanthus and Simois flowed into the port of the Achæans, first forming a lake or stagnant pool named Palæ (or the old) Scamander." Observe that this pool is before they fall into the port. We ask any candid person to look at Gell's map, which our author calls an au-

¹ A slight knowledge of Greek, would have informed our author that the Scæan gate of Troy was so called from its position on the left.

thentic document, and observe whether this does not suit with the Bounarbashi river, and that alone. Will any one say that the Shimar makes a lake or pool before it joins the Mender? We will here observe that our author wishes to make it appear that the supposition that the mouth of Scamander was near the Rhætean promontory in ancient times, is his own discovery, and applicable only to his system. As he cites Gell for the facts, it is necessary to state that the whole of this theory is found in "the Topography of Troy," and that it is equally applicable to the theory of Le Chevalier and necessary to it. There might be some difficulty in accommodating the order of places mentioned by Pliny, if we did not hint that our author is totally wrong in his history of Nea Chore which he wishes to represent as the Nee of Pliny. Nea Chore is not a compound, as he suggests, of Greek and Turkish, but in the common language of the Greeks, ancient or modern, is nothing more or less than the New Village, of which a hundred may be found in the country with the self-same name. Pliny comes from Alexandria in Troas to the town of Nee, then to the Scamander, a navigable river, thence to Sigæum, a town and promontory, and finally to the Achæan port into which flowed the collective waters of the Xanthus and Simois. Now upon the hill between Udjek Tepe and the sea, that is between Alexandria in Troas and the mouth of the canal, our readers should know that the ruins of Nee are still to be found, by any one who will take the pains to examine before he pronounces on the details of the country, and that Nea Chore is an absolutely modern village, like a multitude of others of the same name in Turkey. Let any one look at the map, and judge if the account of Pliny is not a very fair statement of facts, and whether the readings of an ancient author should be corrupted on such grounds as those proposed by our author in page 94, because it is a flat contradiction to his system.

The affair of the Throsmos is of so delicate a nature, that it is difficult to touch upon the "first rising," or "step up," and at last "A LEAP," "from the beach of the sea," without deviating from that respect which we profess at all times for our author. Does any person really think, that above 100,000 Greeks, and a whole fleet, and tents, and fortifications to defend them, were really drawn up and erected 5 or 600 yards at least (*vid.* page 99.) below high water-mark, for that is the only meaning that can be applied to this "step up from the beach of the sea." As there is not, nor ever could have been in an alluvial soil, any "leap" or "leap up" from the beach, we shall dismiss this subject, hinting only that the expressions for eminences, in many languages, are taken from the difficulty with which they are climbed. We have not yet met with any author who places the Throsmos of Homer upon the high land of Sigæum, but we observe that our author has contrived in his account to suppress the existence of a certain circular knoll projecting from those heights, which is marked in Gell's map. If it were necessary to our argument, we might observe that the heights ending at the Roman bridge, make in Major Rennell's own maps, Nos. 1 and 2, a curved line, very nearly parallel to the front of the Greeks, fixed by himself. Yet the want of this parallelism is what he objects

to. We beg to be informed how the Trojan camp could possibly be "between the Grecian wall and the Scamander," (vide page 102.) if the Scamander ran just below the heights of New Ilium, or in any other place than where it runs now. Let any one look at the maps, and say if that could ever have happened, if the rivers Mender and Shimar were Scamander and Simois joining at the spot marked in the map by our author. The difficulties in the new system are infinite and inexplicable, in the other there is nothing which is not perfectly easy. A new channel, which never existed, is substituted for that, of which traces are yet discoverable from the Roman bridge toward Rhæteum, and which, though allowed by our author, cannot be admitted, without either the Bounarbashi river or the Mender running where it does now, both which we have sufficiently proved, by existing facts, and the Roman bridge. It would be curious to examine how the advocates for the non-existence of the junction of the Bounarbashi with the Mender, which they are however sometimes obliged to confess, would contrive to furnish water for the Greek camp. We recommend a trial with only 10,000 men placed between Koum Kalè and In Tepe in the middle of Summer, all to quench their thirst with the limpid waters they would then find in the Mender and Shimar. The mention of the Erineos as the hill of the Beech tree instead of the Fig tree, is, we suppose, a mistake from the translation of Cowper.

In page 113 we again find a hill which we have before shown to be far behind AtcheKui, torn from its situation and placed before that village to suit the newly invented Pergama. Fortunately, whoever will look at the Panoramic view from the tumulus of Antiochus, whence this hill is obtained, will want no arguments to convince him that the new Pergama is removed many miles from its place, and does not exist in the situation assigned to it. We have before stated the non-existence of the tumulus of Myrinna or Baticia, in the place noted in Gell's map, from that author himself, so that the whole of that theory falls to the ground, with the Scæan gate which might have been supposed to depend upon it.

The author is very anxious to place the city of Troy in the plain, but he has recourse to the speech of Æneas, notorious for its interpolations, for his support, though after all, that speech would only infer that Troy was built by several succeeding Kings, who gradually enlarged it from the Pergama into the plain. The truth is that Æneas says, the ancient city of Dardania was built in some other place, and the people lived on the branches of Ida, for the Sacred Ilion was not yet erected in the plain. Now Ilium may be said, particularly in opposition to the branches of Ida, to be in the plain. We call Athens, Smyrna, and many other cities in plains, because they were built originally on hills in the plain, and so would Troy have been on the hill of Bounarbashi. But at least the citadel of Troy was the lofty Pergama, the windy Ilion, and as no town was ever disjoined from its fortress, we must suppose that the sides of the hill of this "Windy Ilion," were covered with the houses of the inhabitants. We ask any of the travellers who have ever visited Greece with the intent of examining

and measuring the sites of ancient cities, whether they ever saw the ruins of a city of remote antiquity in such a plain as that of Kalifatli. Even Athens, which in the plenitude of its power and security, grew too large for the Cecropian Rock, was originally confined to its acclivities. Was any city of the heroic times without its hill? Argos, Mycenæ, Thebes, Ialcos, the Larissa of Achilles, the Trachis of Hercules, Tirynthus, Nauplia, Orchomenos, and fifty others might be brought in proof of this fact, yet really these might all be said to be in their respective plains.

In page 115, Dr. Dallaway is cited for certain ruins, with columns of a very ancient form. We have no hesitation in saying, that a deviation from the established orders, is, except in the single instance of Mycenæ, a certain proof of their novelty.

We have before answered all which has been said on the subject of the springs. As to a cold spring mentioned by Strabo, one cold spring can never lead to any thing, as it so frequently occurs.

We come next to an argument which has long imposed upon the world, that of the great distance between Bounarbashi and the Hellespont. Military men are supposed to be the best judges, without disputing whose pretensions, it will be sufficient to state the facts as they are represented. We will suppose Major Rennell correct in his statement of seven miles from the rampart of the Greeks to Bounarbashi. Will these "military critics" deny that an army sometimes pursued and flying with the utmost precipitation, and at others pursuing with equal rapidity, could have passed over 28 miles of very flat ground in the course of the day. As to the pretence that all this was done in the afternoon, we suppose that to be an inaccuracy of Cowper's translation, for the woodman's hour for eating in that country was not at noon, but very early in the morning. Indeed the Greek (*Iliad* xi. 84.) refers to the time "from the appearance of the dawn, till the daylight was fully established." Nothing can mislead more effectually, than arguments founded upon loose translations.

With respect to the triumph over the weak persons "who have got rid of the difficulty arising from the great excess in the distance, by saying that the transactions required a great extent of space," we must profess that we see no cause for it: 150,000 men really do take up a very considerable space, in spite of all the "military critics" with whom we are threatened: but our author, who declares that the simple movements of Homer require so little room, forgets that at the *Throsmos* or *LEAP*, he has within a few pages described the Trojans and their allies only, taking up the whole country from the Sigæan heights to the vale of Thymbra. Now when three times their force was in the plain, we must think that it was tolerably well occupied. We might add, that the heroes who are described as attacking in person the city and the Greek rampart, had all of them chariots with fleet horses, and that the plain is a dead flat, but we must again state, that if modern armies can march 30 miles a day, which we all know has often been done, with all the incumbrances of war, how much more easily could the Greeks and Trojans have done so, who had no occasion

to bring, and who never brought, even their dinners into the field. Modern travellers are accused by our author of thinking, that armies could move as quickly as they themselves can; if they think so, they are perfectly right, there was nothing to prevent 150,000 men from marching in a level plain just as easily, and much quicker, than the persons who walk by the side of the horses of these travellers. We are not in the least apprehensive that any "military critics" of sound judgment will deny the possibility of passing over 28 or even 30 miles of country in a single day; we shall therefore proceed to show what would be the difference between the march to Bounarbashi, and the Pagus Iliensium, first observing that we cannot allow more than 3 hours, or three hours and a half, for bringing provisions from Troy to the army on the Throsmos. One hour would be employed in sending a chariot or runner "with dispatch" to Troy; and the rest of the time might be employed in collecting and bringing them. Now if the order was given at 8 o'clock, as Rennell says, we cannot help thinking that by 12 or 1, five hours, with the help of chariots, and carriages of burthen, which we know from the poet the Trojans had, the whole might have been brought, cooked, and fairly eaten. As to the fires lighting up the city of Troy, we know we are throwing away time in correcting passages translated by Cowper. The "city fronted with bright fires" in page 124, is no more in the original than "fires before Ilium," which of course they were with regard to Agamemnon. We are equally sorry to say the same with regard to the other citation of Homer (*Iliad* viii. line 557) where the same words are used, and have no reference whatever to the illuminating of Troy, which is beautifully added by Pope to the original, where it is not found, and of course is ill-imitated by Cowper. We cannot but reprobate the arguing from a loose translation, as the refutation of such arguments takes up more time than they are worth. We have spared the notice of these misconceptions wherever it was possible, but to argue that Troy was near the Greek camp, from the reflections of the fires, absolutely invented in England 3,000 years after the fires were extinguished, is really too much.

After all that can be said and done to persuade us that Bounarbashi is not the site of Troy, because it is too distant from the shore, we will observe that it is only about two miles more distant than the Pagus, and, making the worst of it, is only about 10 miles in the whole space passed by the armies at different times when flying in the greatest confusion, or pursuing with avidity, while the whole distance is not 30 miles, and is consequently perfectly practicable. The essay upon Alexander (p. 128) may be easily turned upon our author, for what would Alexander have said had they pretended to show him Troy, and brought him not to Bounarbashi but to—Nothing.

It now remains that mention should be made of Ida. Demetrius, and even Strabo, are out of the question when Homer's geography of Troy is to be argued. For after passing his life in searching, Demetrius found nothing, and Strabo is very dissatisfied with his statement. But if Strabo, as in page 22, really thought there was no other Ida than that bordering immediately on the Trojan plain, he must have been an

idiot, especially as he is supposed to have been on the coast, whence the whole range is visible. We need say no more upon this, but refer the reader to page 22, where the total and acknowledged perversion of all the rivers, distances, mountains and towns, will show only what confusion Strabo was able to make from the documents of Demetrius, and what little dependence can be placed on either. But if Strabo thought that this Trojan Ida produced the Scamander, then the Mender could not have been his Scamander, but the Bounarbashi river must have been. We only state this to show into what follies we should be led, for it is evident that Strabo was very ignorant about it, and Demetrius equally so, except as far as regards what was every day under his eye, New Ilium and the Pagus. Dr. Clarke will not allow that Ida has any thing to do with the Bounarbashi range; Major Rennell says it has: and thus the opinions are divided, all for the sake of a nonsensical and spurious passage in the Iliad, which derives Scamander, though only in a general way, from Ida, with other rivers which are turned over the top of the mountain into the Trojan plain, quite out of their courses, and in a way very unlike Homer. It is owing to such spurious passages as this, and the speech of Æneas, who speaks (as we have heard it remarked by a most eminent Scholar) of ships of a size unknown to Homer, that any difficulty has ever occurred, as the original poet has no contradictions. We cannot but think after all that has been said, that the supporters of the system of Demetrius, Dr. Clarke, Professor Carlyle, and Major Rennell, have by no means succeeded in giving us a more correct notion of the topography of Troy, than we had before from Le Chevalier, Morritt, Kauffer and Gell. They all end where they commenced, without even a pretence to have found any place which they can imagine suited to Troy, and have given us nothing new, but a part of a torrent bed only 3 miles long with an aqueduct over it, instead of any interesting facts. They have only perplexed the question still more, and misrepresented the place, till at last as in the map of Dr. Clarke, neither Troy nor any of its characteristics remain. In it we find the hill which we call, and which Major Rennell calls, the hill of Ilium Recens, cut off from the range of which it makes a part, and represented as a detached hill in the plain. We appeal against this, to all maps and views ever published; for if the plain of Mender, Bounarbashi, and AtcheKui, be really one and the same with the valley of the Shimar, and the vale of Thymbra, without any separation by chains of eminences, while the hill near Kouru Kui stands alone, we are content to own that Troy never existed, or that it is yet garrisoned by Trojans on the site of the Pagus. We are nevertheless glad to see it so represented, as it completely proves the mistake concerning the Tomb of Myrinna, and that no such object exists on the left bank of the Shimar. We might mention that in that map this hill is placed between AtcheKui and the Tumulus of Antilochus. The view so often cited by Major Rennell from that Tumulus is sufficient to show how little correction we have yet received to the "Erroneous Topography" of other travellers. We are nevertheless perfectly persuaded, that all which has been advanced by Dr. Clarke, of whose talents no one can think too highly, and Maj. Rennell, has been done with a laudable desire

not only to further truth and promote investigation, but with a conviction that they were doing so. All we complain of in the execution of the design is—that they have disturbed the repose of the faithful believers in Bounarbashi, without even proposing any other site for the city which is doomed to be the bone of contention both in ancient and modern times. We should have been more contented had we read of any real and authentic discovery of ruins and sources suited to the action of the *Iliad*, than we are by our author's violent and unjust accusations against Le Chevalier, who deserves some credit, because he took the pains to measure and to use a Theodolite, which we are sure none of his opponents ever did in the Troad.

Result of the inquiries of Demetrius, Major Rennell, &c. compared with the descriptions of Homer and the theories of Le Chevalier, &c.

Homer.

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|---|---|---|
| 1. Two plains divided by a ridge, no city, the Hellespont at one extremity. | 1. A flat plain with a city at one extremity and the Hellespont on the other. | 1. Do. do. |
| 2. Four rivers in a plain. | 2. Two rivers in this plain. | 2. Do. do. |
| 3. The Mender with many heads. | 3. One river has two heads. | 3. Do. do. |
| 4. Among many heads one warm, one cold. | 4. One head is warm, one cold. | 4. Two springs yet reputed hot and cold. |
| 5. Nothing. | 5. One seems to boil and produces smoke. | 5. Do. do. observed by Dr. Clarke. |
| 6. Springs of Mender on the top of a lofty mountain, where no city ever could be, and very far from the sea. | 6. These springs under the city of Troy. | 6. Two springs rising just under the ruins of a city. |
| 7. Shimar, a stagnant and scarcely flowing brook, without any adjuncts, and rising at a very small distance from the plain. | 7. Simois, a torrent from Ida, bringing down stones and trees, and having several adjuncts. | 7. Mender or Simois, a great torrent, often bringing down trees and stones, and often very nearly if not quite dry. |
| 8. Mender, a wide torrent at least 300 feet across, therefore could never be crossed on a tree. | 8. Scamander, a deep perennial stream, which is so narrow that a tree makes a bridge across it. | 8. Bounarbashi river, which might easily be crossed on a tree. |
| 9. A supposed conflux, proved not to have existed. | 9. The two rivers unite in the plain near a ford in the way to the Hellespont. | 9. The two rivers unite by a ford and bridge in the way from the city to the sea. |
| 10. Nothing. | 10. A city of Troy on a lofty summit reaching down to two | 10. Citadel above Bounarbashi
Do. do. |

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|--|---|--|
| 11. No fountain heads. | 11. fountain heads in the plain. | 11. reaching down to the sources of the river. |
| 12. A tumulus acknowledged not to exist. | 12. Tomb of Batieia or Myrinne. | 12. Nothing decided. |
| 13. A LEAP. | 13. Throsmos, a place for observing an army encamped on the beach of the Hellespont near the fords and confluence and Tomb of Ilus. | 13. A hill just in that situation, corresponding in the four points. |

We could have pursued this comparison or recapitulation much farther, had we not judged that this specimen of the results of the two systems would suffice. We must adhere to the Bounarbashi as the Troy of Homer, till we hear of the discovery of a hill with more ancient ruins, and with sources presenting a stronger contrast in the plain; and we must again caution the public not to place too much confidence in the reports of future flying travellers, who may deny the existence of all they, themselves, did not see, or who may wish to give rise to new theories grounded on ill authenticated documents.

JOURNEY TO PERSIA;

BY

Signor Dr. SALVATORI, Physician attached to the French Embassy in Persia, addressed to Signor Dr. Careno at Vienna.

No. I.

Camp at Sultanieh, June 25, 1808.

IF in your last letter you complained of my silence, what will you not say now when I find myself removed by two thousand miles farther from Constantinople? A good courier would require above three months to reach Vienna; and recollect, good couriers are not easily found, therefore you must learn to wait patiently during nine months for answers to such letters as you may favor me with, and which you can deliver to the secretary of the French embassy at Vienna, who will forward them to Persia by the first messenger.

My desire of visiting foreign countries made me anxious to attend the French embassy setting out for Persia, in the character of physician; and it so happened that the embassy had scarcely reached Constantinople when M. Lajard, one of the secretaries, and nephew of the celebrated Chaptal, was seized with a fit of illness. I was called upon to attend him, and he being pleased with the cure which I performed, recommended me to General Gardanne, who, without the least hesitation, gave me the appointment of first physician and surgeon to the French embassy in Persia, with an annual allowance of six thousand francs, besides table, lodgings, horses, &c. but I was to furnish medicines myself.

Our departure from Constantinople took place on the 10th of September, and we arrived at Tehran, the imperial residence of the present sovereign of Persia, on the 4th of December; so that our journey lasted eighty-six days, including thirteen days on which we halted. To give you a regular journal of our marches would be tedious both to the reader and the writer; but I shall briefly describe whatever appeared to me most worthy of observation.

We are accustomed from our infancy to hear lofty-sounding epithets applied to the countries which served as theatres for those great personages of antiquity, Xerxes, Cyrus, Darius, and Alexander. Every student, every person turning over the various sacred and profane writers who treat of Asia Minor, Armenia, Media, Persia, &c. feels a desire to visit those delightful and celebrated regions. Who would not wish to see the kingdoms of Bithynia, of Pontus, of Paphlagonia, and of the unconquered Parthians? Who would not be happy to wander on the banks of those rivers mentioned in the Book of Genesis? to see the Iris, the Gallus, the Halys, the Lycus, the Araxes, &c. and to behold the majestic summits of Olympus, Taurus, and Ararat, and the lofty mountains of Armenia and of Persia?

But how great is the astonishment of a traveller, who finds, in spite of all the pompous descriptions which ancient and modern writers have given of those countries, that at every step, and during a space of many thousand miles, nothing occurs but misery and oppression; fields barren and uncultivated; water brackish, or stagnant; villages constructed under ground, like the habitations of moles; cities depopulated; mountains without trees; valleys without herbage! One is almost tempted to accuse Herodotus, Xenophon, Quintus Curtius, and the other Greek and Latin authors, of having deceived posterity by inventing fables.

We left Byzantium (Constantinople), after dinner, on the 10th of September, and passed the night in a caravanserai at *Cartal*, a place inhabited half by Turks and half by Greeks. It does not require much penetration in the traveller to discover the haughty contempt of the Musulmans, and the base degraded state of the modern Greeks. To these it is of little advantage that their fields, washed by the Bosphorus, are naturally fertile: they are content to live most part of the year on fish, either salted or fresh; Ceres does not inspire them with a passion for agriculture; they have learned, by sad experience of many ages, that if they till the ground, others will reap the crop—*Sic vos non robis*, &c.

From Scutari (the ancient Chrysopolis) to Nicomedia is a caravan journey of three days. In this tract, at *Gheybize* (formerly *Lybissa*), a small mount or tumulus, not far from the village, contains the ashes of the Carthaginian hero, a victim to the perfidy of the Bithynian monarch. At four hours' distance from the above-mentioned village are the ruins of ancient *Heraclea Bithynica*, which appears to have once had a good harbour, with excellent fortifications and a considerable circuit; through this runs a rapid stream, whose banks are adorned with many majestic planes and various fruit-trees.

The city of *Nicomedia* is situated on the slope of a rugged mountain stretching out into the sea: it contains at present three thousand

houses of Turks, two thousand of Armenians, and three hundred of Greeks. We cannot discover here any vestiges of the ancient magnificence which the capital of Nicomedes possessed; the country of the Roman consul and general Flavius Arrianus, a celebrated disciple of Epictetus, and honored with the title of the modern Xenophon. Many ruins lie neglected and despised by the inhabitants; among those, the remains of Maximinian's palace deserve particular attention, situated on an eminence from which the prospect is delightful.

From Nicomedia (called by the Turks *Isnik-mia*) to Nicea¹, the distance is a caravan journey of three days. On the first day, the road coasts along the borders of the Gulf of Bithynia, near which the country wears a pleasing aspect, the ground being covered with fruit-trees of every kind, the produce of which is destined for the capital.

Having passed the town of Karamussal we perceive an ancient aqueduct, much decayed; and, from other ruins visible about this spot, we are authorised to believe that a considerable city formerly stood here.

One day's journey before our arrival at Nicea, we slept in a village called *Kyz-Devrent*, inhabited solely by Bulgarians. It is now almost two hundred years since seven Bulgarian families, to avoid persecution on account of religion, abandoned their native country, and took refuge in this place, a truly wild and savage spot; but what cannot human industry effect? This village now consists of an hundred and fifty families, who live in a state of greater freedom and comfort than is perceived elsewhere. They have a good deal of flax, silk, and fruit. At the dawn of day we saw a number of women and girls beating flax, much in the same manner as the Italians: those females looked gay and contented, and hailed the sun with their songs.

The summit of the mountain, near which this village is situated, offers a magnificent view of a vast plain, on the right side of which Lake Ascanius presents itself to our view, eight leagues in length and above two in breadth. The fishery of this lake produces to the sultan an annual income of twelve thousand piastres. Around it are fifteen villages, and nothing can appear more smiling than the neighbouring lands and fields.

Nicea is situated in a very marshy plain, and near to the lake. The ancient walls are still in excellent condition; and clearly indicate the extent of this city in former ages. Immense ruins of three different epochas may be seen. The most considerable are those of the time of Constantine, undeservedly styled "*the Great*." I went into the church, where those two councils were held, which condemned the Arians and Iconoclasts. This edifice is still in good preservation, and its columns are very precious. It would seem that the blood shed, and the horrors perpetrated here, had attracted on Nicea the terrible anathema of its destruction. Modern Nicea comprises one hundred and sixty Turkish families, and sixty-five Greek: their whole commerce con-

¹ The French embassy was obliged to take this circuitous route that they might avoid falling into the hands of Kara Mustapha's troops. The direct road is by *Sabandia*.

sists in two thousand *okes* of silk, and a small quantity of tobacco. The moist and putrid air which the lake and marshes exhale, renders Nicea an unhealthy place of residence; and, in fact, almost all the inhabitants are affected by obstinate fevers, obstructions and dropsy. Setting out from Nicea, we took the road which crosses Bithynia, leaving on our right hand the celebrated Mount *Olympus*, at the foot of which are situated the cities of *Prusia* and *Gordium*, on the river *Sangarius*; on our left were the Grecian colonies. From Nicea to *Angora* (the ancient *Ancira*) is a distance of ten days' caravan marches. Except the vast and beautiful plain of *Akserai*, washed by the rivers *Sangarius* and *Gallus*, and in a high state of cultivation, the whole way is the most dreary and unpleasant journey that can be imagined—lands barren, untilled, deserted, where nothing is found but *soda* and the *limonium*, immense quantities of the *muriate of fossile soda*, brackish or stagnant water, clouds of fine salt dust which occasion much pain and injury to the eyes; this is a faithful representation of those objects which will present themselves to the traveller who undertakes to cross the ancient *Galatia*.

One day's march before we arrived at *Angora*, we saw that extensive plain where Fortune, abandoning *Bajazet* to his fate, delivered him into the hands of the ferocious *Tamerlane*.

Angora, a city famous both in sacred and profane history, is built on the slope of a rugged rock, surrounded by triple walls, and commanded by an almost impregnable castle. At present it is computed that this city contains six thousand houses, the greater part of Armenian families. Its principal commerce consists in the hair of their whitish goats, from which they manufacture a kind of camlet called *Angora shawls*.

That *Angora* was in former ages a place of considerable importance, may be inferred from the prodigious quantity of ruins and inscriptions found all about it. The Apostle Paul ranks it among the seven principal churches of Asia; but what chiefly declares its ancient splendor, are the sumptuous edifices which it still possesses: of these, the most worthy observation is the celebrated monument of *Augustus*, for a sight of which I was indebted solely to my character of physician. It is a building entirely of marble, but I cannot pretend to say for what purpose it was designed: it seems, on the first view, to have served as a *prætorium*. In the atrium are two parallel walls, in the manner of wings, covered with large flags of white marble. The following inscription appears on one side, cut in handsome Roman letters, and on the other side an inscription of the same purport, cut in good Grecian characters; the beginning of the inscription is as follows: "*Rerum gestarum Divi Augusti, quibus orbem terrarum Imperio Populi Romani subjecit; et impensarum quas in Rempublicam Populumque Romanum fecit, incisarum in duabus Atheneis pilis quæ sunt Romæ positæ, exemplar subjectum.*"

I am ashamed however to say, that, notwithstanding those sumptuous edifices, inscriptions, columns, goats, triple walls, Saint Paul and *Augustus*, the *Prætorium*, &c. &c. I would not live in *Angora* for all the gold in this world. An ugly town, inhabited by insolent

and fanatical people, infamous water, no trees, no verdure, a burning sun, and no society.—I was very glad when we departed from the celebrated city of Ancira, and proceeded on our way to *Tocat*.

The village of *Harahan* is situated near the banks of the river *Kyzil-Irmak* (the ancient *Halys*, so called from the Greek word ἅλς (genitivo ἁλός) salt, because the earth which it washes has acquired a bitterness from fossile salt. This is the first village in the territories of *Ciapan Oglu*, a feudatory prince under the *Sublime Porte*. He can send into the field sixty thousand cavalry, and is much feared by the neighbouring bashaws, and in fact is respected as a sovereign himself. He resides at *Gozgat*, a city which he has lately founded, and where he received us with much magnificence. His territories extend nearly to the gates of *Tocat* and of *Cesarea*, and he possesses many rich mines of brass and of lead. He encourages agriculture, and the people under him seem to enjoy a state of comfortable mediocrity.

Before our arrival at *Tocat* we crossed a vast plain formerly called *Daximonitis*, partly washed by the river *Iris*, on its passage to *Amasia*. *Tournefort* describes some extraordinary stones which he found in this plain; but I was not fortunate enough, although I sought them with great attention, to discover any.

After marching eleven days, we at last arrived at *Tocat* (from *Angora*), having the ambassador and nine other persons of the mission affected by intermittent fevers. A halt of two days, with large doses of the *China* combined with the *Serpentaria Virginiana*, sufficed to weaken the feverish attacks, and rendered the patients able to proceed again on their journey.

Tocat is a city of note, although perhaps of no very remote foundation. Some imagine it to be the ancient *Comana* of Pontus; but there is not any vestige remaining that supports such an opinion. *Tocat* is the central point for all the caravans coming from Persia, Natolia, Turkey, and other countries. It is supposed to contain three thousand Turkish houses, three hundred Armenian, and thirty Greek. They export annually one hundred and fifty thousand okes of worked copper, which they procure in the mines of *Castambul* and *Argana Maaden*. The situation of *Tocat* is beautifully picturesque, and its buildings not so badly constructed as in other parts of this country.

Not far from *Tocat*, towards the west, is shown, in a rock, the tomb of Saint Chrysostom; and at the same distance, on the east, a grotto, where, as the faithful relate, that great preacher retired during a time of persecution, and died.

At one day's journey from *Tocat* we reached *Nicsar* (the ancient *Neocesarea*), a city built on the side of a hill, and surrounded by numerous gardens. It contains one thousand Turkish and one hundred Armenian families. Rice and fruit abound here. There is a castle here erected on a steep rock by the Genoese. If Saint Chrysostom could at present take a view of *Neocesarea*, he would not be able to trace any vestiges of his old episcopal seat or of his flock; the few Armenians who dwell here scarcely know his name. At *Neocesarea* we began to leave the plain, and ascended and descended the lofty mountains of cold Armenia, where the snow remains generally all the year. The villages which we passed betray the sterility

of the soil and coldness of the climate, their inhabitants seemed an honest but rude people.

On the eleventh and twelfth days after leaving Tocat, we reached the borders of the rapid Euphrates, which we forded over without experiencing so many obstacles as the ancient writers have mentioned. Behold us now arrived on the banks of one of the four streams which watered the terrestrial paradise—" *Fluvius autem quartus, ipse est Euphrates.*" This river was much celebrated in the time of the Romans, and often reddened by their blood; but when the fortune of Pompey prevailed over that of Mithridates, the banks of the Euphrates bore witness to the defeat of the Romans' most formidable enemy. No vestiges can be at this time found of the places occupied by the armies of Sylla, Lucullus, or Alexander Severus. It would be a curious circumstance if, in the present age, the sites of the ancient encampments were to be possessed by the modern Romans; in this case, the Euphrates would no longer offer any obstacles to passengers, as in the days of Pompey, and would lose much of its celebrity from being viewed near at hand. How just is the saying, "*Major è longinquo reverentia!*" Many heroes of great renown, if closely inspected, would not appear of that magnitude which a distant prospect gives; many rivers, famous in proportion to their distance from us, would become mere rivulets in the eyes of one standing on their banks, and the celebrated *Terra promissa* would appear as a barren waste to an Italian; but let us leave the *fluvium magnum Euphratem*, and prosecute our journey.

I shall not trouble you with a tedious detail of our marches as far as *Erzerum*, as it would be a repetition of barren lands, miserable villages, naked mountains, vile water, meat cooked with fires made of cow-dung dried in the sun, and a climate of the two extremes, intolerable heat during the day, and excessive cold at night. All I can say is, that the splendor of a throne would not induce me to become sovereign of Armenia Major.

We had been forty-five days in reaching *Erzerum*, the capital of modern Natolia, and the seat of a bashaw of three tails. This city is said to contain one hundred and fifty thousand inhabitants. It is situated on the northern slope of a hill on the left bank of the Euphrates, and very badly built. The quarter of the Turks is in the centre, surrounded by double walls, and flanked by towers not very far one from another. The rest of the town, where the Armenians and Greeks live, is defended by a wretched rampart and a shallow ditch. The chief products of this place are numerous flocks and herds, and grain in abundance.

The bashaw of *Erzerum* was the celebrated ex-grand vizier *Yussuf Bashaw*, the same who in Egypt commanded the Turks against the French. He received our embassy in the most magnificent manner; he invited the ambassador and all his suite to a splendid dinner, consisting of above an hundred different kinds of dishes and meats, and he regaled us, in open defiance of Mohammed, with wine and brandy. He had a table and chairs made expressly for our accommodation; and as napkins we had stuff of silk and gold. During this feast we had a band of most noisy and discordant musicians, whose perform-

ance could never, I think, be rendered tolerable to our ears. When dinner was concluded, the bashaw entertained us with a splendid sham-fight of horsemen, in the great court, where the object was to take a battery of twelve pieces of cannon, which kept up a most infernal fire. After this, we saw the game of the *jeria*, a kind of stick about three feet and a half long; one of these each horseman holds in his hand, and whilst at full gallop he darts it at his adversary, who displays his dexterity in avoiding the blow and diverting its direction. Next day the bashaw invited General Gardanne to a country house not far from the city; there was pitched a magnificent and spacious tent, and in it a very splendid collation ready laid; whilst the company enjoyed this feast, above a hundred muskets were suddenly discharged.

In the midst of all these entertainments and shows, the plague was raging among the people, and swept off many persons. Before our arrival the mortality amounted from sixty to a hundred individuals daily; but it happened, during our stay at Erzerum, that a violent north wind succeeded to the southern winds, and soon banished that dreadful scourge of mankind.

From Erzerum to Bajazid, the last city belonging to the Turks, is a journey of nine days' stages. On the evening of the first day we went to a village not far distant from the city of *Assan-Kalâ*, where there are various springs of sulphurous water like those of *Eligia*, another village situated on the opposite part of Erzerum, and nearly about the same distance.

Beyond *Erzerum* the rivulets, torrents, and rivers, cease to carry their waters to the Tigris, or Euphrates, or, in short, to the Persian gulf; they now direct their course and pay their tribute to the Caspian Sea. On the second day we crossed the celebrated *Araxes*, the source of which is not far from Erzerum; this soon increased to a considerable stream by the waters of the *Amontum*, washes the foot of Mount Ararat, and passes near Erivan, then falls into the Kur (the ancient *Cyrus*), where it loses its name, and, blended with the other, falls into the Caspian Sea. On the fourth day we entered a large and fertile plain, which was rendered desolate by the frequent invasions of the Curdish plunderers: it belonged for ages to Persia, and formed the boundary of ancient Georgia. The inhabitants speak the *Card* language, which is a mixture of Chaldean, Parthian, Turkish, and Persian. The women perforate their nostrils near the septum of the nose, and ornament themselves by hanging from it two large rings of silver. We took up our abode this day in the village of *Toprakalâ*. I was here called in to visit the wife of the primate of the country. Entering the sick lady's room, I beheld a dozen *Venuses* assembled together, for the purpose of gratifying their curiosity to see a *Frank*. These women wore a kind of diadem on their heads, which pleased me very much, studded with small pearls, &c.: at first, it struck me as much resembling the ancient costume of the Persians; but the harsh sound of their voices, and their savage countenances, soon induced me to leave those fair ones, who seemed to me not unworthy of their ferocious husbands.

The sixth day's journey after we left Erzerum, was replete with terror and danger. We had not gone above an hour from the village where we had slept, when a young woman, bareheaded and in the most disordered dress, presented herself before us. Being asked on what account she had ventured out alone at so early an hour, and in such a deplorable state, she informed us, that she was of *Ghelasseur*, the next village; that five days before she had been forcibly carried off by thirty Curds, who took her to their place of abode, and during that space of time obliged her to gratify all their most brutal desires. They also compelled her to declare who were the richest persons of her village, and the quantity of cattle that it could furnish to them. She added, that they led her the preceding evening to her village, which they suddenly attacked in the most furious manner, plundered it of every thing that they could carry away, and then set it on fire, leaving her in a wretched condition, and dragging off with them all the men and women who had fallen into their hands.

Our Turkish guide, who had obtained all this information from the unhappy female, was not in the smallest degree affected by the melancholy story. We soon left her behind, and, on approaching an Armenian village, we met the people of it, who, seeing a number of Europeans, came and threw themselves at our feet, imploring our protection against the hordes of Curdish robbers; but our guide answered their supplications with a look of most perfect indifference (being accustomed from his infancy to scenes of pillage and violence), and all that I myself, and others of our party, could offer to those miserable creatures were a few tears and sighs of compassion. In two hours after this we arrived at the village of *Ghelasseur*, or rather we beheld the smoking ruins of above two hundred of its houses. In three hours afterwards, a similar object presented itself to our view; another village reduced to ashes and still smoking. We lamented to ourselves the unhappiness of so many persons, the victims of a despot incapable of protecting them, and yet so barbarous as to deny them the arms necessary for their defence, fearing, no doubt and justly, that they might at last turn those arms against himself. The harsh voice of our inhuman guide aroused me from my meditations, and announced the danger which we were in of being attacked by the Curds. I felt that I could sacrifice my life with pleasure in endeavouring to punish such ferocious monsters. How truly has Justus Lipsius said, "*Homo homini lupus!*" Every member of our caravan prepared for combat, and a noble spirit of enthusiasm was excited amongst us. After we had crossed a rapid torrent, we discovered on the other bank a piquet of five Curds, who were attentively examining our numbers and our force. When they perceived that we were well armed and determined on preserving our property at the risque of our lives, they thought it advisable to retreat with precipitation, and hastened to inform their companions that our caravan was not likely to become their prey. After having passed by more than six villages lately pillaged and burnt by the Curds, we arrived at an Armenian monastery, which had rather the appearance of a castle, being surrounded with strong and lofty walls, and flanked with many bastions. The brother of our general (the ambassador), knowing that there was

here a very ancient church, was very desirous of visiting it, although it was late in the evening, and it would be necessary to turn off the road in order to accomplish his object. We all however agreed to accompany him, and we found the inhabitants of those villages which had been destroyed, assembled at the monastery, and preparing to resist us; for, on seeing a party of armed men in a strange dress approaching, they apprehended danger. We were admitted at last into the church, exactly resembling all those erected by the Greeks. We learned that this church had been constructed by a certain prince of Georgia named Heraclius, in honor of the *Thaumaturgos*; that the monastery was called "*the three Churches*," or the "*Red Ichtmiazios*," or "*Utch Kalisse*," near Mount Ararat, the residence of the supreme patriarch of all the Armenian heretics. About twenty monks live in the monastery above mentioned, and there are nearly eighty families in the vicinity who cultivate the gardens adjacent, and feed numerous herds of cattle.

Two hours after we had left this fortified monastery, the curiosity of M. Gardanne being fully gratified, we overtook two of our party, poor Mons. Bernard and Mons. Boisson, who had remained behind the caravan on account of the former's weak state of health. In the darkness of the night, ignorant of the right road, they had wandered till they came under the walls of the monastery, where they expected to find an asylum during the night, and accordingly, without any hesitation, they went directly to the gate. But they were astonished at finding the same reception as we had done, and a volley of musketry was discharged at them. Mons. Bernard was so very ill and weak at this time, that, perfectly indifferent about his life, he alighted from his horse, and, stretching himself on the grass, told his companion that he had resolved to pass the remainder of the night on that spot. Mons. Boisson in vain endeavoured to make the monks comprehend the deplorable condition of his friend; the only answer he could obtain from them was a shot from a musket; and in this critical situation he, with much difficulty, prevailed on his companion to leave such an inhospitable place.

The sun now rising disclosed to our view the celebrated mountain of Ararat, and we had the good fortune of beholding it entire; a circumstance which rarely occurs, as its lofty summit is generally hidden in the clouds.

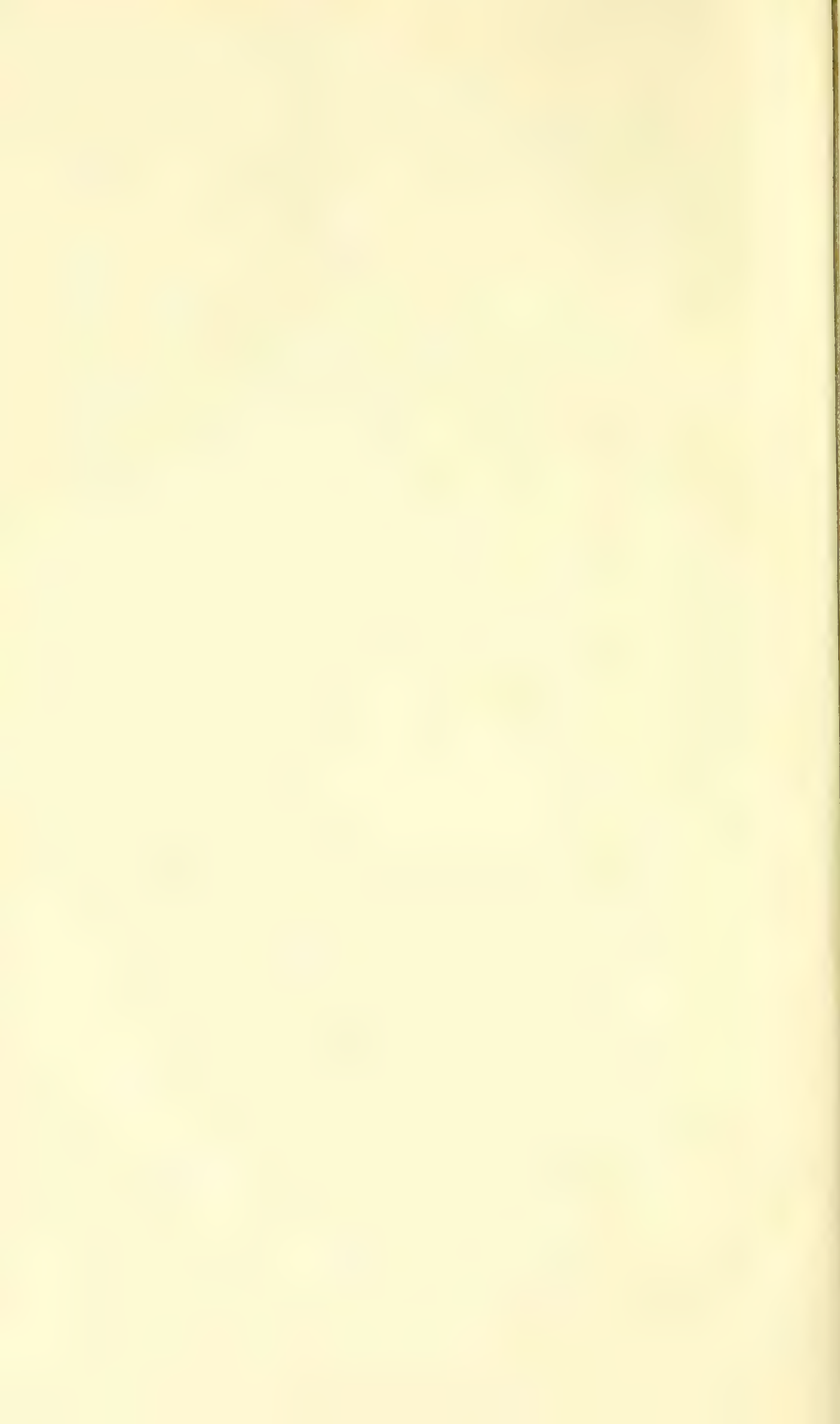
It is said that the word *Ararat* signifies "*maledictio tremoris*," a denomination altogether contrary to the services rendered by this mountain to Noah. It towers aloft from the middle of a vast plain, and its elevated top can be discerned at an incredible distance. There has been, for a long time, a tradition among the Armenian monks, that the ark still exists on the summit of this mountain; they assure us, that the grace of God having been granted to a holy personage of their order, who had ardently wished to see the wonderful ship of Noah with his own eyes, he was, after a rigid fast of forty days (which rendered his body very light), transported by one of the angels, who guard the venerable ark, to the summit of the sacred hill, where he examined, at leisure, the precious monument of most ancient naval

construction ; but the good monk, instead of taking the exact dimensions of the ark, contented himself with a piece of one of its boards, which the angel allowed him to bring away, but neither history nor tradition inform us to what part of the vessel it belonged. There is, however, a greater difficulty to be overcome by those who wish to view the holy ark, than any obstacle presented to the pilgrim by Ararat itself : this is a miraculous sleepiness, which closes the eyes of all who undertake the adventure ; and, during this sleep, the celestial guardians of the ark carry back the drowsy mortal to the bottom of the mountain, thus rendering all his labor vain. Why, in good earnest, should not a balloon be tried ?

General Gardanne and his brother, desirous of transmitting to posterity a memorial of our passage by the *sacred mountain*, caused to be cut on a marble tablet the names of all the members of our embassy, which was placed on a slightly elevated spot of Ararat, and beneath it were buried in the ground some gold and silver coin of the present French Emperor. Let us now leave Ararat, the ark, the monks, &c. &c. and pursue our journey.

The plain which we crossed, on our way from Diadin towards Bajazid (in the midst of which Ararat appears), is covered with quantities of ferruginous stones. The earth is very compact, and composed of scoria, and it resounded under the horses' feet : these scorix, perforated like a bee's nest, seem to be pieces of porous lava of basalt. I am induced to believe that in former ages this country was subject to violent volcanic eruptions, which have rendered the surface of the ground so uneven, a motive sufficiently plausible to occasion the ancient name of *Ararat* given to the mountain, and *Armenia* to the country, both words signifying "*Maledictio Tremoris*."

On the third of November we reached Bajazid, a city two leagues distant from the frontiers of Persia : it is built on the side of a lofty hill, protected by four castles, and capable of a vigorous defence. It contains two thousand five hundred Armenian houses, and one thousand Turkish. The governor is a bashaw of two tails. There is here much fruit, and the people have numerous herds of cattle. The brother of the present bashaw is the person who arrested and kept in prison, three months, Mons. Jaubert, who had been dispatched by the Emperor of the French with a letter to the King of Persia. Notwithstanding the superiority of their numbers, this bashaw permits the Armenians here to go out with arms against the Curds, and to have in their charge one of the four castles. Ibrahim Bashaw inhabits another of these forts, and never comes out of it—" *conscia mens mali*." He pays little or no attention to the commands of his sovereign ; his ears are always deaf to the groans of those unfortunate people whom the Curds have ruined ; and it is said that this wretch himself divides the pillage with these robbers.



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